HARRY MARINSKY

2 CROCKETT STREET · ROWAYTON, CONN. · TELEPHONE NORWALK TE 8-6242

August 20,1962

39-ID-20

Dear Shirley and W.EB

Have been talking to Lil and I have heard from her about W.E.B's condition. I do hope he is getting along better and will soon be about, his usual self. Mayhap this silly card will give him a chukkle.

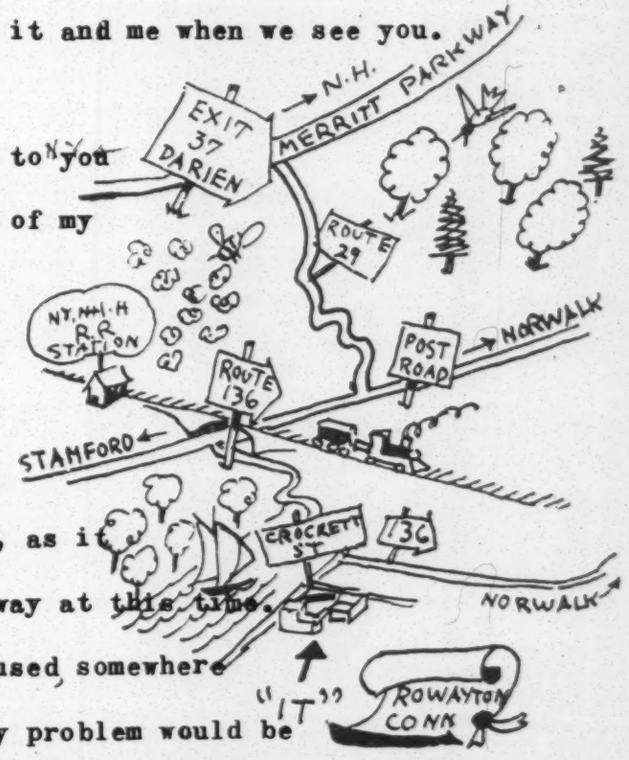
As Lil may have told you we are is a great state of excitement as we are preparing to go off for a years sabbatical. We are leaving Sept 11th on the Cristoforo Columbo and land in Genoa.Unfortunately we may not be in London until Next April. altho we are thinking of flying over from Paris when we are there in October.We shall, certainly call you if you are still there.I wont attempt to tell you all our plans as they are very nebulous at this time and we are going to move as the spirits says.

I don't know if Lil told you of the exciting honor that has come my way. I was elected to a life fellowship in the International Arts and Letters. I must say is came at a time when it means a great deal to me in the way of encouragement.Will tell you more about it and me when we see you.

There is so much happening.

I wonder if you got the letter I sent to you in Ghana.I sent you some small photos of my 17ft sculpture group of the family which was the theme piece of the Home Furnishing Show in '52

I still have the piece in storage and I've been wanting to put it somewhere, as it seems such a pity to have it locked away at this time. I suggested that perhaps it could be used somewhere in Ghana.It is in a crate and the only problem would be



to get it aboard a shipand off.,or rather for the word to be given. I would be only to happy to give it to Ghana for the price of the shipping. Do you think this might be a possibility? I know you have been terribly burdened and upset with the operation of W.E.B. which probably accounts for my not hearing from you, but also with the mails what they arey one never knows.

If you can write me in time for me to hear before Sppt 11.it would be nice hearing from you hears , if not will you send any letter to Florence, Italy care of Michael Paul, We shall be with him for a while and wecare using him as our Europeon address.

I hope I will hear from you with good word, first, of course about W.E.B. and any other word that you have to give.

Will look forward to hearing from you , and we both send all our best and wish the Doctor a quick return to his usual self.

Yours

Shirley

Paul

Michael Paul

LungarnoGuicciardini 19

Florence,Italy

79 Ngolase street,

Atteridgeville,

Pretoria.South Africa.

3 January,1962.

Dear Doctor,

I belive that it is the aspiration of every African to write to you. And realising that i am no exception, I have decided to write to you and I entertain a fat hope that i will not meet with any disappointment.

I first heard of your name in the early fifties from my political tutor, now late, Dowtor P.L Tsele.When i came to read more about you in "Pan-Africanism ory Communism" by Padmore,I began to yearn forma a closer contact with you,sir. As I believe in the ultimate unification of the African states,liberation of the oppressed Africans from the Colonialists and Imperialists,and above all I am opposed to Communism in any form,I thought of your assistance.

I am employed on the staff of a newspaer as a journalist.I had intended to join the University of Michigan for jou rnalism but has been refused with a passport by our government.And I have been told that she is not obliged to give reasons for the refusal.

Could you please be so kind as to send me your autographed "Dusk of Dawn" in the return post and if possible your photograph.I am in need of knowledge, good associates and source of inspiration in this historical battle against oppression -which will result in the total anihilation of the African if we lose.

Hoping to hear from you soon.

Robinson Matseke.

42-98-22

Air Letter
Lugbrief
Aerogramme

DR. W.E.B. du BOIS,

~~c/o Mrs. G.F. TWENTY WEST, 40th Str.~~

~~NEW YORK 18, NEW YORK.~~

U.S.A.

c/o Belmont Joffe
20 West St.
N.Y.7, N.Y.

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED OR SENT BY SURFACE MAIL.

DAAR MAG NIKS BY 'N LUGBRIEF INGESLUIT WORD NIE; AS ENIGIETS WEL INGESLUIT WORD, SAL DIE BRIEF BEBOET OF PER LANDPOS AANGESTUUR WORD.

SENDER'S NAME AND ADDRESS
NAAM EN ADRES VAN AFSENDER

R. Mateeke
79 Ngelose Sta
Alexandrayville
Pretoria S. Africa

NATIONAL GUARDIAN
197 EAST 4TH ST.
NEW YORK 9, N.Y.

August 6, 1962

Dearest Shirley:

39-10-9

I cannot tell you how happy your letter of August 1 made us. I read it aloud to Grambs and we both had tears of happiness. You just have to hand it to those bulldog British; they won't give up, will they? And the Great Barrington spirit I know pretty well too; after all, my mother was from Springfield, pretty close by. It was so good of you to take the trouble to write in this difficult time. I have told the news to Katy Popper and to all other friends on the Island. Lots of interesting people here, and it makes it hard to stick to the desk and do one's own work. J.P. Morray here for a few days working with Leo Huberman on a book on Cuba he's doing for Monthly Review: tentatively called "The October Revolution in Cuba"--about the turn to socialism after the first start. A most interesting man. I have arranged for him to write for NG. My progress on my book is slow, but coming. I will be satisfied to have the thing blocked out so that I can proceed with a pattern once back in New York.

I assume WEB will be convalescing in England at least through the good weather. Please do give him our love and warmest congratulations; and tell him that in his heart of hearts I don't really believe he ever gave up. His kind never does.

I fully expect, of course, that his first piece of writing will be for his favorite weekly.

Much love,

Jim

James Aronson

Menemsha, Mass.

James Aronson
NATIONAL GUARDIAN
197 EAST 4TH ST.
NEW YORK 9, N.Y.

MENEMSHA
AUG
6
1 PM
1962
MASS.

US POSTAGE
11¢
AIR MAIL

Mrs. Shirly Graham DuBois
Room 616
Hotel Russell
Russell Square
London WC 1, England

FIRST FOLD

SECOND FOLD

AÉROGRAMME • PAR AVION

NATIONAL INSTITUTE OF ARTS AND LETTERS

THE GOLD MEDAL

ARTICLE XI, Section 1. A medal to be known as The Gold Medal may be awarded under the following conditions:

Two awards may be made each year for distinguished achievement in arts or letters. Any citizen of the United States is eligible for this award. Presentation will be made in the name of the American Academy of Arts and Letters.

Section 2. The medal shall be awarded for the entire work of the recipient, and it shall not be awarded more than once to any person.

Section 3. Nominations for The Gold Medals shall be invited annually from all members of the department in which they are to be awarded. Each nomination must be seconded by two members from the same department.

39-10-97

NOMINATION FOR THE GOLD MEDAL
FOR FICTION

1962

Name of Candidate.....

Address.....

Name of Proposer.....

Name of Seconders.....

.....

Qualifications:

Answered June 26

NATIONAL MUSEUM OF SOUTHERN RHODESIA

P.O. Box 240,
BULAWAYO.
Southern Rhodesia.

20th June, 1962.

The Director,
Encyclopedia Africana,
P.O. Box 2797,
ACCRA.
Ghana.

Dear Dr. Du Bois,

I have received your Information Report No.1, and am extremely interested to hear of this project, with which I would be very happy to be associated as far as the Prehistory of Southern Rhodesia is concerned. This is a subject which has employed my research time and most of my own time during the past fifteen years.

Your Information Report is the first notice that I have received of this ambitious but highly desirable project, and it occurs to me that as this particular letter was incorrectly addressed it may be that earlier ones have failed to reach me for the same reason.

Please note that my address is -

The National Museum of Southern Rhodesia,
P.O. Box 240,
BULAWAYO.
Southern Rhodesia.

Yours sincerely,

Roger Summers

CURATOR.

27-30-292

Cut here

BY AIR MAIL
PAR AVION
AIR LETTER
AEROGRAMME

BULAWAYO 23 DEC 1962 RHODESIA

Affix

VISIT
RHODESIA & NYASALAND

The Director,
Encyclopedia Africana,
P.O. Box 2797,
ACCRA.
Ghana.

First fold here

Second fold here

Sender's name and address: The Curator,
National Museum of Southern Rhodesi
P.O. Box 240,
BULAWAYO.
Southern Rhodesia.

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED OR SENT BY ORDINARY MAIL

To open

NEW CENTURY PUBLISHERS

INCORPORATED

TELEPHONE: ALGONQUIN 4-0233 • 832 BROADWAY, NEW YORK 3, N. Y.

October 17, 1962

W.Alphaeus Hunton
ENCYCLOPEDIA AFRICANA
Accra,
Ghana, W.Africa

Dear Alphaeus:

Greetings!

We have been in correspondence with Mr.Thomas L.V.Blair, of Kano, Nigeria(P.O.Box 631) , who is working on a book tentatively entitled META-IMPERIALISM, ULTRA-COLONIALISM AND AFRICAN NATIONAL LIBERATION. He wrote to us last April, stating we had been "highly recommended" by you, Shirley and Dr.Du Bois, and offering to send us a summary, three sample chapters, a table of contents, etc., all of which recently reached us.

Can you tell us something about Mr.Blair -- his background, scholarship, equipment for writing what he described as "a story that must be told about modern African nationalist movements and their leaders," with special reference to Portugal and her African colonies, Angola and Mocambique? If you know him well enough, do you think you might ask him to show you the three chapters he sent us, so that we may have the benefit of your opinion of the work itself? Offhand, it looks interesting and informative, but I do not feel qualified to pass an authoritative opinion on the work, and I hesitate to proceed to the question of a contract,etc., until I know more about the author and the work.

I am writing at Herb Aptheker's suggestion, and await your reply.

Warm regards to everybody.

Yours,

Joe Fields

jf/f

See Van Allen
(send any publications)

40/8M/1

[New Century Publishers]

October 29, 1962 .

Dear Joe:

Greetings to you !

With regard to the matter of Mr. Blair's writing, Jim Allen wrote me on the same matter and I have answered him. Would you please check with him on this. I have no personal knowledge about Mr. Blair beyond what I have heard from Dr. and Mrs. Du Bois regarding him.

I am glad to know New Century is still carrying on. I would appreciate having from you a list of things published since 1960. There are probably some things I have need of.

Best wishes to you and all our mutual friends.

Sincerely yours,

W. A. Hunton
Secretary

Mr. Joe Fields,
New Century Publishers,
832 Broadway,
New York 3, N. Y.
U. S. A.

[Nigeria- Governor Gen.]

June 1, 1962

Your Excellency:

It has been some time since I have heard from you. I sent you the outline of suggestions for the socialisation of Nigeria. I trust that you received it. I want now to enlist your interest and cooperation in the Encyclopedia Africana which we are trying to start. I am sure you will agree with me that it is high time that the African point of view on African affairs is made known to Africans and to the world. This it is our object to accomplish and we want your cooperation and assistance.

We are enclosing a preliminary statement on the plan of the work, and you will be receiving shortly the first issue of our Information Report, which will inform you periodically of our activities.

We shall be very glad to hear from you and consider any suggestions.

I am,

Very sincerely yours,

W. E. B. Du Bois
Director

is Excellency Dr. Nnamdi Azikiwe,
overnor-General
ederation of Nigeria.

27-20-144

[Nigeria - Min of Information]

Cancel - 9 Mar. 63

MCI

TELEPHONE: *Permanent Secretary* 22095

MINISTRY OF INFORMATION . BROAD STREET . LAGOS . NIGERIA

TELEGRAMS: PERMINFORM

(A)

Our ref: BY AIR MAIL. 7th November, 1962.

WEB
Dr. Du Bois,
Director,
Encyclopedia Africana,
C/o The Ghana Academy of Sciences,
P.O. Box 2797,
ACCRA, Ghana.

J

Dear Dr. Du Bois,

A copy of the Information Report No.1 on the proposed Encyclopedia Africana has come to my desk. We are getting ready to organize a National Library of Nigeria. Under your leadership, and that of the Ghana Academy of Sciences we should be assured of a much needed encyclopedia, produced according to high scholarly and editorial standards. Please therefore keep us informed about the progress of the project.

Years ago I met you at Fisk University. I am familiar with your contributions on the other side.

Sincerely yours,

Carl M. White.

Carl M. White.
Library Adviser to
the Federal Government.

All communications should be addressed to the Permanent Secretary

[Nigeria, Univ. College]

May 14, 1962.

Dear Dr. Dike,

I am sorry my work has been interrupted too long by illness and an operation. I am at present pulling slowly back to health and have begun a little systematic work on the Secretariat for an Encyclopedia Africana. I want very much your advice and help.

Have you any of your young men whom you know as prospective scholars whom you could recommend for appointment on our staff here ? If so, please inform me.

If at any time you are planning to be in Accra, kindly let me know and let me have the opportunity of talking with you.

Very sincerely yours,

W. E. B. Du Bois
Director.

Dr. K. Onwonwu Dike,
Principal, University College of Nigeria,
IBADAN. Nigeria.

27-20-11

[Nigeria - Univ. College]

May 14, 1962.

Dear Dr. Dike,

I am sorry my work has been interrupted too long by illness and an operation. I am at present pulling slowly back to health and have begun a little systematic work on the Secretariat for an Encyclopedia Africana. I want very much your advice and help.

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If at any time you are planning to be in Accra, kindly let me know and let me have the opportunity of talking with you.

Very sincerely yours,

W. E. B. Du Bois
Director.

Dr. K. Onwonwu Dike,
Principal, University College of Nigeria,
IBADAN. Nigeria.

[Nigeria, Univ. College]

THE UNIVERSITY COLLEGE, IBADAN, NIGERIA

TELEPHONE: IBADAN 22841 (5 Lines)

TELEGRAMS: 'UNIVERSITY' IBADAN

Principal: K. ONWUKA DIKE, M.A., PH.D

24th May, 1962.

27.30-357

Dr. W.E.B. Du Bois,
Director,
Secretariat for an Encyclopedia Africana,
P.O. Box 2797,
ACCRA, Ghana.

My dear Du Bois,

I was indeed sorry to learn from your letter of the 14th May, 1962 that you have been ill for a long time and I very much hope that you are now making good progress along the road to recovery. I shall certainly let you know if I am likely to be in Accra and will be delighted to see you again but I do not think such a visit is likely before Christmas. As a matter of fact, I leave later today for the United States of America where I shall be very busy for the next four weeks. I then visit Britain for a further four weeks and return to Nigeria in the middle of August.

Unfortunately, at the present time, I know of no-one that I could recommend for appointment to your staff but I shall bear your request in mind and if there are any promising young scholars whom I might recommend, I shall write to you again.

Kindest regards and every good wish.

Yours sincerely,

K. Onwuka Dike

(K.O. Dike)
Principal

BY AIR MAIL

PAR AVION

AIR LETTER

AEROGRAMME

Dr. W.E.B. Du Bois,

Director,

Secretariat for an Encyclopedia Africana,

P.O. Box 2797,

ACCRA, Ghana.

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Sender's name and address: THE PRINCIPAL

THE UNIVERSITY COLLEGE

IBADAN, NIGERIA

PRINCIPAL'S OFFICE
24 MAY 1962
UNIVERSITY COLLEGE IBADAN

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IF IT DOES IT WILL BE SURCHARGED
OR SENT BY ORDINARY MAIL.

Form approved by the Postmaster General, No. 71995/2E

← To open cut here

[Nyasaland - Prime Minister]

Tel: 77646

June 6, 1962

Dear Dr. Banda:

About a year ago, after I had the pleasure of meeting you in Nigeria, I wrote to you regarding plans for the preparation and eventual publication of an Encyclopedia Africana. I realise that you have been more than fully occupied with the problems of Nyasaland's political future during the past several months, but I am venturing to draw your attention once more to this matter.

Since I wrote to you, a Secretariat and office for the carrying forward of the work on the proposed Encyclopedia under my direction have been established in Accra, and I am enclosing a copy of the first issue of our Information Report. I trust you will read it with interest.

It is our desire to make this work a truly Pan-African undertaking. It must be so to reflect truly and accurately the life and history of all Africa. In addition, the purpose of this Encyclopedia would be in one important sense, to correct the false European-created concepts of disunity and division festered among all African peoples. Along with the cooperation of scholars in various African countries we are seeking the endorsement and support of prominent national African leaders. We hope, therefore, that you may wish to send us a brief statement supporting our efforts in this work.

With warm personal regards and my sincere wish that you may have continuing political victories.

Very sincerely yours,

W. E. B. Du Bois
Director

Dr. Hastings K. Banda,
Prime Minister
Government of Nyasaland,
Blantyre.
Nyasaland.

27-30-1/16

[Obi]

THE LIBRARY
UNIVERSITY OF NIGERIA

Telegrams: NIGERSITY ENUGU

Telephone: ENUGU 2801

Our Ref: EN/L/14/24.

ENUGU CAMPUS,
P.M.B. 1080,
ENUGU,
EASTERN NIGERIA.

17th December, 1962.

Dr. W.E.B. Du Bois, Director,
Encyclopedia Africana,
P.O. Box 2797,
Accra, Ghana.

Dear Dr. Du Bois,

It was with great pleasure that I learned of the proposed Encyclopedia Africana. I have read No. 1 and 2 of the Secretariat's Information Report with keen interest and shall continue to follow the progress of the Encyclopedia Africana closely.

While not myself a historian, I am, by virtue of my profession as a librarian and my position as a librarian in Africa, a prospective "Africanist". It is welcome news that a project of this scope is being undertaken under your directorship.

My sincere best wishes to you and to the Secretariat on your undertaking. I look forward to receiving your information reports regularly.

Yours faithfully,

Mrs. Dorothy S. Obi

Mrs. Dorothy S. Obi,
Asst. Librarian i/c.

DSO/EUU.

27-30-323

X

BY AIR MAIL
PAR AVION
AIR LETTER
AEROGRAMME

ENUGU 2 -PM 18 DEC 1962 NIGERIA

88

2

POST E
FOR
CHRISTMAS

Dr. W.E.B. Du Bois, Director,

Encyclopedia Africana,

P.O. Box 2797.

Accra, Ghana.

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Second fold here

Sender's name and address: The Asst. Librarian i/c.,

University of Nigeria,

Enugu Campus, P.M.B. 1080,

Enugu, Nigeria.

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED OR SENT BY ORDINARY MAIL.

THE 'APSLEY' AIR LETTER

Form approved by Postmaster General No.—71995/IY

To open cut here

Tel: 77646

June 6, 1962

Dear Mr. Pankhurst:

I am very sorry about the long lapse in our correspondence since you wrote me in October 1960 at the time of the publication of the memorial issue of the Ethiopia Observer. In the intervening period, I have had to forego much of my work because of illness and the preoccupation of moving my home and office from Brooklyn to Accra.

The enclosed Information Report will indicate that we have made some little progress since I last wrote to you about the plans for an Encyclopedia Africana.

In the near future I shall write to you more concretely about your own possible cooperation in our work.

I am enclosing a copy of the letter which I have sent to His Excellency the Emperor. If there is anything you can do to help us in getting an expression from him regarding the Encyclopedia undertaking, I shall be very grateful.

With very best regards.

Very sincerely yours,

W. E. B. Du Bois
Director.

Mr. Richard Pankhurst,
P. O. Box 1896,
ADDIS ABABA
Ethiopia.

27-30-245

[Pankhurst]

27-30-248

Ethiopia

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UNIVERSITY COLLEGE

of ADDIS ABABA

~~P. O. BOX 899 · TEL: 8175 - 6 - 7~~

Private Post Box
P.O.B. 1896,
Addis Ababa,
Ethiopia

26 November 1962

Dear Dr Dubois,

I am prompted to write by seeing that plans are moving ahead for the Encyclopedia Africana.

I believe by now you will have received the special issue of Ethiopia Observer on my Mother; this I believe will be useful to whoever is to prepare the article on her about which you wrote to me about two years ago. The issue in question (Vol V No 1) includes a summary biography, details of all her writings etc.

Though financially unable to attend the forthcoming conference on the Encyclopedia I should be pleased to contribute to the articles on Ethiopia. I think it very important that it should have a fine article on the Italo-Ethiopian war of 1895-6 which was very important and remarkable as you know. I am enclosing a list of my recent publications on Ethiopia to indicate the fields in which I would be most qualified to assist in your great work.

The Encyclopedia Africana is, I feel, a work of fundamental importance both as a landmark of African scholarship and as a manifestation of the renaissance of modern Africa.

With every good wish and kind regards,

Yours sincerely,

Richard Pankhurst

[Parrinder]

P. starts from here

UNIVERSITY OF LONDON KING'S COLLEGE

DR. E. G. PARRINDER

TEMPLE BAR 5454. STRAND. W.C. 2.

10th September 1962

Dear Dr Du Bois,

Thank you for your letter and information con- the project for an Encyclopaedia Africana. I am most interested in this scheme and wish it all success.

You may know that for many years my chief interest has been African religion. My books on this are as follows:

West African Religion (Epworth Press, 1949; 2nd edn.1961; French translation, Payot, 1950)
West African Psychology (Lutterworth Press, 1951)
Religion in an African City (Oxford University Press, 1953)
African Traditional Religion (Hutchinson 1954; 2nd edn. S.P.C.K 1962; Spanish translation Barcelona 1956)
Witchcraft (Penguin 1958; Spanish translation Argentina 1962; 2nd edition by Faber & Faber under the title Witchcraft: European and African, 1963)

Other books with an African bias and references are:
The Bible and Polygamy (SPCK 1950 and later editions)
The Christian Approach to the Animist (Edinburgh House, 1960).
Editing of the 2nd edition of African Ideas of God (Edinburgh House, 1961).

27-30-236

Yours sincerely,

E. G. Parrinder

Ivory Coast

Mai 24, 1962.

Cher Monsieur:

Sur le conseil de Monsieur R. Mauny d'I.F.A.N. à l'Université de Dakar, j'ai l'honneur de vous écrire pour attirer votre attention sur nos efforts pour la préparation d'une Encyclopedia Africana, expliquée par la lettre circulaire ci-jointe.

Nous aimerions beaucoup avoir votre opinion et vos suggestions sur cette entreprise, et nous esperons également que vous pourrez contribuer à l'avenir votre conseil et votre aide en ce qui concerne ce projet.

En plus, je vondrais vous demander nous envoyer, s'il vous plaît, les noms et les adresses des personnes de votre connaissance en Côte-d'Ivoire qui devraient recevoir nos communications et pourraient contribuer à la preparation de cette encyclopédie.

Je vous prie d'agréer, Monsieur, l'expression de mes sentiments les meilleurs.

W. E. B. Du Bois
Directeur

Monsieur Y. Person
IFAN,
BP 398,
ABIDJAN
Côte-d'Ivoire.

27-30-116

December 19, 1962

Dr. Arthur T. Porter,
University College,
Freetown, Sierra Leone.

Dear Dr. Porter:

I wish to express to you my personal thanks and that of the Secretariat for your kindness and cooperation in serving as Chairman of the Opening Plenary Session of our Conference at the University of Ghana yesterday. I should thank you, also, for your remarks in introducing me.

We earnestly hope that from this first meeting of scholars on the subject of the proposed Encyclopaedia Africana will come the development of real and effective cooperation in the gigantic task which lies ahead of us.

Very truly yours,

W. E. B. Du Bois
Director

[Prince]

P, starts here

NIGERIAN INSTITUTE OF SOCIAL AND ECONOMIC RESEARCH
UNIVERSITY COLLEGE, IBADAN, NIGERIA

DIRECTOR
PROFESSOR R. H. BARBACK
B.Sc. (ECON.), B.LITT.

PRIVATE MAIL BAG No. 5, U.C.I.
TELEGRAMS: NISER IBADAN
TELEPHONE: 21651

July 4/62

Dear Dr. Du Bois:-

I have read ~ interest of your plan to develop an Encyclopedia Africana. I would be very much interested in receiving further Information Reports as they are published. With Best Wishes for your very worthwhile endeavor

Sincerely yours
Raymond Prince

DR. R.H. PRINCE
RESEARCH ASSOCIATE

27-30-31

BY AIR MAIL

PAR AVION

AIR LETTER

AEROGRAMME

The Secretariat
ENCYCLOPEDIA AFRICANA
P.O. Box 2797,
ACCRA,
Ghana.

First fold here

Second fold here

Sender's name and address: DR. R.H. PRINCE
N. I. S. E. R.
UNIVERSITY COLLEGE,
IBADAN, NIGERIA

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE;
IF IT DOES IT WILL BE SURCHARGED
OR SENT BY ORDINARY MAIL.

Form approved by the Postmaster General, No. 71995/2E

May 21, 1962.

Dear Mrs. Ranghet,

Shirley and I want to tell you how pleasantly we remember your hospitality while we were in Bucharest. I have been fairly well since reaching here and I am standing the climate pretty well. We have very fond memories of Rumania.

Very sincerely yours,

W. E. B. Du Bois
Director

Mrs. Sandra Ranghet,
Rumanian Peace Committee,
19, rue Paleno,
Bucharest
Rumania.

April 26, 1962

Duke University

David Robinson, Jr.
M. G. C. #1025
Duke University
Durham, N.C.

39-10-16

Dear Dr. Du Bois:

Taking time from my studies to write to you is the fulfillment of an undertaking long anticipated. I have, in the course of my undergraduate and graduate training, read and re-read into many of the voluminous works that you have publish. From the sources of your writings, I have derived what I have reason to believe is a profound appreciation for intellectual power and sophistication. It seems to me that you represent Olympian excellence in view of your scholastic contributions. Without the endoring force of your writings, your speeches, your intellectual history, and your embodiment of an eloquent cause, America as a country would be all the worse off. Your life bares testimony to the intellectual effort at its best. Don't misunderstand me, as my concern here is not mere praise — I seek only to communicate what I have observed about you and your role in the American setting. As a student and one interested in the institution of freedom in America, I wish to express my gratitude for the guidance that I have obtained from your writing.

I. My home is in Miami, Florida and I was able to attend Howard University having earned and saved my money during high school years. I graduated from Howard where, I heard you spoke in 1959, magna cum laude and Phi Beta Kappa. I happen to be one of the first Negroes to be enrolled at Duke University which opened it doors to American Negroes last September. Daily I am questioned about problems of the American Negro by my white brethern here. My first reaction is to relate that no one person can speak for twenty million human beings, but I can give my views on the situation as I have experienced it. I refer many to your works, those of Frazier and Logan, under whom I studied at Howard. I refer them to Myrdal, the several reports of the Commission on Civil Rights, etc. I find life here very exciting but somewhat less of a challenge compared to the cosmopolitan atmosphere of Howard and D.C.

39-10-1

Thus far in the law school my work has been demanding, but I have reason to believe that I will do well. My record thus far has warranted me for a summer job with the U.S. Commission on Civil Rights. I have a deep desire to travel to Africa and Eastern Europe. If you have any suggestions please let me know. I would like very much to have an autograph picture of you so that I may have a visual reminder of the work that I have to do to become a scholar, par excellence.

Sincerely, David Robinson, Jr.

86 W Chippewa St
Buffalo 2, N.Y.
July 25, 1962

39-10-22

Dear Dr Du Bois,

At last my series of photos have been published in Aperture. And I am thankful and honored to have your wonderful introduction as part of my photo-essay.

Miss Esther Jackson told me you were in a London hospital for a check-up. I do hope you will feel better soon and continue your most important work.

If you would care for an extra copy I would be most happy to send you one.

Sincerely,
Milton Rogovin

310 West 97th Street
New York 25, New York
July 24, 1962

Dr. W. E. B. DuBois
Secretariat Encyclopedia Africana
P. O. Box 2797
Accra, Ghana, West Africa

Dear Dr. DuBois:

It has recently been brought to my attention that you are supervising the publication of an Encyclopedia Africana. This project is of particular interest to me because in the course of writing my M.A. essay on "American Views of Sub-Saharan Africa - 1884-1914", I did extensive research in American and British encyclopedias. Ignorance and prejudice characterized these volumes of supposedly accurate and scientific information in their descriptions of Africa. I am happy to learn that an attempt to eradicate this description is underway.

At present, I am a doctoral candidate in American History at Columbia University interested in United States connections with Africa. As a part-time student and a full-time printer, my time is extremely limited. However, as one who has long been an admirer of your scholarly and other work, I would like to offer whatever assistance I can be of to you in terms of archival or other research in the New York City area.

With best wishes for the success of your project, I am,

Sincerely yours,

Paul Rosenblum

Paul Rosenblum

P.S. My wife, the former Doris Koppelman, wishes to be remembered to you and your wife.

27-20-297

PRESSURE TO SEAL

Paul Rosenblum

310 West 97th Street

New York, 25, N. Y.

Dr. W. E. B. DuBois
Secretariat Encyclopedia Africana
P.O. Box 2797
Accra, Ghana, West Africa

FIRST FOLD

SECOND FOLD

AÉROGRAMME • PAR AVION

June 20, 1962.

Dear Sir:

We have recently mailed you a copy of the first issue of the Information Report published by our Secretariat. I would be very grateful for your opinion and suggestions regarding our proposals outlined therein for the preparation of an Encyclopedia Africana.

We would appreciate your including, if possible, a list of your published or manuscript writings which you think might be of help ot us in this work.

Sincerely yours,

W. E. B. Du Bois
Director

Professor Sven Rubenssen,
Department of History,
University of Addis Ababa,
Addis Ababa.
Ethiopia.

7-30-101

[Scandinavian Institute of African Studies]

Nordiska
AFRIKAINSTITUTET
Scandinavian Institute of African Studies
at the University of Uppsala
P O Box 9 Uppsala 1
Telephone 018/23661
Cables »African»

October 22nd, 1962

Professor W E B Du Bois

Secretariat for an
Encyclopedia Africana
P O Box 2797

ACCRA Ghana

Dear Professor Du Bois,

Thank you very much for the Information Report No 2 concerning the Encyclopaedia Africana, which recently arrived here. The Institute is of course very interested to co-operate in the undertaking and I am personally at your disposal if there is anything I can do to further the work on the Encyclopaedia.

Enclosed you will find some information on our Institute. For the Institute's Library I should very much like to have your first Information Report as well as forthcoming reports of the same kind. I suggest that you also send them to

Professor Sture Lagercrantz, Professor of Ethnography,
Gustavsbergsgatan 5 B, UPPSALA.

I have been appointed as an official delegate from Sweden at the First International Congress of Africanists and I should be very happy to take part in the discussions on December 18th on the Encyclopaedia. I wish you all success in your work.

With the best wishes,

Yours sincerely,

Carl Widstrand

Carl Gösta Widstrand
Director

Encl.

27-30-182

[1962?]

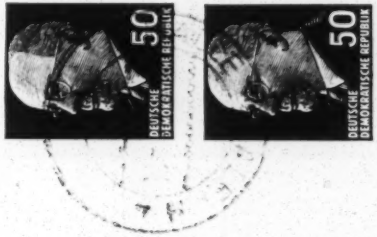
39-1B-2

Mein Freund J. Digoh im Kreise
meiner Familie. Er ist Togolese.
Jean studiert in meiner Vaterstadt.
Über ein Jahr betreue ich Jean
schon und oft ist er unser
lieber Tischgast. Ganz links
im Bild stehe ich. Möge dieses
Foto meine Freundschaft
bezeugen.

H. Schwarz

Durch Luftpost

39-14-13



Herrn

Prof. Dr. W. E. Du Bois

c/o Flagstaff House

P. O. Box 1627,

Accra.

~~Legon~~ Accra

Republik Ghana

Abs H. Schwarz,
Halle-Saale
Georgstrasse 2
DDR

[Seck]

June 22, 1962.

Cher Monsieur:

Sur le conseil du Professeur Thomas Hodgkin nous vous avons enovoyé le premier numero de notre Bulletin d'Information concernant le projet pour une Encyclopédie Africaine.

Nous aimerions beaucoup avoir votre opinion et vos suggestions sur cette entreprise, et nous esperons également que vous pourrez contribuer, à l'avenir, votre conseil et votre aide en ce qui concerne ce projet.

En plus, est-ce que vous pouvez nous envoyer, s'il vous plaît, une liste de vos publications ou manuscrits d'etudes africaines.

Je vous prie d'agréer, Monsieur, l'expression de mes sentiments les meilleurs.

W. E. B. Du Bois
Directeur

Assane Seck,
Department de Geographie,
Faculte des Lettres,
Universite de Dakar,
Fann.
Senegal.

27-30-123

[Selassie, Bereket Habte]

June 20, 1962

Dear Sir:

We have recently mailed you a copy of the first issue of the Information Report published by our Secretariat. I would be very grateful for your opinion and suggestions regarding our proposals outlined therein for the preparation of an Encyclopedia Africana.

We would appreciate your including, if possible, a list of your published or manuscript writings which you think might be of help to us in this work.

Sincerely yours,

W. E. B. Du Bois
Director

Mr. Bereket Habte Selassie
(Law & Government)
c/o Ministry of Justice,
P.O.B 1370
Addis Ababa
Ethiopia.

[Seven Seas Books]

May 21, 1962.

My dear Gertrude;

I hope you have received the contract which was mailed some days ago. I shall await with interest the appearance of the book. I am in fair health, and Shirley also is doing well.

Our love to you and your husband.

With best regards,

W. E. B. Du Bois
Director.

Mrs. Gertrude Gilben,
Editor, Seven Seas Books,
Glenbastrasse 13 - 15
Berlin W 8
Germany.

87-298-113

Tel: 77646

June 18, 1962

Dr. Andre Sik

Dear Dr. Sik:

We wish to join in welcoming you here to attend the Accra Assembly. And during your presence here we should like you to become acquainted with the work that our Secretariat has undertaken to prepare an Encyclopedia Africana.

You will find enclosed, a copy of the first issue of our Secretariat's Information Report, just published.

Our Secretary, Dr. W. A. Hunton, and I personally would welcome the opportunity of meeting and talking with you during your visit here, and I trust you will find it possible to telephone our office to arrange an appointment. But you are invited, in any case, to stop in at our office at any time convenient for you. It is located at 2 Kanda Avenue, off of 12th Road.

Sincerely yours,

W. E. B. Du Bois
Director

[Smith]

THE UNIVERSITY COLLEGE, IBADAN, NIGERIA

TELEPHONE: IBADAN 22841 (10 Lines) CABLES & TELEGRAMS: 'UNIVERSITY, IBADAN'

DEPARTMENT OF HISTORY

27th June, 1962.

Dr. W. E. Burghardt Du Bois,
Encyclopedia Africana,
P.O. Box 2797,
Accra, Ghana.

Dear Dr Du Bois,

I do not know whether you will remember me. I did meet you previously in Dr Dike's house on the occasion of your visit to Ibadan in 1960, and in April 1961 I wrote to you in connection with your project for an Encyclopedia Africana.

Recently, by chance, I came across a copy of your Information Report No. 1, which had been addressed to the Faculty of Arts here.

May I, on behalf of the Senior Members of my Department, say how much we welcome your plan for the publication of an Encyclopedia of African History. We are also very eager to co-operate with you actively in this, and I venture to express the hope that you will not hesitate to consult the various specialists who are at present working in the Department of History at Ibadan.

27-30-160

When you begin to compile your list of potential contributors, you might care to bear in mind the following names:

Dr. A. B. Aderibigbe (Yoruba people; Lagos)

Dr. J. F. Ajayi (Yoruba people; Christian Missions in Nigeria)

Dr. J. C. Anene (Ibo people; Early Colonial administration in Nigeria)

Mrs. B. A. Awe (Yoruba people; Ibadan)

Dr. R. J. Gavin (British Colonial Policy in East and West Africa early 19th century)

Dr. C. C. Ifemesia (Nigerian Middle Belt; Ibo people)

Mr. J. D. Omer-Cooper (Bantu peoples)

Dr. A. F. C. Ryder (Benin; Early Portuguese and Dutch contacts with Guinea)

Mr. H. F. C. Smith (Hausaland and Bornu, Islam in West Africa)

/2

All these are at present lecturing at Ibadan.

I look forward to hearing of the further developments of your plans, and remain,

Yours sincerely,

(H. F. C. Smith)
Associate Professor
Acting Head of Department

November 29, 1962

Prof. H. F. C. Smith,
Ag. Head of Department,
Department of History,
The University College,
IBADAN, NIGERIA.

Dear Professor Smith,

I deeply regret the long delay in replying to your letter of June 27. It arrived shortly before I left Accra for medical treatment abroad, and upon returning to Accra a few days ago, I discovered that your letter was left at my home and had not been answered.

I am very grateful for the interest and cooperation you have manifested in our work toward an Encyclopaedia Africana. I recall that when I first wrote to you in 1961 about our plans, you were kind enough to recommend Dr. Mekki Shibeika, and Professor Charles-Andre Julien as authorities in their respective subjects who might be helpful in our work. I am glad to say we have had fruitful correspondence with them.

We thank you for the additional list of scholars and contributors and the information regarding their special fields of interest.

I am sorry that you have for some reason not received regularly the Information Report published by our Secretariat. I shall see that the first two are forwarded to you immediately; the third would be off the Press within a day or two. I understand also that Dr. Hunton has recently sent you a copy of the Draft Report of Plans for the Encyclopaedia. We would, naturally, welcome your criticisms and comments on this.

Yours sincerely,

W. E. B. Du Bois

Conseil National du Mouvement de la Paix

Président-Fondateur : Yves FARGE

35, RUE DE CLICHY, PARIS-9e — Téléphone : TRInité 35-86

Paris, le 21 juillet 1962

39-10-21

Monsieur le Professeur DUBOIS
University Collège Hospital
Gower Street
LONDON W1

Cher Ami,

Au retour du magnifique Congrès Mondial de Moscou qui marquera une étape importante dans la lutte des forces de paix, je viens d'apprendre que vous êtiez hospitalisé à l'University Collège Hospital

Au nom de tous nos amis, je vous adresse nos souhaits de prompt rétablissement et vous assure de toute notre amitié.

A. SOUQUIERE

The State Scientific Publishing House
'Soviet Encyclopedia'
The Africa Institute
of the USSR Academy of Sciences

40/5H/14

SOVIET ENCYCLOPEDIA ON AFRICA

(on the publication of the Encyclopedic Reference Book, 'Africa')

The State Scientific Publishing House
'Soviet Encyclopedia'
M o s c o w 1962

[1962]

SOVIET ENCYCLOPEDIA ON AFRICA

(on the publication of the Encyclopedic reference book, 'Africa')

The peoples of Africa with their unique culture and rich history have long since attracted the attention of Russian scholars and the broad public. The first books on Africa were published in Russia as far back as the end of the eighteenth century. Since then about 600 books and pamphlets on Africa have been printed in our country, of them more than one half during the Soviet years.

The political map of Africa has radically changed since the Second World War. As a result of the downfall of the colonial system of imperialism the number of independent states in Africa has risen to 33 by the end of 1962; almost 9/10 of the entire population of the African continent live in those states. Many countries, however, still remain under colonial oppression and their peoples are valiantly fighting for their national independence.

It is only natural that in the past few years the interest of the Soviet public in the contemporary problems of Africa, in the history of the African people, in their culture and life has considerably increased. Soviet africanologists have broadened the field of their research. They have published a number of works on Africa, among them large monographs, special collections of articles and pamphlets. But up to the present time there has been no universal encyclopedic publication on Africa. To fill this gap the 'Soviet Encyclopedia' State Scientific Publishing House and the Africa Institute of the USSR Academy of Sciences undertook the task of preparing a two-volume encyclopedic reference book, 'Africa'. Active help in the preparation of this publication was rendered by research workers of the following

Institutes of the Academy of Sciences of the USSR: Peoples of Asia Institute, Ethnography Institute (Moscow and Leningrad departments), Geography Institute and Botanical Institute; by the Geographical Faculty of the Lomonosov State University in Moscow, the Marketing Institute of the USSR Ministry for Foreign Trade, and others.

The encyclopedic reference book, 'Africa', embraces a wide range of subjects, including physical geography, the history of the exploration of Africa, the history of development of the African peoples and countries from ancient times to our days, data on Africa's population, economy, and culture.

The encyclopedic reference book describes in detail the variety of Africa's nature. It summarizes the record of geographical exploration of Africa and gives a comprehensive analysis of its geological structure, relief, climate, inland waterways, soils, flora, fauna, and natural zones of the African continent. The reader will get a clear idea of Africa's rich natural resources. And they are truly inexhaustible. The colonialists who ruled here for a long time did not burden themselves with a scientific study of Africa's natural resources. As a rule they were content with plundering the more accessible and valuable products which they took away to other countries. However, even if we take into account the insufficient extent of survey work and exploration, it is quite obvious that Africa possesses an enormous wealth of natural resources. Africa's entrails are known to contain almost all elements of Mendeleyev's periodic system. More gold, platinum, cobalt and diamonds is extracted here than in all capitalist countries of other continents. The mineral resources of Africa can well serve as a firm basis for the development there of a modern diversified industry, including the production of the means of production.

The africultural potential of the African land is enourmous. With the employment of modern machinery and fertilizers Africa's soil would generously reward the labour of the tillers of the soil. According to the estimates of the experts, the Congo valley alone can yield enough crops to satisfy the requirements of nearly half of the population of the globe. But for the time being the Congo valley still remains a 'green desert' because it has not been properly cultivated by man. Under the colonial regime the characteristic feature of agriculture was its extreme backwardness. The African peasants more often than not tilled the soil with an archaic hoe. For many years they were helpless and ill-equipped for the struggle against the powerful forces of nature. The scanty crop yields were often destroyed by natural ca - lamities, or were devoured by pests. Now, the peoples who have won their independence have obtained an opportunity to transform their agriculture, to curb the forces of nature, to make them serve the needs of man, and to achieve a speedy economic improvement. An important prerequisite for an all-round development of productive forces is the possession by Africa of enormous power resources which are awaiting their rational utilization.

African nature offers many more riches and opportunities to man. But the main wealth of Africa is, of course, its talented and industrious people. And it is the important task of this encyclopedic reference book to give a comprehensive description of the life of the African peoples. Many of the articles are devoted to the characterization of the population of Africa. In addition to a general review article dealing with the ethnic composition of the population, its dynamics and distribution, the reference book has articles on every nationality of Africa, on the prevailing languages, on religious faiths, etc. The sections on the population

of Africa show the diversity of the ethnical composition, which has often been used and is still being used by the imperialists to fan enmity between the African peoples with the purpose of subjugating them. In all the countries of Africa, however, an intensive process of national and ethnical consolidation is going on, and the majority of the population speaks one or several of the principal languages. Newspapers and books are published in these languages. Instruction in schools is also conducted in these languages. The problem of linguistic unity remains one of the most complex problems in many countries of Africa.

Particular attention is paid in the reference book to social relations among the African peoples. It is extremely difficult to make an analysis of the social composition of the population because of the complex interweaving of elements of different socio-economic structures: from decaying tribal communities to economies of the capitalist type. The majority of the population lives in villages where pre-capitalist relations are still alive, and where, as a rule, the communal ownership of land prevails, and the power of tribal chiefs and feudal lords is still strong. In the years following the Second World War new classes of African society - the proletariat and the national bourgeoisie - began to develop rapidly and their role in social and political life is continuously growing.

The encyclopedic reference book contains many articles dealing with the economic situation of the African countries and the problems they are facing. In addition to a general survey of African economy, which includes an analysis of agrarian relations, agricultural production, mining and manufacturing industries, transport, foreign trade , etc., there are articles on the economy of each of the countries of Africa, as well as articles

on mineral resources and agricultural crops, on leading firms, etc.

When appraising the economy of the African countries it is necessary to bear in mind that its development went on under conditions of plunder and oppression which the African peoples had to endure for more than five centuries. The slave trade and colonial wars brought about disastrous consequences for the African peoples. The colonial regime forced on them by the European imperialists had a pernicious effect on the social and economic development of the African countries. Their economy developed abnormally and lopsidedly in the Procrustean bed of the colonial system, and was subordinated to the selfish interests of overseas states. The imperialist monopolies have seized dominating positions in the economy of the African countries and have converted them into agricultural and raw material appendages of the capitalist states, which have exploited them as spheres for capital investment, as sources of raw materials and markets for their industrial goods. The enormous economic importance of the African countries for the imperialist states is vividly illustrated in the reference book by data showing the share of the African countries in the world capitalist production of mineral and agricultural raw materials. The colonialists have condemned the Africans to a poverty-ridden existence without any rights, to exhausting and nonproductive labour which enriched foreign firms. The reference book contains information on the colossal profits derived by the imperialists from the African countries, on the tremendous losses suffered by these countries due to the unequal exchange with the imperialist powers, on the wretched life of the masses.

Today, when the colonial system of imperialism is

crumbling under the powerful blows of the national-liberation revolutions, ample opportunities have opened up before the politically independent African peoples for their speedy and all-round economic development in the interest of consolidating their political independence and improving their living conditions. The African peoples have begun building a new life under favourable conditions, because now they are not alone in resisting imperialism and can rely on the effective and disinterested help of the powerful community of socialist countries. This help is the greatest factor contributing to the progress of the young African states, to the development and consolidation of their economy.

One of the main purposes of the encyclopedic reference book is to show how the African countries are fighting to overcome their economic backwardness in a short period of time and to achieve economic independence. The solution of this vitally important problem makes it necessary for the independent countries of Africa to be determined in their struggle against the imperialists who are doing their utmost to keep the African peoples in economic slavery, to continue their economic exploitation and plunder. The African countries can put an end to the economic domination of the imperialists and break the chains of imperialist exploitation only by radically transformating their economies, by changing the character of their foreign economic relations, by putting an end to their position of inequality in the system of the international division of labour in the capitalist world.

The reference book exposes the desire of the imperialists to preserve the agrarian and raw material specialization of the African countries economies with a view to preventing these countries freeing themselves

from the oppression of the colonialist monopolies. In order to overcome the crippling lopsided structure of their economy inherited from the colonial period the African countries need, above all, to establish their own industry which is the best guarantee of their independence and higher living standards. The reference book stresses how important it is for the African countries to solve the complicated task of improving their extremely backward agriculture. To achieve this goal the newly independent African countries are carrying out agrarian reforms, adopting measures to overcome the single-crop system in agriculture, to introduce modern agrotechnical methods, to equip the peasants with agricultural machinery and develop cooperation.

The reference book deals with the question of the extremely important role of the state in attaining economic independence, and with the growing significance of the state sector in the economic life of the African countries. In some African countries the government is pursuing an active policy of economic regulation of the national economy. State planning bodies are being set up there, and plans for economic development are being adopted. In their struggle against the domination of foreign monopolies the African states often resort to such a radical measure as the nationalization of foreign companies and enterprises. A vivid example of such practice was the nationalization of the Suez Canal Company by the UAR Government in 1956.

Economic co-operation and mutual assistance among the African countries provides great opportunities. By uniting and coordinating their efforts these countries can more speedily develop their economies and successfully rid themselves of the bondage of imperialist monopolies. They can develop mutually beneficial trade,

defend their interests on the world capitalist market, build big industrial projects, power stations, and inter=state lines of communication.

The reference book also deal with the acute struggle between different classes and parties over the ways of the African countries' development. The imperialists, relying on reactionary elements, strive with all possible means to keep the young African states in their orbit, to impose on them the capitalist way of development. For the African countries this way means perpetuation of their unequal position in the world capitalist economy, their further vegetation as agricultural and raw material appendages of the imperialist powers. It is a way which spells suffering and poverty for the people. Life itself convinces the popular masses in the advantages of the non=capitalist way of development, which provides for a radical renovation of the social system, for national renascence, for the most rapid overcoming of economic backwardness, and for the improvement of the living standards of the people. The most progressive and genuinely patriotic forces rally under the banner of the non=capitalist way of development.

The encyclopedic reference book deals in detail with the problems connected with the historical past of the African peoples: archeology, ancient history, the history of the medieval African states, and, finally, the history of modern times, particularly the history of the national-liberation struggle and the formation of state systems in the countries which have achieved their independence in recent years.

The restoration of truth as regards the historical past of Africa is a noble task. It is inseparably bound with the exposure of all sorts of racialist theories in the light of which bourgeois historians are presenting the past of the African continent. The history of Africa

has so far been studied very little. In part this is due to the scarcity of written sources recording African history. But the main reason lies in that the ideological henchmen of the European colonialists have conceived a reactionary and anti-scientific theory about the 'non=historicity' of the African peoples. The colonialists are trying hard to persuade the African peoples oppressed by them that their theory is correct. "You have no past, no present, and you have no right to claim an independent future" - such is the leit-motif of all sorts of apologists of colonialism.

The history of our time has exposed the falsehood of such assertions. Today hardly anyone would venture to deny the right of the African peoples to make their own history. The more clearly and profoundly a nation asserts itself as a history=maker the stronger its desire to know more about its historical past. Consequently, the study of African history is the task that contemporary Africa is posing before all progressive historiography. The articles on history in the present edition are an attempt to analyze from the Marxist point of view the history of the countries of the African continent and thus make a contribution to the elucidation of one of the most burning question of our time.

A correct treatment of the problems reliting to the history of Africa is impossible without the repudiating the racialist theories so characteristic of bourgeois historiography (the so-called Hamitic theory and others). Our task is to show that the Africans not only had a rich historical past but also have independently acted as a subject of history, inscribing page upon page into the annals of history. Therein lies the cardinal difference of our reference book from everything that was published by bourgeois authors on the

history of Africa, and especially the African countries south of the Sahara.

The authors of the articles on history have striven to show that prior to the appearance of Europeans in Africa the African peoples, like the peoples of other continents had developed unevenly: some advanced more rapidly and created a culture and a state organization progressive for their time, others lagged behind in their development. In each case this backwardness was conditioned by special, historically concrete reasons. The penetration of Europeans into Africa and the slave trade have hindered the process of historical development of the African peoples. The slave trade has thrown Africa far back, has bled it white and has slowed down its development.

It was the interference of the Europeans in the destiny of the 'Black Continent' that in the new age brought about Africa's lagging behind in the level of social and economic development as compared with many countries of other continents.

The articles dealing with the history of the European conquest of Africa cite numerous facts of the African peoples' heroic resistance to the colonialists. In the pro-imperialist works this problem is either not dealt with at all, or is falsified. At best they refer to the so-called 'colonial wars' and describe only the actions of the Europeans; the Africans, their social organization and the motive forces of their resistance - all this remains in the dark. The authors of the articles in the encyclopedia proceeded from Lenin's words that "the 'colonial wars' are often national wars or national uprisings of the oppressed peoples" . /V.I. Lenin, Works, fourth (Russian) edition, vol.23, p. 66/.

A number of articles are devoted to the heroic struggle of the peoples of Guinea and Ethiopia, Egypt and Algeria, of the Malagasi, Zulu, Herero, Basuto, Matabele and Bacongo peoples. The reader will get acquainted with the outstanding heroic fighters of the African past: Chaka, Dinghaan, Ketchvayo, Makhdi, Khalif Abdallah, Samori, Lobengula, Moselekatse, Moshesh, Al-Haj Omar, Menelik II, and many others.

The restoration of the historical truth about these personalities and about the struggle of the African peoples for their freedom of which they were the leaders will help to fulfill the task of spiritual decolonization which the young states of Africa have set themselves.

The encyclopedia shows the process of enslavement of the African peoples, the imperialist 'division' of the continent, the fierce squabble among the colonialists for the possession of economically and strategically most important regions. The reference book treats in detail on the formation of colonial regimes, the forms and methods of exploitation of the indigenous population. The reader will be able to acquaint himself with the facts of annihilation of the Congolese by the Belgian colonialists of Leopold II, the Herero and the Hottentots of South-West Africa by the German punitive forces of Wilhelm II, and with many other sinister pages of the history of the colonial conquests in Africa.

The authors of the articles in the encyclopedia strove to show the growth of national and political self-consciousness of the peoples of Africa, and the gradually evolving process of ethnical consolidation. More and more people in each country have succeeded in acquiring an education and in gaining access

to the spiritual values of mankind. Surmounting all kinds of difficulties the Africans have mastered professions hitherto unkown in Africa, and have conscientiously prepared themselves for future struggle.

Much space in the encyclopedia is devoted to the latest period in the history of the African peoples, to the national liberation revolutions, liquidation of colonial regimes and to the establishment of new states. The internal and international factors forsing the old 'classical' colonialism to leave the African scene are examined and the concrete conditions in each African country which have affected the course of struggle are analyzed.

On the basis of the examination of the programmes of the African political parties, statements of their leaders, and the materials of African, Afro-Asian and other international conferences the contributors to the reference book tell their readers of the tasks which the peoples of Africa have set themselves. The reader will also find in the encyclopedia extensive material on the political parties, social organizations, leaders of the young states, inter-African conferences and inter=state unions.

The present=day strategy and tactics of imperialism in the African countries and the methods of neocolonialism are examined in a number of articles dealing with various aspects of African life.

Naturally, being a Soviet encyclopedia, the book contains materials on the studies of Africa in the USSR, on Russian travellers in Africa, and on friendly relations between the USSR and the African countries in the sphere of state, cultural, social, and scientific contacts.

A prominent place is occupied by materials pertaining to questions of culture. The general survey

contains sections devoted to literature, architecture, art, theatre, and music. Separate articles deal with outstanding monuments of art, both ancient (Ancient Egypt, Benin, Ife, etc.) and modern.

Up to now world public opinion has been little acquainted with the various works of art and literature of the African peoples.

Soviet students of Africa engaged in studying the history and ethnography of Africa from original sources and literature, and also through personal contacts with representatives of African science and culture strive to show in their work the undeservedly neglected contribution of the Africans to world culture.

Each of the African peoples is a creator of a colourful, original culture. This includes wooden sculptures, ceramics, skillfully ornamented articles made out of leather, carvings on bone and metal, embroideries, wattled objects, all sorts of masks, very expressive dances and songs, as well as oral lore: fables, fairy-tales, witty sayings and proverbs that enrich the speech of the Africans. It must be noted here that the African oral lore is in no way inferior to the best known samples of this art. It is only now that many African peoples have received an opportunity to show the world not only their culture that has been developing for centuries, but to advance further such its forms as the fine and dramatic arts, literature and music.

The reader will find in the encyclopedic reference book material on oral folklore of different peoples of Africa, on their fine arts (painting, sculpture, drawings and engravings), architecture, music and dances, and the creative work of African writers and poets.

Many Africans have started to attend primary and

secondary schools, colleges and universities only after their countries have gained independence.

The problem of public education in contemporary Africa, just as the problem of creating African literatures is very closely linked with the solution of the language problem. As a rule, the colonialists forced the peoples subjugated by them to study at school in the languages of the colonialists. Therefore, many of the African languages only begin to develop now, and education at schools is becoming accessible to both urban and rural dwellers. The thirst for knowledge among Africans is tremendous; as soon as they see the smallest opportunity to study they immediately take advantage of it.

The Soviet africanologists have included in the reference book, 'Africa', a number of articles dealing with questions of public education in the young African states and in the countries that still are living under the colonial regime.

The encyclopedic reference book also contains articles on cities and other more or less important populated centres in Africa, on statesmen and political figures of the African countries, on explorers, travellers, and historians. There are also articles on questions of specific interest for Africa, such as, for example, on the slave trade, apartheid and racial discrimination (which is widely practised by the racialist governments of the South-African Republic and Southern Rhodesia) etc.

An article is devoted to each one of the African countries. Such articles give a clear idea of the nature of the country in question, of the peoples inhabiting it, of the history of the country, its economic life, its ancient and contemporary culture.

Great attention is paid in the reference book to the economic and technical aid rendered by the Soviet

Union to the emancipated countries of Africa for their national renascence, liquidation of the colonial heritage, successful development of all fields of economy and culture, and the achievement of economic independence.

The reference book is illustrated by over one hundred colour and textual maps both of Africa as a whole (tectonic, soil, vegetation, mineral resources, ethnographic, political , historical maps, etc.) and of separate African countries. As regards the independent countries of Africa the reference book contains economic maps in addition to the maps of a general nature. There are over 500 illustrations showing the nature, history, economy, and culture of the African countries.

The first volume of the encyclopedic reference book, 'Africa' which includes a general survey of Africa as a whole and the letters from 'A' to 'L' inclusive, is planned to come out at the end of 1962. The second, and last, volume is due to appear in 1963,.

At the end of the second volume there will be a detailed index to facilitate the use of the reference book.

The two volumes will cost 5 roubles 20 kopecks, one volume - 2 roubles 60 kopecks.

Orders for the reference book, 'Africa' may be placed with the book distributing agencies selling Soviet publications in the appropriate countries.

Зак.165 Тир.250

Офсетное производство
Издательства восточной литературы
Москва, Центр, Армянский пер., 2.

ARTHUR B. SPINGARN, 36 WEST 44TH STREET, NEW YORK 36, N. Y.

July 13, 1962.

Dr. W.E.B. DuBois
Room 506
University College Hospital
Gower Street
London WC 1, England.

39-10-15

Dear Dr. DuBois:

I have just learned that you are in the University College Hospital and I hasten to send you my most sincere good wishes for your speedy and complete recovery.

From my own experience in that hospital I am sure that you are in the best of hands and I am fortified in my hope and belief that all will go well with you.

With cordial greetings to Shirley and yourself, I am

Your old friend,

Arthur Spingarn

[STERN]
[1962]

INSTITUTUL DE GERIATRIE
„PROF. DR. C. I. PARHON"
BUCUREŞTI
STR. M. CĂLĂRAŞANI Nr. 9
TEL. 17.24.41

L. P. 3—a. 1082

We leave for Romania for 3 weeks on sunday

You darling! What a surprise!
We here too. Please call
us at the Hotel Dacia (room 206) Rp.:
you can tonight.
How are you? And where
your Shirley? How dare you
leave without her?
Love, dear Dr. love, Martha & Alfred
STERN

Dr W E B Du Bois

a long hug &
with sincere love,
Agnes.

ALFRED
STERN

206

(STERN)
[1962?]

Sunday
morning

Dear Doctor,

We are so sorry they let you get over-tired yesterday and hope you feel rested today.

We are leaving this afternoon for an extensive tour of this section and do not expect to return until late.

We are planning to be in Bucarest the early part of this week and will get in touch with you there.

Do take care of yourself!

You are a wonderful man and, as Americans, we are especially proud of you.

Martha sends her love as do I,

Alfred.

P.S. Here are some recent Herald Tribune N.Y. Times.

9-201-14

Dr. W. E. B. Du Bois

[SY]

~~Cot~~ République du Mali

BAMAKO, le 2 Juillet 1962

Moussa Oumar SY, Directeur du Musée National et de la Maison des Artisans Maliens - B.P.257

A Monsieur Le Docteur W.E.B. du Bois
Directeur de L'Encyclopédie Africaine
P.O. Box 2797 à
A C C R A
(GHANA)

Monsieur Le Directeur,

J'ai appris par le canal d'un ami qu'un Sécrétariat, à la tête de laquelle vous êtes placé, se propose de rédiger une encyclopédie africaine.

J'ai l'honneur de vous proposer mes services pour ce qui concerne, en particulier, la République du DAHOMEY.

Ancien chef de la section de Muséographie de L'Institut de Recherche Scientifique (IFAN) de ce pays, je termine actuellement un ouvrage concernant l'histoire des peuples, et de la culture des anciens Etats, constituant aujour'dhui cette République.

Votre appel présente pour moi un très grand intérêt, étant donné que c'est le but que vous poursuivez qui m'a amené à rédiger l'ouvrage en question : suggérer aux africanistes l'idée de faire beaucoup plus état de leur culture que de leurs connaissances littéraires; les amener à prouver leur respect pour la science, leur attachement à l'Afrique ou leur patriotisme en interprètant, aussi correctement que possible, l'histoire et la vie africaine. Je pense en effet que l'homme de science doit s'efforcer d'acquérir une documentation orale aussi bien qu'écrite concernant le sujet qu'il traite et ne pas se contenter de disserter. Le nationaliste doit, de son côté, être persuadé qu'il passera toujours pour un "complexé ", tant qu'il n'aura pas réussi à exposer et à rendre irréfutable la prestigieuse tradition de son pays. Pour arriver à un tel résultat, il semble qu'il soit nécessaire d'utiliser à la fois la documentation écrite, orale et matérielle.

J'étudie l'histoire, l'ethnographie et les arts africains, domaines dans lesquels je suis prêt à apporter ma contribution.

Veuillez agréer, Monsieur le Directeur, l'assurance de mes sentiments très distingués./.

Signé: Moussa Oumar SY

Visited Ghana

Tel: 77646

18th June 1962

Mr. William J. F. Syad

Dear Sir:

We wish to join in welcoming you here to attend the Accra Assembly. And during your presence here we should like you to become acquainted with the work that our Secretariat has undertaken to prepare an Encyclopedia Africana.

You will find enclosed, a copy of the first issue of our Secretariat's Information Report, just published.

Our Secretary, Dr. W.A. Hunton, and I personally would welcome the opportunity of meeting and talking with you during your visit here, and I trust you will find it possible to telephone our office to arrange an appointment. But you are invited, in any case, to stop in at our office at 2 Kanda Avenue, off of 12th Road.

Sincerely yours,

W. E. B. Du Bois
Director

[Thompson]

15 Merthyr Terrace,
Barnes,
London, S.W.13.

12th April, 1962.

My dear Dr. DuBois,

For over a year it has been in my mind to address a letter to you but owing to the nature of my preoccupations I have been unable to do so until now. A recent discussion with a friend revealed that you are at the moment in Ghana. I am, therefore, availing myself of this opportunity to allow my good intentions materialise. I trust you will forgive my encroachment on your time. I however feel that I must register some of my heart-felt sentiments with you 'The Father of Pan-Africanism'.

I propose to introduce myself briefly at this stage and to express the hope that/this letter /as unfolds, I shall have succeeded in introducing myself. I am a Nigerian and I studied Economics and Politics at Manchester University. I obtained my degree about four years ago. Long before the results were known, plans were maturing in my mind for research in a subject which would be worthwhile to Africa and the Coloured Peoples in general. My hopes were not immediately realised as the Nigerian government was not enthusiastic in assisting me with this research. The Professor under whom I had studied, disappointed that I had not pulled the expected top second class in the honours degree examination, found it impossible to secure me a scholarship. He tried to find me an appointment in Local Government so that I could continue my studies part-time but failed. The factor in the refusal was racial discrimination. Accordingly, I tried obtaining a teaching appointment in that glorified type of primary school which is wrongly styled 'secondary mordern school'. There was a period of four months in which I found no appointment - in which all efforts to find anything for a living yielded no results. I knew starvation in the real sense of the word in a 'civilized' country. Fortunately, I later found a teaching post in the said type of school first, in Manchester, and later in London. My efforts to save a reasonable sum to return to University failed. On learning that one could take a Master's Degree in London University part-time, I transferred to London, living precariously as the appointments I was offered were insecure. In this state of affairs and uncertainty, I explored the possibility of being admitted to the London School of Economics for postgraduate work. The Manchester Professor recommended and in October 1959, I was registered at the L.S.E. as a part-time internal student pursuing a course leading to the M.Sc. (Econ.), specialising in International Relations.

27-30-351

It was on registering that I began to consider the ideal of 'Pan-Africa' seriously. All through my stay in Britain, I did not see beyond the nationalist horizon. The whole idea of 'Pan-Africa' was still a mystery to me. Nevertheless, I thought it was a topic worth considering. I spent a whole year reading generally books and pamphlets on Africa. None of them was in any way concerned with Pan-Africa. While doing this, I continued to teach so that my access to books was after 5 in the evening. After a tiring day's work, I often felt like resting. But I had the presence of mind and so persisted in my efforts to read. I then suggested to my Supervisor at University that I would like to use the summer vacation of 1960 exploring whether enough material was available for a thesis on Pan-Africanism. I had only five and half weeks holidays. I persevered in the libraries during that period until the resumption of teaching. At the end of that period, I became veru enthusiastic about the topic. I drew a rough plan of the thesis and showed it to my supervisor. We reasoned together and at last, we agreed that I should consider the subject in the light of the Congresses. Those five congresses which you organised I have designated 'the congresses of the inter-war period' even though the war ended in 1945 and those from 1958 as 'post second world war congresses'. I continued my reading but progress was slow. 'Presence Africaine' in France got wind of my efforts through a friend studying at the Sorbonne and expressed a desire to have my monograph for publication when the work was completed. But the more I read and thought of Pan-Africa the more it magnified itself in my mind, the more convinced I became about Pan-Africa bringing back sanity into world affairs and given a new and elevated dignity to the human being.

While battling with these preoccupations, I had not read any of your books. I knew about two of them vaguely by name. Progress was slow as teaching made more demand on me than I had the energy for combined with research. I longed to do my research full-time, but unfortunately, I had no means of achieving this. I applied for Commonwealth scholarships through the Nigerian government but no enthusiasm was shown about my thesis and I did not even receive the courtesy of a reply. In the course of battling against the the odds, I decided to read some of your own works. The first one I made acquaintance with was 'The World and Africa'. For me this book was a revelation. It confirmed a few of the conclusions which I had reached by independent thinking; it told me much more that I did not know; it raised me into the celestial heights and once and for all the scales of inferiority complex fell from my eyes. But it disturbed me because I was now faced with the problem of how this masterpiece of African history can reach a wider reading public - African(especially) and others..

27-30-352

I believe that this book is indispencable for African children if their feet must be firmly planted on their soil. I tried to get a copy of this book in the U.K., the U.S. and in Canada but my efforts came to grief. I am very sad indeed. I wish you could persuade enthusiasts like Dr. Nkrumah to have a new edition of the book. As long as a book like that eludes me I shall never feel happy. I read others 'Color and Democracy, Souls of Black Folk, Great Men of Color, The Suppression of the African Slave Trade, even The Encyclopedia of the Negro'. It is needless ~~the~~ to emphasise that my acquaintance with your books gave a fresh mental orientation to my person and for this, I am indebted to you. It is principally this fact which is making me project this letter. I wish to register my humble thanks and deep appreciation.

Returning again to the question of my thesis, I am considering the possibility of transferring from the Master's Degree to the Doctorate. My supervisor is willing to recommend but has urged me to press on with the writing and then to discuss it again. Since, however, the realisation has dawned on me that Pan-Africanism is not the sort of subject that be can be disposed of lightly by mere part-time research. It is my sincere desire to complete the work either within the year or at the end of one year from now. The big snag still remains - I am teaching subjects unconnected and desire to throw all my energies into the research full-time. Slavery, Colonialism and Racialism, which I considered as remote causes and blending with the proximate causes are very big issues I have discovered. It seems to me that I have virtually written a miniature history of the slave trade. The Public Records Office also reveals so much that I would like to look into in the future. I think that I have to settle to a life a research as I cannot endure and remain at ease the great distortion which has gone on for so long about Africa and its peoples.

Will I be asking you too much by requesting that you discuss with Dr. Nkrumah, the President of Ghana, the possibility of my obtaining from Ghan-a a grant for one year so that I can do justice to this thesis and bring it to a satisfactory conclusion? I do fear that if I continue at this rate on a part-time basis, it will take longer to complete and I may loose heart and make sloppy conclusions towards the end. I am aware of the danger but I am fighting against the possibility of energy sagging. It is my hope that on completion I shall seek a research fellowship anywhere in Africa where this is possible. Ghana is just as much a likeable spot as it has the spirit of the new Africa with which I am identified.

27-30-353

Permit me to express my gratitude for the patience you have taken in reading my letter. I shall be grateful for any useful advice you can give. Any light that you may wish to shed on the Congresses of the Inter-War Period will be greately appreciated.

Be assured at all times of my most respectful sentiments.

I remain,

Yours very sincerely,

Vincent Bakpetu Thompson.

Vincent Bakpetu Thompson.

P.S. The late George Padmore's book on Pan-Africanism, although a good introduction, is inadequate in many respects. I also do not accept his conclusions that 'in the coming struggle for Africa the choice will be one between Pan-Africanism and Communism! Pan-Africanism in the long run must be seen as a microcsm of a greater world order - but first the regeneration of Africa and the Coloured World - spiritually, socially, economically etc. A time may even arrive when someone may view Pan-Africanism as a religion. In order to ensure the success of the idea, we must in our limited spheres endeavour to spread enlightenment and our efforts must remain relentless. V.T.

27-30-354

Canada.

UNIVERSITE DE MONTRÉAL

CASE POSTALE 6128
MONTRÉAL

DEPARTMENT OF ANTHROPOLOGY

September 27, 1962.

Dr. W.E.B. Du Bois,
Director of the Secretariat for the
Encyclopedia Africana,
P.O. Box 2797,
Accra, Ghana.

27-30-254

Sir,

I thank you very much for having sent me a copy of the Information report on the Encyclopedia Africana. I want to express my satisfaction with your preparation of this important project. It is a pleasure for me to declare that I am fully prepared to offer you all collaboration you might require.

It might be of interest to you to have some information regarding the kind of work I have done so that you can judge in what way I can help you. During eight years, I have been attached to the National Museum of Ethnography at Leiden, Holland, as curator for the African Department. In 1958, I did some fieldwork in Burundi under the auspices of the Netherlands Organization of Pure Research and the Institut pour les Recherches en Afrique Centrale. Since two years, I am teaching as assistant-professor at the Département d'Anthropologie of the Université de Montréal, Canada.

My specialization is the socio-political structure of Burundi in particular and of the interlacustrine Bantu in general. I wrote some articles on that subject (see Anthropologica, 1961 and 1962 and Zaire 1959). At the request of the International Africa Institute, I contributed to the Ethnographic Survey of Africa in writing a general ethnographic treatise on Burundi. The volume in question is now in press.

As suggestions for other subjects to be represented in the encyclopedia, I would remind you of the importance of the relations of the Dutch with several parts of Africa. These are, of course, well known for some historic periods but it does escape often the attention that the Dutch established many contacts with Lower Congo and Angola during the second half of the nineteenth century. Important collections of

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ethnographic objects were, for instance, brought together by Dutch commercial agents working in those regions, sent to the ethnographic Museums of Rotterdam, Amsterdam and Leiden, and recently re-united in the last-names Museum.

I would suggest also that you make a listing of all the ethnographic Museums, indicating for each one of them the most important collections they possess. In this connection, it might be of interest to you to know that there exists a Musée National du Burundi at Kitega, Burundi.

The suggestions are but a few of many, but I am convinced that you are not lacking suggestions from many other sources. If, however, you need any other suggestions, from me, do not hesitate to ask for them.

Yours truly,

A.A. Trouwborst,
assistant-professor.

/LL

27-33-255

December 1, 1962

Mr. A. A. Trouwborst,
Department of Anthropology,
University of Montreal,
P. O. Box 6128,
MONTREAL, CANADA.

Dear Mr. Trouwborst,

I am sorry for the delay in replying to your letter of September 27. This is due to the fact that I have just returned to Accra after a long absence abroad for medical treatment.

We are glad to learn of your interest in the work our Secretariat has undertaken. We are also pleased to know of the special field of your research in African studies, and we hope in the future to have your advice and cooperation with respect to materials in that special field when the plans for the Encyclopaedia have been finally decided and approved and we are ready to begin the preparation and collection of articles.

Meanwhile, we shall keep you informed of the progress of our work through the pages of our quarterly Information Report.

Very truly yours,

W. E. B. Du Bois
Director

[U.A.R. Cultural Centre]

U.A.R. CULTURAL CENTRE,
FARRAR AVENUE,
P.O. BOX 1632,
ACCRA, GHANA.

25th January, 1962.

DR. W.E.B. DU BOIS,
P.O. BOX 179,
ACCRA.

Dear Professor Dr. W.E.B. Du Bois,

You have accorded me a great honour by sending me your letter dated 21st January, 1962 explaining your project of preparing an Encyclopedia Africana and asking my view about proceeding for Cairo to hold a conference with Egyptian scholars to discuss preliminary steps to be taken to realise such a great project.

I have studied the plan enclosed with your letter and I share you the idea that the Encyclopedia should be edited on a strictly scientific basis. It defeats our own purpose to do otherwise. If we avoid mediocrity in editing its articles and always endeavour to set a high standard for African scholarship, this in itself will prove the mental capacity of the Africans.

Compared with other encyclopedias from Diderot to the present day, the project of the African Encyclopedia, in my view, is quite unique. We cannot make an encyclopedia for Asia, because of the great variety of Asiatic cultures. It seems to me that there is a basic unity in African cultures, however divergent are its regional manifestations. Throughout the ages there have been trans-continental cultural currents from the Nile to central, eastern and western Africa, and from the Mediterranean to the West. Biographies of prominent scholars who flourished in Timboctou in the middle ages have been included in the biographical dictionaries compiled by contemporary Arab scholars in Egypt and Morocco. Arab culture, during countless generations has so maintained itself in Africa as to be incorporated in the intellectual make-up of many African peoples; a feat that has equally been achieved in Asia by making its impact on Turkish, Persian and Indian cultures. But Arab culture in Africa has come to be adapted to the African way of life as to be indigenous;

...2/.

27-294-60

it does not give the impression of exoticism.

I do not want to lay undue emphasis on these points, but I should like to avoid some misinterpretations propagated by certain colonialist writers in works of African history meant to belittle arab cultural achievements in the continent and to alienate Africans from the Arabs. The newest attempt since World War II has been to maintain that true Africa lies south of the Sahara.

To add to the estrangement Arab slavery has been unduly stressed although it has been domestic and not capitalistic as the type of European slavery conducted 400 years on the coasts of Africa. The confusion has been explained by the Dutch orientalist Hurgronje in his monumental work on Mekka. Sir Richmond Palmer also wrote that "the actual conditions in which so called slaves lived (in Arab households) was very different to that which is suggested by the common use of the word 'slave' in England and America."

In a review of Deherain's work "Le Soudan Oriental sous le Regne de Mehemet Ali", published in the transactions of the Sudan Historical Society in 1954 in Khartoum, I explained at great length the great difference between Arab and European slavery. I hope that your view concerning that point as referred to in your work "The Negro, 1915, can be reconsidered in the light of some other data and documents.

27-290-61

But your scholarship have maintained the faith in the African trait of Egypt's achievements. In your foreword to Hunton's Decision in Africa, you explicitly stated: "To be sure, Africa has long meant much to humanity. Egypt is historically African, and not, as many writers assume, Asian or even European. Egyptian culture came north from central Africa and not south from Europe or west from Asia". In French historical text-books in secondary schools, the history of ancient Egypt is summed up in words like these: L'Egypte ancienne etait l'educatrice du monde. This means that if the ancient culture of the Nile valley has been the first chapter in world history, it can be set in the African encyclopedia as the starting landmark of African achievement.

The idea of the emanation of culture from that part of Africa has been worked out by G. Elliot Smith, late professor of anatomy in the faculty of Medicine, Cairo. He with his disciples, Rivers and Perry initiated his theory of the Diffusion of Culture from ancient Egypt which has become a school of thought to be reckoned with in the study of ancient culture. A new development has lately been made by the Senegalese scholar Chiekh Anta Diop in his work: "Nations Negres et Culture", Paris 1954, in which he maintained the negro origin of ancient Egyptian culture.

Some specific traits characterise African culture, notwithstanding unfavourable circumstances causing its occasional decline or stagnation. Its originality is fully revealed in African art which has become a source of inspiration to some leading modern schools of art; a trait that has amply been elucidated in L'Art Negre, Presence Africaine, Paris, 1951. The so-called primitiveness of African art has been refuted in the Symposium held at the Royal Anthropological Institute and published under the title "The Artist in Tribal Society", London 1961.

No less remarkable amongst these traits are the vitality and continuity of African culture. To take again the Nile valley culture as embodying these traits, I should like to emphasise the fact that the geographical environment, however favourable, cannot of itself account for its wonderful achievements. The school of thought in human geography initiated by Vidal La Blache, stressed the human element as a deciding factor in the development of culture. Thus, that element as represented by the early dwellers of the Nile valley, is no less an important factor. At least, these Africans must have had some mental and organisational capacity, just to conquer the environment by making it habitable, drawing full advantage of the river, warding off the dangers of its annual floods, and inventing agriculture by domesticating wild plants. The taming of the river entailed the schooling of the inhabitants of its banks into social solidarity and co-operation. A body of morality has, thus, been worked out to be the first moral code of humanity beyond animal existence and the blind forces of nature. Breastead in his work, "The Dawn of Conscience" explained at length this wonderful moral achievement.

27-29A-62

He, even consideredthe Nile valley as a vast social laboratory that for three or four millennia could come to produce such moral code that seems to us as surprisingly modern and that had had far-reaching influence on subsequent moral and religious developments in human culture.

But it needs several qualifications for scholars to trace the continuity of African culture. As regards the Nile valley, the theme of the continuity of its culture has rarely been dealt with, save some casual remarks appended to works on social and cultural anthropology related to Africa.

The point is rather difficult to grasp, because the different phases of Egyptian culture have been so varied as to give the impression of being disconnected and representing totally different strains of culture. To say that there have been connecting links between the pharaonic and the Greek, or between the Byzantine and Islamic elements

...4/.

seem to be a far-fetched conclusion. A casual traveller, an English lady, Duff Gordon by name, made her famous remark that "Egypt is like a palimpsest, on which the Bible is written over Herodotus, and the Koran is written over that".

Claiming that heterogeneous cultural elements are heaped and superimposed over each other without any connecting link amongst them, is, in my view, rather superficial; because the people who made these contributions in successive ages were the same and lived in the same environment. The point has been overlooked, for scholars who dedicated themselves to a specific phase in Egyptian culture are so confined by the discipline to which they have specialised themselves that they lack the qualifications and training required to study either the previous or subsequent ages, the only scientific method that helps them to discover the connecting link in the chain of the various cultural stages in Egyptian history. This needs talented historians of culture who can acquire various qualifications to cover a major part at least if not the whole course of the cultural history of Egypt; a feat involving hard work and considerable time, owing to the bewildering variety and abundance of Egyptian historical records. A herculean effort of synthesis to make a composite picture based on monographs and analytical studies bearing on each phase.

Dr. S. Huzayyen of Egypt has developed the theme of the continuity of Egyptian culture, by maintaining that it has undergone throughout the ages phases of renewal and adaptation to fit in with each epoch. To reveal that trait, in his view, we can only draw a comparison between Egypt and two other sorts of the cradles of culture in the world. The first sort is exemplified in ancient Mesopotamia or ancient Greece. In each of these two geographical areas, there had developed an ancient civilisation which died out by the end of ancient times. Its impact on the life and culture of its people in subsequent ages had ceased to exist.

The second sort in exemplified by China where culture and civilisation have developed and continued since ancient times as had been the case with Egypt. But the continuity of Chinese culture has not entailed any features for variety and renewal. Up to the communistic upheaval of 1949, it kept tenaciously to its old moulds, thus acquiring its well-noted characteristic of inertia and conservatism.

As to Egyptian culture, we find that its continuity has always been combined with variation and renewal as that culture progresses from the pharaonic to the Greek ages and from the Byzantine

....5/.

27-29-63

to the Islamic and modern times. Thus the life of Egypt and its culture had been characterised throughout the ages by both antiquity and continuity on the one hand, and evolution and renewal on the other. It is quite obvious that this trait in Egyptian culture is of an outstanding uniqueness that has no parallel in history.

One of the major aims of the African encyclopedia, I believe, is to foster self-confidence in the Africans, by exposing the fallacies long propagated by colonialists that they had had no history, no contribution to world culture, that they had led a marginal life as "poussiere de l'humanite". Modern scientific research in African history has proved the absurdity of these allegations. But there is still hard prejudice against Africans, lurking in the Western mental outlook, to justify existing policies of racial discrimination or attempts to retain the remaining outposts of colonialism.

It is high time that African scholars should strive to expose colonialist fallacies concerning Africa, to expound the elements of African cultures and to start new valuations; then they have to launch programmes for their development, striking new paths to make their national cultures abreast of world cultural trends. The African encyclopedia will be, to African scholars, the appropriate field to crystallise the African point of view.

27-299-64

No other scholar is more competent than you to be in charge of such an ambitious project. Your academic career, your writings always referred to in bibliographies as standard works, your contributions in formulating the theory of Pan-Africa and the conferences you have directed for African emancipation will be a source of inspiration in editing the African Encyclopedia.

Readers of your works and followers of your struggle are your disciples who tread faithfully in the footsteps of their Master. As my country is a great supporter of African liberation and a sworn enemy to racial discrimination, I am sure that when you will proceed to Cairo you will be heartily welcomed by our Egyptian Africanists from whom you will secure their whole-hearted collaboration. . . .

Omit [

To mention some names to whom I am personally acquainted :

1. Dr. M. Awad Mohammed former Minister of Education (Ethnographer and Geographer)
2. Mr. Mustafa Amer, former Director General of the Department of Antiquities, Geographer, Supervisor of Prehistoric Excavations in Maadi, southern Cairo.
3. Dr. Abbas Ammar, former Minister of Education - Anthropologist

....6/.

4. Dr. M. Sabry - Sorbonne graduate, Senior Professor of history, author of standard works in French and Arabic, specialised in the modern history of Egypt, the Sudan and the Horn of Africa.

5. Dr. S. Huzayyin, Vice-Chancellor of Assiut University, U.A.R., Geographer and Prehistorian, author of The Place of Egypt in Prehistory, etc.

6. Dr. M. Fuad Shukri - Historian, author of various books on the modern history of the Sudan.

7. Dr. Ahmad Fakhry - Egyptologist.

8. Dr. M. Riad - of the Institute of African Studies, Cairo - Anthropologist.

9. Dr. Hassan Mahmud - Historian (Medieval Africa).

10. Dr. M. Mahmud El-Sayyad - Geographer (Africa).

11. Dr. Khalil Asakir - Anthropologist.

12. Dr. I.A. Rizkana - Prehistorian and Archaeologist (Egypt, the Sudan and North Africa).

13. Dr. Abdul Aziz Kamel, of the Institute of African Studies, Cairo - Geographer (The Sudan).

14. Dr. S. El-Shami - Geographer (The Sudan).

15. Mr. Shater Busaili - Librarian of the Institute of African Studies, Cairo (Specialised in Sudanese History), author of various works, articles in English and Arabic.

16. Dr. M. Musa'ad, Historian (Specialised in the history of the Christian Kingdoms of Nubia).

There is a host of other Africanists in the U.A.R. whom I do not personally know, but you will certainly be introduced to them by the people in the above-mentioned list. Most of them contribute to a monthly review devoted to African studies called "Nahdat Ifriqiyya" (= The Revival of Africa) under the editorship of a worthy friend of mine, Mr. M.A. Ishaq, a linguist and an indefatigable traveller who made various tours in Africa.

I must add Dr. Muhy El-Din Sabir, former Assistant Secretary of State in the Sudan; a Sudanese anthropologist graduated from the University of Paris and made field-work in the Zande Region in south-west Sudan. He speaks fluently the Zande language. I have known him for years during my work as Controller of Egyptian Education in the Sudan; and I am sure that he is better entitled than Prof. Evans-Prichard of London University to write the article "Zande" in your encyclopedia

....7/.

27-298-65

from the African point of view.

It is needless to say that there have been published some encyclopedic works on Africa, written from the western point of view. To mention some of them :

1. Encyclopedic de l'Afrique Occidentale Francaise (2 Vols. Paris 1949).
2. Encyc. de l'Afrique Equatoriale Francaise (2 Vols. Paris 1951).
3. Cameroun, Togo (Paris 1951).
4. Algerie, Sahara (2 Vols. 1948).
5. Madagascar - Reunion (2 Vols. 1950).
6. La Tunisie (Paris 1950)
7. Le Maroc (Paris 1950).
8. L'Encyclopedie du Congo (2 Vols. Brusselles 1951).
9. An African Survey - Lord Hailey - Revised Edition 1956 - London 1957.

There are also some standard works by M. Delafosse, D. Westermann, M. Griaulle, R.A. Buell, Herskovitz and others. Learned articles are to be found in Africanist quarterlies : Africa, organ of the International African Institute of London, Publications of I.F.A.N. of Dakar, Presence Africaine, works on Africa published by L'Academie de Sciences Coloniales of Paris and L'Universite des Sciences Coloniales d'Anvers in Belgium.

27-299-66

It is quite natural that these monuments of Western scholarship on Africa are written from the western point of view; they embody more or less distorted interpretations of facts about Africa.

Continue →

It is the duty of African scholars who will contribute to the projected Encyclopedia to cultivate a new trend in African studies drawn from the African cultural traditions, historical evolution and national interests of the African peoples. This need is greatly felt by Egyptian Africanists who have already made successful attempts in wiping out all traces of cultural imperialism and elucidating the African point of view. I shall write to some of them explaining your project in which they will take the keenest interest. Your glorious academic career is already well-known to them; they must have come across your writings, or read about you in their studies. I am sure you will find in them reliable colleagues and helpful collaborators.

Your acknowledged authority is a sure guarantee to the successful realisation of your long-cherished project. It will be

....8/.

the crowning achievement of your much-admired career, epitomising your views, ideals and long struggle for African emancipation.

All we pray for, is that you enjoy full health and vigour to be always a source of inspiration to your numerous African disciples and to your admirers all over the world.

I remain,

Yours most Sincerely

a. a. Hilmy

(Abdul Aziz Abdul Haqq Hilmy)
DIRECTOR.

27-280-67

[U.A.R. Cultural Center]

Windsor Lodge
Accra, Ghana
February 14, 1962

Mr. Abdul A. Hilmy, Director
U.A.R. Cultural Centre
Farrar Avenue
P.O. Box 1632
Accra, Ghana

41-13-14

My dear Mr. Hilmy:

I cannot tell you how wonderful your letter of January 25th has been for my dear husband, Dr. Du Bois.

He has been critically ill, had an operation and only now can be said to be completely out of danger. It was sometime after your letter arrived before he was able to read it. But when he did, it so lifted and encouraged him that I know this letter has had much to do with his recovery. I shall leave it for him to discuss it with you.

Early next week we are leaving Accra. Doctors wish him to spend his convalesent weeks in a climate to which he is better accustomed. So, in spite of it being winter we are going to Europe where he will be in a rest home under expert medical supervision. There is every prospect that he'll return to Accra in a month in better health than he has enjoyed for the past couple of years. I shall return to Accra earlier and supervise the moving into and settling of our new house, so that he can drive directly from the airport to our new home.

If you don't mind, I'll get in touch with you when I return, let you know how he is and how well his plans can be carried out. It may be that he'll be forced to postpone some of the Conferences for the Encyclopedia, but I know he is very anxious to meet with the Egyptian scholars. If the Cairo Conference cannot be this April it may well be in May or June.

Again, I want to express my appreciation for your letter and the earnest sentiments set forth in it.

Sincerely yours,

(Mrs. W.E.B. Du Bois)

[U. A. R. Cultural Centre]

No.2, Kanda Avenue, Tel: 77646

May 30, 1962

Dear Mr. Hilmy:

I deeply regret the unfortunate delay in acknowledging your very kind letter of January 25th, replying to my communication regarding our plans for the preparation of an Encyclopedia Africana. It happened that I was overtaken by a serious illness just about the time of the arrival of your letter, and this necessitated an immediate operation and my departure for further treatment abroad. I only returned to Accra at the beginning of this month and I am now slowly regaining my strength.

I appreciate very much your very full, interesting, and valuable response. Several of the points you convey reflect exactly the kind of correction of false historical concepts that we aim at presenting in the Encyclopedia.

You will be receiving shortly the first issue of an Information Report which we plan to publish periodically. We should like very much to include in the second issue some sections from your letter of January 25th, because we feel it would be a stimulus in encouraging the participation of other scholars in our work, and at the same time a sample of the character of contributions which we want the projected Encyclopedia to contain. I hope you have no objection to our reprinting your letter. I trust that in the not too distant future, we may have the opportunity to meet and talk further about the work of our Secretariat.

Very truly yours,

W. E. B. Du Bois
Director

Mr. Abdul Asis Abdul Hagg Hilmy,
Director,
U.A.R. Cultural Centre,
Farrar Avenue,
P.O. Box 1632,
ACCRA.

Kenya

[U. N. - Econ. Comm. for Africa]

June 20, 1962.

Dear Sir:

We have recently mailed you a copy of the first issue of the Information Report published by our Secretariat. I would be very grateful for your opinion and suggestions regarding our proposals outlined therein for the preparation of an Encyclopedia Africana.

We are eager to get in touch with African scholars who might help with our work in the Northern and Southern Rhodesia. I would appreciate your sending me the names and addresses of such persons.

We would appreciate your including, if possible, a list of your published or manuscript writings which you think might be of help to us in this work.

Sincerely yours,

W. E. B. Du Bois
Director

Dr. Bernard Chidzero,
c/o Economic Commission for Africa,
ADDIS ABABA.
Ethiopia.

S-L-30-68

Kenya

[U.N.- Econ. Comm. for Africa]

UNITED NATIONS
ECONOMIC COMMISSION FOR AFRICA

NATIONS UNIES
COMMISSION ECONOMIQUE POUR L'AFRIQUE

ADUA SQUAR
ADDIS ABABA, ETHIOPIA

CABLES: ECA, ADDIS ABABA
P. O. Box $$$$$ 3005
TELEPHONE 7000

DATE 7 October 1962.

REFERENCE

His previous address was in Ethiopia

Dr. W.E.B. Du Bois,
The Director,
Encyclopedia Africana,
P.O. Box 2797,
ACCRA, Ghana.

27-30-273

Dear Dr. Du Bois,

I regret very much that I have taken such a long time to reply to your letter of June 20 and I do ask for your forgiveness. As I mentioned in my letter of August 23 to Mr. Hunton, I have been away on leave in Canada and England, and returned only two weeks ago.

Both your Information Reports No. 1 and No. 2 reached me and I have found these most useful. I find myself in full agreement with proposals outlined in Report No. 1 for the preparation of the Encyclopedia on which you are already engaged. My only real and serious fear is that young African scholars, inevitably deeply engaged in current practical socio-economic and political problems or in active politics and administration, will find themselves hard-pressed to come out with scientific scholarly contributions. This is no reflection on their ability, training or willingness, but they are simply, at any rate most of them, victims of their present historical and social environment in which they are everywhere invariably at once the men of action and thought. However, this can only be a very temporary phase in our historic struggle and I am certain that there will be a number of us who will have risen or be able to rise above the weight of preoccupation with action and relentless combat with the dead hand of colonial legacy. . .

I am afraid as regards African scholars in Northern and Southern Rhodesia there is a serious ~~dearth~~ of them. Nevertheless, contact with the following will be useful:

1. Herbert W. Chitepo (from Salisbury, S. Rhodesia, a scholarly Barrister of eight years standing, now temporarily in Tanganyika serving as that country's Director of Public Prosecutions)

add p.46 - Attorney General's Chambers,
Government of Tanganyika,
Dar es Salaam, TANGANYIKA.

2. Mr. Ndabaningi Sithole (author of a much-read book, AFRICAN NATIONALISM; presently actively engaged in practical politics, and possibly away from S.Rhodesia since the banning of ZAPU)
- Best way to reach him is through Mr. Chitepo, above.

c/o Mr. Herbert W. Chitepo

3. Stanlake Samkange, M.A. (Salisbury, S. Rhod., founder of Nyatsime College, journalist and business man, married to a scholarly Negress)

add p. 39A - P.O. Highfield,
Salisbury, S.Rhodesia.

/.....

4. Mr. K. Wakatama, M.A.
The Principal,
Nyatsime College, Seke
Salisbury, S.Rhodesia.

add 39A ✓ C2/

5. Charles T.B. Moyo, B.A., M.D. (presently ~~still~~ in Canada, a brilliant young African Medical Doctor, following specialist Surgery course at McGill University, holds interesting views on African - native - medicines)

add on new page 3A ✓ C2/
- Graduate Faculty,
Medical Building,
McGill University,
University Street,
MONTREAL, Canada.

Apart from these, I think it might be useful to contact two European scholars and lecturers, personally known to me and most knowledgeable on African studies, namely: Dr. T.O. Ranger (Historian, and an active member of the recently banned ZIMBABWE AFRICAN PEOPLES UNION, led by Mr. Nkomo; has done some writing on African Nationalism, etc.)

Prof. Clyde Mitchell (well-known anthropologist, presently Head of the Department of African Studies ...)

add p.40 ✓ ~~C2~~ C2/
- Dr. T.O. Ranger
University College of Rhodesia and Nyasaland,
Private Bag 167 H,
Salisbury, S. Rhodesia.

In his letter of July 12, Mr. Hunton asked about the document on Geological Survey which was prepared for ECA in 1960. I have not been able to trace exactly this document. There is, however, a UNESCO survey prepared for ECA in 1960 on African natural resources. Unfortunately I was not able to obtain an English copy of it, our Documents Office here having run out of them. But I have a French copy, which I can send to you unless you can obtain an English copy directly from UNESCO. It is a rather bulky document, and I am not certain how soon you would want it, for if I sent it by surface mail it would take ages and will cost about a pound sterling secondclass airmail. The full title in French is as follows:

(ENQUÊTES SUR LES RESSOURCES NATURELLES DU CONTINENT AFRICAIN: Exposé préparé par L'UNESCO pour la Commission économique pour L'Afrique à la demande du Secrétaire exécutif ... UNESCO/NS/NR/2.

add 12A ✓ C1/ I would further suggest you write also to the Director, Division of Industries, Natural Resources and Transport (~~ECA~~ Economic Commission for Africa, B.P. x 3001, Addis Ababa, Ethiopia) asking to be put on their mailing list. The Division is in the course of preparing one or two surveys which would interest you. You might also wish to write to the Executive Secretary himself of this Commission, asking to be on their general mailing list of all documents produced here and of major interest.

/.....

Finally, as regards your request for a list of my own works, I am glad to provide the following: B.T.G. C h i d z e r o .....

A. Book

- TANGANYIKA AND INTERNATIONAL TRUSTEESHIP, Oxford University Press London, 1961.

- NZVENGA-MUTSVAIRO (a short novel in Shona, African language spoken in central and northern Southern Rhodesa), Longmans Southern Africa (Pty) Ltd., Box 1616, Cape Town, South Africa.

B. Chapter contribution

- THE ESSENTIALS OF A NEW DEAL, in A NEW DEAL IN CENTRAL AFRICA, ed. Colin Leys and Cranford Pratt, published by Heinemann, London 1960.

C. Pamphlet

- PARTNERSHIP IN PRACTICE (being an examination of the fallacy of the policy if racial partnership in Central Africa), published in 1960 by the SWORD OF THE SPIRIT, London.

D. Articles (some of them!)

- "Central Africa: The Race Question and the Franchise", in RACE (Journal of the Institute of Race Relations, London), Vol. I, No.1, November 1960.
- "Nyasaland and the Central African Federation", in QUEEN'S QUARTERLY (Queen's University, Kingston, Ontario, Canada), Vol. LXVIII No. 2, Summer 1960.
- "African Nationalism in East and Central Africa", in INTERNATIONAL AFFAIRS (Royal Institute of International Affairs, London), Vol 36 No. 4, October 1960.

27-30-275

I am afraid that since 1960, when I joined ECA as an international civil servant, whatever I have written has been under the anonymity of civil service! I might point out, however, that we produced here last year a document on race problems which may be of interest to you: [ECONOMIC AND SOCIAL CONSEQUENCES OF RACIAL DISCRIMINATORY PRACTICES, Doc. E/CN.14/132.] This 200-page document, covering seven countries(South Africa, Rhodesia, Mozambique, Angola, Kenya, Uganda and Tanganyika before independence), might be published this year or next, but is available here, at least the French version. Somehow the English version of our documents tend disappear more quickly than the French!

Once more apologising for the delay in replying to your letter, I wish you all the health and grace of God in this a most momentous and timely work, and assure you of my ready co-operation where I can be of some assistance.

Yours sincerely,

B.T.G. Chidzero

B.T.G. Chidzero.

Administrator and Secretary:
T. F. W. MACKEOWN M.A., F.C.A.

Telephone Number
EUSton 5050 Ext.

UNIVERSITY COLLEGE HOSPITAL

GOWER STREET · LONDON · W.C.1

Our Ref:
Your Ref: RLH/AMK

17th August, 1962.

39-10-2

To whom it may concern :

Dr.W.E.B.Du Bois was admitted to the Private Patients' Wing of University College Hospital on the 10th July, 1962. Six months previously suprapubic cystostomy had been performed, and he had travelled from Ghana in order to have prostatectomy and the cystostomy closed. The operation was performed on the 18th July by Mr.D.R.Davies. A trans-urethral resection of the prostate was performed and the suprapubic cystostomy was allowed to close spontaneously over the succeeding days.

Dr.Du Bois' progress was uninterrupted. There were no complications to the operation and he rapidly recovered his strength. His present condition is excellent for a man of his age. In his cardio-vascular system his pulse is 84 regular and his blood pressure 155/80. There are Grade II changes in his fundi. His heart is enlarged. His apex beat is left ventricular in type. There is a Grade II aortic systolic ~~pro~~ejection murmur audible all over the precordium and conducted into the neck. His arteries are sclerotic and all his peripheral pulses are palpable.

In his respiratory system his trachea is central, and chest movements are moderate. The percussion note is resonant, breath sounds vesicular, and there are no added sounds. There are no abnormal physical signs in his abdomen and the suprapubic wound is entirely healed. There is no abnormality in his central nervous system

At the moment Dr.Du Bois has a urinary infection which is being treated with furadantin 100 mg. q.d.s. He also requires ~~Phenergan~~ Thenergan 25mg., and Welldorm tabs. 2 at night. & Valergen tab t od.

18-8-62 Haemoglobin 66%

R.Himsworth,
House Surgeon to Mr.D.R.Davies,
University College Hospital.

[Vansina]

Mai 17, 1962

Cher Monsieur:

Sur le conseil de Monsieur R. Mauny d'I.F.A.N. a l'Université de Dakar, j'ai l'honneur de vous écrire pour attirer votre attention sur nos efforts pour la préparation d'une Encyclopedia Africana, expliquée par la lettre circulaire ci-jointe.

Nous aimerions beaucoup avoir votre opinion et vos suggestions sur cette entreprise, et nous esperons également que vous pourrez contribuer à l'avenir votre conseil et votre aide en ce qui concerne ce projet.

Je vous prie d'agréer, Monsieur, l'expression de mes sentiments les meilleurs.

W. E. B. Du Bois
Directeur

J. Vansina
Department of History,
Wisconsin University,
MADISON, Wisconsin
U.S.A.

Madison June II 62

Dr W.E.B. DU BOIS
Director,
Encyclopedia Africana
P.O. Box 2797
Accra, Ghana,

cfr; letter of May 17 1962

Dear Sir :

Obviously the preparation of an encyclopedia africana written as far as possible by African intellectuals without impairing its scientific value is not only necessary but becomes vital. Examples such as the Encyclopedia of Islam or the Jewish Encyclopedia show how necessary such works are. It has been very impressive to me to learn that you do not intend to rush matters, the thorough way in which you propose to carry out the project and of course the whole approach to the content-matter of the Encyclopedia. If I can be of use, please do not hesitate to call on me for whatever task you would like me to perform....

Curiosity prompts me to ask if the encyclopedia will be alphabetical or topical and in the latter case if you have already devised the main outline of the topics to be covered ? At this stage I have no specific suggestions to offer, for the general outline seems to be very good, except for the matter of research and contact between the different teams. Here I think the rôle of the Universities is clearly to be great. Most of them have African Studies Programs and all are of course primarily Africa-oriented. They should be spurred however to engage more in non-expensive, non-spectacular research which can be carried out with limited means, often in the immediate vicinity. If this were done our store of knowledge would be accrued considerably in a short time. This should of course not prevent larger schemes from being set up and carried out, but it must also not be forgotten: How often do we look 200 miles away for what lies near at hand....

Yours sincerely,

Vansina

J. Vansina

Associate Professor History
University Wisconsin
Madison 5, WIS. U.S.A.

27-30-171

Vansina I911 Kendall A[illegible]
Madison 5 WIS.U.S.A.

JUN 12 11 30 AM 1982 WIS.

Professor W.E.B. DU BOIS
Secretariat:Encyclopedia africana
P.O.Box 2797
Accra,
Ghana

FIRST FOLD

SECOND FOLD

AÉROGRAMME • PAR AVION

DO NOT USE TAPE OR STICKERS TO SEAL

NO ENCLOSURES PERMITTED

W, starts from here

39, Crouch Hill,
London, N.4.
14. 9. 62

Dr. W.E.B. DuBois, Director,
The Secretariat for an Encyclopedia Africana,
P.O. Box, 2797, Accra, Ghana.
Dear Sir,

I endorse wholeheartedly the Encyclopedia Africana directorate in which you are now engaged. Over the past centuries Africans and People of African descent have been victims of countless humiliations and insults because of the deliberate falsification of historical facts and the errors and attitudes arising from their misuse.

Now that people of colour are again assuming control of their own destiny and the direction of their own educational and propaganda machinery the opportunity presented by the compilation of an Encyclopedia Africana to eliminate insulting definitions, explain their origin and misuse and suggest more dignified and fitting identifications should not be overlooked.

EJ-30-302

As a West Indian journalist I would like to think that this work will be the nucleus and bible of an authoritative body of literature around which an INSTITUTE of AFRICAN CULTURE will eventually be built in every land where people of African descent form a community. I would like to offer my services toward the realisation of this work in whatever capacity.

Meanwhile please forward the Information Report, No.1 to my address.

Yours sincerely,

P. Alex. Walker

Cursed Nov 8/63

Tel: 77646

No.2, Kanda Avenue,

May 30, 1962.

Dear Mr. and Mrs. Wheeler;

I am referring to you the enclosed letter concerning the translation of the Souls of Black Folk into Czech. Will you kindly do anything you can about it, and remember that I am not interested in any financial returns. On the other hand, I don't want to get the matter into wrong hands. I shall appreciate your help.

Very sincerely yours,

W. E. B. Du Bois
Director

Mr. and Mrs. George Wheeler,
Srobarova 28
Prague 10
Czechoslovakia.

27-30-345

[ENC]

COPY.

PRAHA, le 25 Mai 1962

Cher Monsieur Dubois,

La revue "Presence Africaine" m'a recommandé de m'adresser à vous relativement à l'ouvrage" Ames Noires "que j'ai l'intéret de traduite dans le Tcheque Veuiller avoir la bonté de m'envoyer une exemplaire soit en français soit en anglais sous pli recommande. Yenne chargerai moi-même de trouver l'editeur qui le cas echeant - se mettre en rapport avec vous par intermediare de l'Agence Dilia relativement aux droits de reproduction.

En attendant, veuillez agreer, cher Monsieur Dubois, mes salutations bien distinguiés.

Josef Brazda
Neustupor No. 77
Tchecoslovaguie

(On envelope)
Thámova 21
Praha 8 Karlin

DEPARTMENT OF HISTORY
UNIVERSITY OF ALBERTA

EDMONTON, ALBERTA
CANADA

November 7, 1962

Dr. W. E. B. DuBois, Director
The Secretariat for an Encyclopedia Africana
P. O. Box 2797
Accra, Ghana

Dear Dr. DuBois:

Your kindness in sending me the first and second "Information Reports for Cooperation toward an Encyclopedia Africana" is very much appreciated. "I will, I am sure, be supported by interested scholars at this and other Canadian universities in expressing sympathy with the project's goals and in offering cooperation and support... I shall greatly appreciate receiving future issues of the "Information Report."

"African studies in this country are still in their infancy. A program has been launched at Loyola University and plans have advanced here at the University of Alberta for staff expansion and library acquisitions preparatory to inter-departmental teaching and research. Within the month, Africanists throughout Canada will convene in Montreal for the first time; out of this meeting, we hope to assess the range of interests, to coordinate activities and to plan the future development of African studies in both English and French-speaking Canada. One of the main subjects to be discussed is liaison, coordination and cooperation with scholars in Africa and Africanists in other countries. . .

It has been arranged that I should proceed from this organizational meeting of Canadian Africanists to the First International Congress of Africanists as the official Canadian delegate. I therefore am honored to be able to accept the invitation, contained in the second "Information Report," to remain in Accra for the December 18 conference on the Encyclopedia Africana.

"I would like to express particularly my pleasure in noting that you have decided to include all of Africa in the Encyclopedia. . . We have found that, for the time being, it is desirable in introducing African studies to this country to augment the already-established courses in Islamic, Arabic, North African and Near Eastern studies, and to redress the balance of neglect, by opening work in sub-Saharan

27-30-252

Africa. For these reasons, my own recent book, which supercedes my earlier articles, is A History of Africa South of the Sahara (New York and Toronto: Random House, 1962). However, having every confidence that the bifurcation is a simple organizational expediency in an interim period, I have no hesitation in welcoming the scope of your own decisions.

no 91 . . . Especially welcome, too, is your apparent effort to recognize and to present an African perspective as perceived by the widest possible variety of scholars both within and outside the continent.

Sincerely yours,

Donald L. Wiedner

Donald L. Wiedner
Professor of History

149 COVENTRY ROAD, ILFORD, ESSEX
PHONE: VALENTINE 5250

June 13th, 1962

Dr. W. E. B. Dubois,
Director of the Secretariat
for ENCYCLOPEDIA AFRICANA,
P.O.B.2797, Accra, Ghana.

Dear Dr. Dubois,

I was exceedingly interested to receive a copy of the Information Report Number One concerning the work envisaged for the Encyclopedia Africana. I have not seen the earlier circular which was apparently sent to a number of scholars concerning the proposals for the Encyclopedia Africana and therefore I am not in a position to comment on it in any detail. But from your Information Report and the comments published from eminent authorities in many parts of the world it is possible to say that the work you are undertaking will be of everlasting value not only to Africa, but to the whole world.

I note in the Information Report that while it is rightly stressed that the Encyclopedia Africana will be based as far as possible on the scientific research of African scholars "it is the intention of the Secretariat to draw also upon the writings of non-African specialists . . . whose work has contributed to the correct interpretation of African life and history". As you may know, I have written two books : "Africa -- The Roots of Revolt" and "Africa -- The Lion Awakes" which were published in 1960 and 1961 respectively. Both these books deal largely with the conditions and struggles of the African working class, a subject to which I have devoted considerable study over a number of years. I appreciate that the Encyclopedia Africana will not be a survey of topical events but a scientific examination of Africa's total history and development, but at the same time, if you feel that I can make any contribution as regards the struggles of the African people and their organisations in the period from 1900 to the present day, do not hesitate to inform me.

/over

142-30-241

Wishing you and all your collaborators success in your important project.

Best wishes,

Yours sincerely,

Jack Woddis.

Jack Woddis.

Postscript

I think my friend Idris Cox, at 27 Bedford Street, London, W.C.2. would be interested in receiving regular copies of your Information Report. Also, could you please send a copy to Mr. Ellis Bowles, 52 Palmerston Road, East Sheen, London, S.W.14.

J.W.

June 16, 1962.

Dear Mr. Woddis,

I thank you very much for your letter of June 13th, and appreciate your endorsement and support of the work we have undertaken for an Encyclopedia Africana.

Yes, I am acquainted with your writings on Africa, and consider them a significant contribution to the understanding of current African problems.

We have not yet finally determined the extent to which the Encyclopedia will include material post-dating 1900, though it is probable that some such information will certainly be included. When this matter is decided, our Secretary, Dr. W. A. Hunton, will be in touch with you regarding your possible contribution.

Copies of the Information Report are being sent to the persons mentioned in your postscript. If you are in contact with any young Africans in Universities in England who are studying African History, Anthropology, etc., I would appreciate your forwarding us their names.

Very sincerely yours,

W. E. B. Du Bois
Director

Mr. Jack Woddis,
149 Coventry Road,
Ilford,
Essex
England.

149 Coventry Road, Ilford, Essex,

ENGLAND. June 28th, 1962

Dr. W. E. B. Du Bois,
Director Encyclopedia Africana
P.O. Box 2797
Accra,
G h a n a.

Dear Dr. Du Bois,

Very many thanks for your letter of June 16th. I have noted your interest in contacting young Africans in British universities studying African history, anthropology, etc., and will look into the question to see if we can establish relations with such people who might assist you with your Encyclopedia Africana. As you may appreciate, it may take some little time to do this but we can assure you that we will follow it up and get in touch with you as soon as we have something definite.

Very sincerely yours,

Jack Woddis

Jack Woddis.

27-30-243

First fold here

To open cut here

Sender's name and address:

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE ; IF IT DOES IT WILL BE SURCHARGED OR SENT BY ORDINARY MAIL.

Second fold here

BY AIR MAIL
PAR AVION
AIR LETTER
AEROGRAMME

Dr. W. E. B. Du Bois,
Director Encyclopedia Africana,
P.O. Box 2797
Accra, Ghana.

[World Peace Council]

WCP PRESIDENTIAL COMMITTEE'S RECOMMENDATIONS FOR CULTURAL ANNIVERSARY CELEBRATIONS IN 1962

The Presidential Committee of the WCP, meeting in Stockholm on 15 December 1961, examined the many proposals put forward by national committees for celebrating, in all countries, anniversaries of outstanding figures in science and culture, of men who have played a great role in the development of understanding and friendship between peoples. The Presidential Committee of the World Council of Peace strongly recommends that the national peace committees commemorate the following cultural anniversaries during 1962:

Charles DICKENS (1812-1870) English writer
150th anniversary of his birth - 7 February 1962

O. HENRY (WILLIAM SYDNEY PORTER) (1862-1910) American writer of social protest classic stories
100th anniversary of his birth - 11 September 1962

A.I. HERZEN (1812-1870) Russian publicist, writer
150th anniversary of his birth - 25 May 1962

Blaise PASCAL (1623-1662) French mathematician, physicist and philosopher
300th anniversary of his death - 19 August 1962

J.J. ROUSSEAU (1712-1778) Philosopher and writer
250th anniversary of his birth - 28 June 1962

TU FU (712-770) Chinese realist poet of the Tang dynasty
1250th anniversary of his birth, - 1962

VIVEKANANDA Hindu philosopher and social reformer
100th anniversary of his birth - 1962

LOPE DE VEGA (1562-1635) Spanish playwright
400th anniversary of his birth - 25 November 1962

The WCP Presidential Committee also welcomed the great number of other proposals made for recognition of eminent personalities who contributed in enriching world culture and civilisation. It therefore invites all national committees to celebrate the anniversaries listed below, in line with their own possibilities and as they find most convenient (either nationally, or perhaps in groups of countries).

Mirza-Fatali AKHUNDOV (1812-1878) Eminent Azerbaidjanian humanist, democrat, materialist, philosopher, dramatist and social militant
150th anniversary of his birth - 12 April 1962

Dr. Joaquin ALBARRAN (1860-1912) Cuban physician and surgeon
50th anniversary of his death - 17 January 1962

BJERKNES (1862-1951) Norwegian scientist
100th anniversary of his birth - 14 March 1962

Ion Luca CARAGIALE (1852-1912) Rumanian writer
50th anniversary of his death - 9 June 1962

Claude DEBUSSY (1862-1918) French composer
100th anniversary of his birth - 22 August 1962

Johann Gottlieb FICHTE German philosopher
200th anniversary of his birth - 19 May 1962

GULLSTRAND (1862-1930) Swedish ophthalmologist and physiologist
100th anniversary of his birth - 5 June 1962

Gerhard Armauer HANSEN (1841-1912) Norwegian physician and scientist
50th anniversary of his death - 12 February 1962

Gerhard HAUPTMANN German writer
100th anniversary of his birth - 15 November 1962

Paissi HILLENDARSKY Bulgarian historian
200th anniversary of the publication of his Bulgarian-Slav history

Christopher Wilhelm HUFELAND German doctor
200th anniversary of his birth - 18 August 1962

MAETERLINCK (1862-1949) Belgian poet, dramatist and essayist
100th anniversary of his birth - 29 August 1962

Jules MASSENET (1842-1912) French composer
50th anniversary of his death - 14 August 1962

Bozena NEMCOVA (1820-1862) Czech writer
100th anniversary of her death - 21 January 1962

ROMANACH eminent Cuban painter
100th anniversary of his birth - 7 October 1962

Pencho SLAVEIKOV (1886-1912) Bulgarian poet
50th anniversary of his death - 28 May 1962

Aurel STEIN (1862-1943) Hungarian explorer and philologist
100th anniversary of his birth - 1962

TEN TA SAN (1762-1836) Outstanding Korean writer, poet, philosopher, materialist and democrat
200th anniversary of his birth - 5 August 1962

Henry David THOREAU (1817-1862) leading American writer, philosopher and fighter against slavery and for human rights
100th anniversary of his death - 6 May 1962

WUNGYI PADETHARAZA (1681-1762) Burmese poet, playwright and composer
200th anniversary of his death - 1962

(1960)

42/9B/21

On Disarmament

Resolution I on disarmament reaffirms that "disarmament - general, complete and controlled, including the destruction of nuclear weapons - is the most urgent need for our time" - also stated in the Appeal for the World Congress - and continues "...In answer to requests made by many Departmental congresses, the Congress of the Peace Movement decides to wage an all-out campaign for disarmament ..." To this end, on 22 March at the Geneva Conference, the Peace Committees, men and women anxious for peace will voice their demands to the mayors of each commune, whilst a delegation will go to Geneva. At the same time the World Congress will be prepared for by a vast campaign, with a national forum on disarmament to be held in June.

The other resolution on disarmament points out firstly that "...immense dangers have to be dealt with. As long as disarmament is not achieved, war remains a constant threat ... The Congress strongly reaffirms the consistant stand taken by the Movement against tests of nuclear weapons... Far from assuring peace, the arms drive creates fear and suffering and intensifies the cold war ... Today it is possible to avoid war. We are convinced that disarmament will be achieved in the first place by the will and efforts of the peoples.

Our country's absence in Geneva, French armaments, and striking power, the existence of foreign military bases on French soil and of French bases in other countries, impose on our people a responsibility to achieve disarmament ..."

After affirming that the World Congress for General Disarmament and Peace "will be a new step towards greater and more decisive actions for disarmament", the resolution ends: "Our duty to ourselves, our responsibilities to future generations, our devotion to the happiness of mankind and the honour of man, must compel all of us - the young people in particular - to struggle with even greater energy for general, total and controlled disarmament."

On Algeria

This resolution marks the meeting of the Congress of the French Movement by stating: "...After more than seven years of war, the conclusion of a cease-fire in Algeria seems imminent. The Congress welcomes this joyous hope of peace.

"Thus the national struggle of the Algerian people, the persevering and ever-growing action of our people for negotiations, the widespread universal condemnation, will thus have borne fruit. The promised solution is one for which the Peace Movement has always struggled..."

The resolution pays tribute to those fallen , Algerians and Frenchmen, who have sacrificed their lives or their freedom to denounce this war and demand an end to it and continues: "...The cease-fire is not the final peace; there are urgent, vital tasks facing us in the near future. The agreements concluded must be loyally carried out, all attempts to prevent its implementation must be thwarted.

"The OAS in particular, which by murder and terror is trying to plunge Algeria into chaos and bring fascism to France, must be routed and its killers, their leaders and instigators, implacably and speedily punished...

"The bonds of colonial subordination must be replaced by those of freely accepted cooperation between two sovereign States for their mutual well-being...

"The delegates and the National Congress of the Peace Movement declare that our Movement, loyal to its principles must help guarantee this co-operation and friendship; to this end it must strengthen the fraternal relations with the Algerian people..."

In a second resolution on Algeria, the Congress "calls on all Departmental Peace Councils, all local committees, to take the broadest and most varied steps to celebrate, together with all democratic and peace organisations, the coming cease-fire in Algeria," by demonstrations and meetings bearing witness to the people's desire to prevent peace being sabotaged. All peace workers will on this occasion send delegations and petitions to the authorities to make clear their demand.

On the German problem

The resolution on the German problem stresses that France's absence from the diplomatic discussions in Geneva must "hinder the negotiations" and that de Gaulle is continuing "to support the negative and dangerous policy of the Bonn Government".

"The growth of militarism in Western Germany", the resolution goes on to say, "is an increasing cause for anxiety .. It is possible and necessary to conclude a peace treaty guaranteeing the present frontiers of Germany, both East and West, to settle the status of West Berlin and organise a zone of controlled disengagement in Central Europe ... The interests of France require the recognition of the German Democratic Republic without further delay.

"Only the pressure of public opinion will compel the French Government to take these measures .., The Congress (urgently) calls on all peace committees to make clear to the people the grave danger of the present situation ... to rally all those who understand the danger of German militarism, in particular to bring into action those who have already voiced opposition to this danger and called for a negotiated solution..."

After pointing out the importance of "strengthening contacts and organising joint demonstrations with the forces of peace of the German Federal Republic, the German Democratic Republic and all countries which are neighbours of Germany", the Congress decides to celebrate 8 May, the anniversary of the dearly-won victory over the forces of Hitlerite aggression, and organise from 6 to 13 May "a week of action for a negotiated settlement of the German and West Berlin problems..."

On Activities

The "resolution on activities" is of particular importance. After recalling the principles at the foundation of the Movements peace action, that is to say, peaceful coexistence between "all nations, whatever their political and social system ma be... the settling of differences between nations ... through negotiations... the right of peoples to freedom, independence and full sovereignty," the resolution stresses how "in line with these principles, the (French) Peace Movement's basic and permanent aim is general, total and controlled disarmament, in the first place the banning and destruction of atomic weapons and a stop to their testing; it struggles for peace; everywhere peace is violated or threatened.

"To achieve these aims, the Peace Movement has always appealed to widespread sections of public opinion...

"In working to ensure that the aspirations of the peoples prevail on the governments, the French Peace Movement has become a mass movement. Its influence must reach out into every section of the population For this the Movement cannot be a cartel of political forces nor simply the result of agreements between political parties. It must be independent of political groups and governments and have its own organisations and own means of existence.

"Its grass-root organisation is the peace committee; these must be increased, new committees set up in factories, offices, universities, districts and villages. The Peace Committee must be, and the concrete conditions for this must be achieved, a place of meeting where everyone can join his efforts with those of others, without abandoning his own personal beliefs or convictions; the Peace Committee thus offers to all a means of deciding and acting for aims determined by common agreement.

The independence of the Movement is also confirmed by the fact that its departmental and national leaderships are elected by its own members and represent the Movement in all its diversity. Thus the National Council takes decisions according to events and the general orientation determined by national congresses. Discussion is necessary at all levels throughout the Movement. The guaranteeing of complete freedom of discussion and continuous efforts to achieve unanimity for decisions on action are essential conditions to ensure that the Movement is a meeting place where everyone feels at home."

To apply these principles, the National Congress recommends:

1) "The Movement must increase its peace committees... It must take appropriate actions...

"Account should also be taken of the fact that the committees are set up as a result of various initiatives and sometimes around only part of our Movement's aims. They have a very varied social and political composition. The Movement therefore should not impair the spirit of initiative and freedom of expression absolutely necessary for all committees and councils...

" 2) The Movement, which owing to its composition cannot lay claim to an identity of viewpoints on all political problems, must seek the necessary agreements to take common action for peace...

"3) Although fully aware of the possibilities of union within the Movement, the Congress does not lay claim to a monopoly of action for peace. The Peace Movement will discuss actions planned by other groups for the same aims as its own with the aim of participating, if this does not exclude them and if its participation can help unite the forces for peace.

" 4) The Bureau is charged by the Congress with laying down practical means of consultation to enable social and political forces which do not yet support the Movement to associate in its work".

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With best wishes,

Yours sincerely,

The Editor,

Bulletin of the World Council of Peace

[World Peace Council]

BULLETIN
OF THE WORLD COUNCIL OF PEACE

Möllwaldplatz 5
VIENNA IV, AUSTRIA
Tel. 65 42 04

Vienna, 20 March 1962

42/8/26

Dear Friends,

This Letter offers a short report on the French Peace Movement's Congress with a view to preparations for the World Congress for General Disarmament and Peace. For more detailed information please refer to Bulletin No. 3

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MORE THAN 1,000 DELEGATES AT THE CONGRESS OF THE FRENCH PEACE MOVEMENT

Paris, 10 and 11 March

The most cowardly and dastardly outrage by the criminals of the OAS in France was unable to mar the success of the Congress. As soon as news of the crime was heard, many messages of solidarity were sent to the Congress by organisations and individuals in France and other countries.

Professor Bernal, Chairman of the Presidential Committee of the World Council of Peace, sent the following message to the Congress:

"ALL HONEST PEOPLE CONDEMN CRIMINAL PLASTIC BOMBING BY OAS. WORLD COUNCIL OF PEACE MOST STRONGLY PROTESTS AGAINST THIS CRIME AND APPEALS FRENCH AUTHORITIES SEVEREST PUNISHMENT THOSE RESPONSIBLE AND ACTION END THIS FASCIST ILLEGALITY.

"WE ARE CONVINCED THIS OUTRAGE WILL ONLY STRENGTHEN DETERMINATION AND RESOLUTENESS ALL FRENCH DEFENDERS PEACE ACHIEVE JUST PEACE ALGERIA, STOP OAS VIOLENCE AND BUILD STILL STRONGER PEACE MOVEMENT IN FRANCE.

"IN THIS ACTIVITY YOU HAVE SUPPORT AND FULL SOLIDARITY ALL DEFENDERS OF PEACE THROUGHOUT WORLD".

The Soviet, Polish, Hungarian, Belgian, Italian and other Peace Committees also sent messages of solidarity to the Congress.

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WORLD CONGRESS
FOR GENERAL DISARMAMENT AND PEACE
9—14 July 1962 in Moscow

All the resolutions presented at the Congress were adopted unanimously as was the election of the following to the Bureau of the National Movement:

Emmanuel d'Astier, Pierre Biquard, Dr. Bloch-Larogue, Pastor Francis Bosc, Mrs. Hélène Boucher, Corentin Bourveau, René Cercelet, Robert Chambeiron, Jacques Chatagner, Yves Cholière, Maurice Clary, Pierre Cot, Mrs. Eugénie Cotton, Hilaire Cuny, Marcel Deville, Paul Escande, Jean Espana.

Robert Endewelt, Mrs. Yves Farge, Mrs. M. Genevoix, Pierre Grard, Raymond Guyot, Mrs. Germaine Guillé, André Heudron, Mrs. Marcelle Huisman, Marc Jacquier, Jean Laffitte, Michel Langignon, Mrs. Hélèn Langevin-Joliot, Jacques Madaule, Roger Mayer, Jacques Mitterand.

Gustave Monod, Alfred Negre, René Nozeran, Jean Petite, Pastor Rognon, Elie Roubty, Jacques Roux, Jean-Paul Sartre, Jean Schaeffer, Mrs. Gilberte Seguy, André Souquière, René Tirard, René Tzanck, Fernand Vigne, Ernest Vollaire.

-:-:-

On the week-end of 10 and 11 March, only a few hours after the villainous attack by the fascists, and the blood still fresh on the pavement, a moving tribute was paid to the victims and the Congress of the French Peace Movement took place in the hall at Issy-les-Moulineaux as arranged.

More than 1,000 delegates elected from 77 Departmental congresses participated, amongst them socialists, radicals, communists, catholics and protestants, individuals belonging to no particular party - in fact representatives of all sections of the community from workers on the land and in the factory to outstanding figures from political and cultural life, well-known for their devotion to the cause of peace.

This Congress, held at the same time as the talks between the delegations of the PGAR and the French Government (at which the cease-fire was announced) was the result of hard work of relentless self-sacrifice by some 2,000 peace committees in various works and factories, in town, village, office and school and supported by thousands of peaceloving Frenchmen striving for disarmament, the end of the war in Algeria and the settlement, through negotiations, of other unsolved world problems.

The value of the broad discussion before the Congress on all the burning questions of the day was proved by the unanimous acceptance of all resolutions.

The Congress of the French Peace Movement approved the decisions of the WCP Stockholm Session and assured its full support for the preparation of the World Congress.

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An enthusiastic welcome was given to the WCP delegates on whose behalf Mrs. Isabelle Blume, member of the WCP Presidential Committee, greeted the meeting expressing solidarity of peace fighters the world over.

This Congress is an important stage in the life of the French peace fighters in strengthening the Peace Movement and its ever growing activity in favour of peace and disarmament, the independence of people and peaceful coexistence between nations.

Following are some excerpts from resolutions adopted by the Congress:

[Yanney - Wilson]

December 19, 1962

Dr. J. Yanney-Wilson,
Department of Botany,
University of Ghana,
Legon.

Dear Dr. Yanney-Wilson:

I want to thank you personally and on behalf of our Secretariat for your participation in our Conference at the University yesterday morning.

We were very gratified to have you as Secretary-Designate of the Ghana Academy of Sciences to speak on behalf of our sponsoring organisation.

We shall prepare, early next month, a brief report of the Conference which can be circulated to the members of the Ghana Academy of Sciences.

Very truly yours,

W. E. B. Du Bois
Director

27-30-154

38, RUE DES TERTRES
BAGNEUX (SEINE)
PELLETAN 12-24

Paris, le 20 janvier 1952.

42-93-85

Docteur,

Vous avez eu l'extrême gentillesse de me recevoir longuement le mois dernier lors de mon passage à Accra et je vous en remercie aujourd'hui encore très vivement. Ce fut pour moi un moment rare et que j'ai, soyez en assuré, goûté.

Comme convenu, je me permets de vous adresser mon petit ouvrage sur "le Panafricanisme" (la 1ère Edition est épuisée. C'est donc la 2ème que je vous envoie). Auriez-vous peut être la bonté de me faire connaître votre avis à son sujet? Si oui, - je vous en remercie par avance.

Par un courrier suivant, je me permets également de vous adresser un exemplaire de vos "Ames Noires", en vous demandant instamment d'être assez bon pour me le retourner dédicacé de votre main.

Soyez encore mille fois Remercié, Docteur, et veuillez croire, je vous prie, à l'assurance de ma profonde admiration.

Rh Mercadier

[October 16, 1962?]

Dr. Du Bois, recovering from surgery, is honored at Peking ceremonies

By Anna Louise Strong
Guardian staff correspondent

PEKING (By cable)

THE WORLD RENOWNED American Negro scholar W. E. B. Du Bois and his wife Shirley Graham shared China's highest tribune in Tien An Men square here Oct. 1 with Mao Tse-tung and China's leaders. They watched half-a-million paraders celebrate the 13th anniversary of the People's Republic and the second year of steady advance against a series of natural disasters.

DR. W. E. B. DU BOIS

The Du Boises were the first Americans ever given this place of honor. The action was regarded as a recognition of Dr. Du Bois's contribution to scholarship and as a friendly gesture toward America's progressives and a demonstration of support for the U. S. Communist Party, which is under attack by the government. Du Bois joined the U. S. CP in 1961.

Du Bois, at 94, in recent months underwent three serious abdominal operations in Ghana, Bucharest and London. He was given a slim chance of survival in the last surgery but staged a remarkable recovery. He immediately expressed a desire to take his convalescence in China after three weeks in Switzerland. He made a two-day plane flight, arriving in Peking Sept. 28.

Walking with aid to a waiting car, he said he would like to attend both the anniversary banquet and the parade. At the Sept. 30 banquet he sat next to the host, Premier Chou En-lai, and greeted this correspondent cheerfully. On Oct. 1 he stood on the tribune with Mao. Two days later he was present at a reception marking the fourth year of Guinea's independence.

After his convalescence, Du Bois will return to Ghana, where he is supervising the ten-year project of compiling an Encyclopedia Africana.

The Oct. 1 parade celebrated China's persistent recovery from three years of scarcity. There were two chief impressions.

1. Color: The Chinese are not afraid to mix pinks, greens, orange, vermillion and bright blue and yellow, producing a harmony of brilliant paper flowers.

2. Total absence of any military display. There were no heavy arms to be seen, and no army — only the Peking Home Guards and the People's Militia marching amid other citizens. They followed the university students and preceded the writers: all simply citizens trained with special skills.

Foreign Minister Chem Yi's speech reiterated China's foreign policy: (1) Build the camp of socialist unity; (2) support peoples' revolutionary movements in all countries; (3) defend world peace.

Domestic policy still stresses "the three red banners," including the "Big Leap Forward," and the communes which the West mistakenly regards as discarded. China's crops have improved steadily from the lowest point in 1960. An energetic united struggle against unprecedented disasters is given the main credit for the success.

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Just before word was received of the Du Boises' arrival in Peking, a message came to the GUARDIAN from Shirley Graham in Switzerland with "thanks for the many letters and cables which helped pull W.E.B. through."

ADELINA MAMAQI

7D.20 78

GLORIOUS DAUGHTERS OF THE ALBANIAN PEOPLE

THE STATE PUBLISHING ENTERPRISE «NAIM FRASHËRI»
TIRANA, 1962

«The anti-fascist woman of Albania has shed blood to win her rights and these rights have been guaranteed to her by the people's power which she and her brothers have set up by sacrificing everything they held dear and sacred».

ENVER HOXHA

Albania is a little country surrounded by lofty mountains, the Albanians are a people few in numbers but endowed with hearts of heroes.

We, Albanians, boast of having written by the sword dipped in blood our history from the time of our ancestors, the Illyrians, to the War for National liberation which is the brightest and most glorious epoch of this history.

We, Albanians, are proud of being sons of noble mothers who have nurtured us from their breasts and with the ardent love for this sacred land and the unbounded hatred towards those who might dare to violate this land kneaded in blood.

We remember to this day Queen Teuta of the Illyrians. Although she ruled 230 years before our era her fame as a strong leader, warlike, daring and statesman-like has reached to our days unfaded by the action of centuries.

We speak with love and respect for Mamica, the wise and valiant sister of Scanderbeg. This daughter of Albania became a loyal companion and wise adviser to her brother George Kastrioti, a great hero of a little country, in his relentless wars against that monster which held this land of eagles under its sway for five hundred years at a stretch, against the Turks.

The Albanian people will never forget the women of Suli, these noble daughters of Albania who in 1803 preferred to dance and hurl themselves down the precipice rather than fall a prey to the enemy.

Although the ruthless century-long slay of the Turks did its utmost to oppress the Albanian people and to impose on them their customs and their way of life, the Albanian people preserved their glorious traditions and revived them with their war for national liberation and their People's Rule. Love of country has never been slackened in the hearts of the men and women of Albania. And that explains the fact that the downtrodden, segregated, veiled and illiterate women of the country responded to the call of the Albanian Communist Party by taking active part in the sacred war for the liberation of the country from the nazi and fascist invaders and the traitors of Albania.

As early as at their first Resolution the Central Committee of the Albanian Communist Party stressed that:

«It is high time we should make a change in our attitude towards women for the present trend of events imposes on us the task to help and mobilize the women masses in the war of liberation».

While in the resolution of the First Conference of the party it is stressed:

«To mobilize the women for the war of national liberation and... thus fight for national liberation and for a happier future».

The Albanian women took part in the November 1941 demonstration, the very first demonstration organized by the Albanian Communist Party. Many were the women and young women who rushed to the demonstration, urged by a wonderful motive and sang:

«Come and gather here, here!
Come and gather all!
Come along from far and near
At our country's call!»

This was a call, a challenge, a war-cry, and the masses, unmindful of consequences, rushed to the spot where the signal was given.

These rallies often ended in bloody conflicts of which that of January 1943 was the most outstanding.

The fascists rounded the demonstrators up in a narrow byway. But though bearing scars on their bodies the demonstrators never lost heart. They thought up a way of breaking the siege.

They made use of the tiles on the roofs. Alarmed at the dogged resistance of the people the fascists opened fire, but the demonstrators never balked, never yielded an inch. None of the women in the crowd backed up but they stood their ground as a body until the fascists let the way free.

But the Albanian women did not confine their activity to one single demonstration. They launched another demonstration of their own in protest against the deportation of their daughters, husbands and brothers to the concentration camps of Italy. When the demonstrators came within sight of the prison the fascists attacked them with granates. It was at this demonstration that Mina Peza fell. She was an old woman who, ignoring her advanced age, came out with the young women to raise her voice against the oppression of the enemy and fell like a heroine.

This major demonstration is to this day referred to as «Mina Peza's demonstration». Indignant at this cruel gesture of the invaders and filled with admiration and sadness for the loss of this woman patriot people dedicated this song to her memory:

«My dear son, my darling daughter
Under chains in custody;
All my kith and kin deported
To the isles of Italy!»

The Albanian women had felt the weight of the occupation of their country right at the outset and they were, therefore, ready to give their contribution in

ousting the enemy from the country. They took active part in various clandestine gatherings devoted to the task of illuminating them politically and spreading their activity both among the partisan units as well as in collecting help for the partisans.

These meetings became the educational center of the Albanian women and hundreds and thousands of these women joined the great war of this little country wholeheartedly.

It was the women, the mothers and sisters of our people who knitted sweaters and socks for the partisans on the mountains, it was the same women who gave shelter and treated the wounded partisans, it was the same daughters of the country who furnished the partisan units with supplies and ammunition.

The partisans fighting on the mountains felt themselves ever so strong when their mothers, sisters, sweethearts and women in general helped with so much devotion.

There are many cases on record when a mother preferred to sacrifice her only child rather than give up a wounded partisan lying hidden in some nook and corner of the house. There are many cases on record that mothers have been burnt alive in their homes which the enemy had set fire to, in order to burn the hidden partisans inside.

The Albanian women in town as well as in the countryside kept vigilant watch and reported the slightest danger that threatened the partisans and were always ready to do this even at the risk of their lives.

It was such times as these that brought to the fore the real character of the Albanian mother who like a hero brings up heroes who do not know how to balk before difficulties and who herself bestows her children to the Fatherland and becomes the beloved mother of the brave sons of the people, of the heroic partisans. She knew how to suppress the deep pain of a lost child for she realized that the blood of her fallen children would become the brightest ray of the sun of the new life that was initiated in Albania.

Vasillo Duri, whose son Mihal Duri, shed his blood for the good of the people and country, is one of these mothers.

Even after her son's death and in mourning she did not lose sight of her duty as the mother of a martyr: to be a mother to his comrades in arms, and to rush like an eagle on the foe that had invaded the country and had murdered her son. She carried these tasks out with courage worthy of a descendant of Mamica.

Our mothers and sisters keep the memory of those fiery days when Albanian blood was boiling with hatred and vindicativeness fresh in their minds.

Neither terror nor propaganda could curb the spirit of the Albanian women to respond to the call of the Party and render their valuable contribution in this heroic war of liberation.

Six thousand women took up arms and joined the ranks of freedom fighters over and above the thousands of others who worked in cities and on the countryside

to come to the help of the partisans. And not a few of these six thousand women risked their own lives in the process.

Every Albanian recalls with deep respect and sympathy the names of the Heroine Zonja Çurre, of the martyr Bule Naipi, Dylbere Bilibashi, Margarita Tutulani, Shejnaze Juka, Qeriba Derraj, Hyrie Curo, Nimete Progonataj, Hanko Gjata, Zonja Troqi, Raime Stepaj, Rabushe Doganaj, Floresha Myteveliu, Liri Gero, Fato Sako Berberi, Fanj Çiçaku, Latife Norra etc.

These worthy daughters of our people never flinched before the hardships of mountain life, or the onslaught of the enemy but stood their ground bravely. They never faltered before the ruthless tortures of the fascist and specially the Hitlerite beasts.

Whips were broken on their back, they were burnt at the stake but they never groaned, they never betrayed their comrades, they were never afraid to tell the enemy

to his eye that they were ready to lay down their lives for the liberation of the country.

Martyr Margarita Tutulani was one of those who faced torture and death with pluck and defiance.

Margarita was born in 1924 in Berat. Right from her childhood days she stood out as an intelligent girl of strong will power. In addition to this she had an inclination for literature. When still young she contributed to the «Vatra e Rinis» (The Hearth of Youth) magazine. Even after enrolling in the Girls' Intitute in Tirana she continued to write and publish articles except that her writings at this time reflected her feelings against oppression and against the exploitation of the masses.

She loved Albania. It pained her to see her compatriots writhe under the yoke of the invaders, and that is why she was one of the first to embrace revolutionary ideas, one of the first to incite the youth into demonstrations. Margarita embodied the Albanians who had embarked on the right road of «Liberty or death!»

Endowed with the spirit of a combatant, with the unbounded love for people and country, she abandoned the school bench and betoook herself to her native city where she wrote, organized demonstrations from her hiding places in the shabby homes of the poor. She organized and led the demonstration of the 28th November, 1942 when the people of Berat gave vent to their hatred of the invaders. It must be pointed out that the women of Berat made up a considerable part of the demonstration. When the agents of the Italan secret service tried to scatter the angry crowd, Margarita stood up and urged the people to keep up the demonstration and her revolutionary words made their effect and the demonstration continued with more fury.

Her brother, Kristaq, became a good and faithful companion of his sister in her enlightened but uphill road. Kristaq, his writings testify, was a gifted young man of letters who reflected the revolt and hatred of the masses in his writings.

He never deserted his sister. Thus on July 1,1943 the «carabinieri» caught them unawares and imprisonned them.

Having tortured them beyond description and seeing in them two of their sworn enemies, they killed them behind their back while accompanying them on the road from Kavaja to Lushnje and buried them in a hole dug along this road. A number of days later the corpses of these beloved sons of the people were found but they had been so badly tortured that they could only be recognised by the clothes they wore. These shattered clothes smeared with the blood from the wounds caused by torture are kept at the Museum of the war of National liberation in Tirana, as a token of the manly stand of the Tutulani brother and sister reminding us at the same time of

the numerous other people who died under torture, bleeding and wrecked but as unmoved as our mountains.

But tortures and the firing squad are not the only methods these bloodthirsty invaders used against us. They committed more heinous crimes towards the pure and innocent women and girls of Albania.

A case of this kind is that of martyr Bule Naipi. This young active woman returned from her guerrilla unit to her native city of Gjirokastra in order to carry on clandestine work there.

On her entrance to the city she was detected by spies. They began searching for her. How hard to locate this daughter of Gjirokastra, this descendant of Argiro's whereabouts. Hard indeed, for the people back her, hide her, guard her and protect her.

The murderers ransacked the houses but could not locate her, at first. They finally found her out.

After torturing her beyond description, they hanged this young woman in the public square to frighten the other women who would follow in her footsteps.

Mothers, sisters and young Girokastra brides accompanied this beloved daughter to her eternal resting place and recall with pride the memory of her heroism.

Nor can we pass by in silence Floresha Myteveliu. All the partisans of the First Brigade recall with reverence their brave comrade, their daring comrade-in-arms who fought so valiantly.

When the First Brigade was engaged in battle at Dibra, Floresha and her squad rushed on a German cannon firing its volleys on the partisan positions. But a rifle shot of the enemy wounded her and the brave fighter fell into the hands of the nazi beasts. They behaved at first well: treated her and fed her and then demanded of her information which they were in need of. But the young girl was undaunted by the whip they cracked before her eyes and hit her tender body mercilessly with and said to them to their face: «I am a daughter of Albania!»

The SS troopers, indignant at the daring of these

indomitable girls of the Albanian highlands, murdered Floresha on the spot.

But during the war of national liberation the Albanian woman did not only show herself a hawk-eyed fighter but also a capable military leader. A brilliant example of this kind is Zonja Çurre, a poor peasant girl from Tragjas in Valona.

Although this peasant girl had had no chance to learn how to read or write she nevertheless embraced the national liberation movement and threw herself wholeheartedly into the ranks of these heroic fighters. She learned her ABC on the mountains where she read

the communiques of the Party which she in her turn read to her co-villagers especially to the women folk of her village who listened to her with fond attentiveness and special interest.

She was endowed with a fiery revolutionary spirit that defied all oppression, backward customs and hindrances lying in the way. Zonja is a daughter of our mountainous highlands. And our highlands rear free people who wont stand oppression or bondage, that is why as soon as fascism trodded on our land, as soon as the signal was given, she abandoned all prejudices and other hindrances, she abandoned home and hurled herself into the thick of the fray.

This young girl who like all other girls had dedicated all her attention to simple aspirations (like the aspirations and dreams of every peasant girl with a limited outlook on life) about her future family life; she was looking forward to marriage, to giving birth to children, to rearing them and rejoicing over them in her old age. There is a rug in the museum of the war of national liberation in Tirana, which she had woven as part of her bridal dowry. Zonja had embroidered her own name; who knows how many sweet dreams she had woven in working at that rug.

But our heroine abandoned her dreams, her own spiritual life and embarked on the wider life, on the life that concealed in its bosom so many brilliant perspectives!

When returning home late one evening her mother reproached.

«What are you doing coming so late home all by yourself?»

«Dont worry mother, there are plenty of comrades to guard me» she had answered.

«Who are these comrades? Wont you let mother know them?»

And Zonja reached her lips to her ears and whispered:

«The People!»

Later on Zonja took to the mountains. Once there

she became exemplary in matters of discipline, orderliness and punctuality. This is what Comrade Shefqet Peçi, commander of the Vth Brigade in which our heroine fought so valiantly say: «Zonja Çurre's thoughts were centered on the fighting; she was earnest and strict but sociable at the same time. The entire company thought highly of her and carried out her orders to the letter. Although she was adjutant-commander of the company Zonja never let hold of the machine gun; and she wrought havoc with her arms on the fascists and traitors».

What made Zonja stand out among her companions was her spontaneous urge to be in the front rank of battle.

Zonja was appointed to command a squad and she turned her squad into an exemplary one, the best in the brigade and distinguished for their spirit of self abnegation and self sacrifice.

Zonja and her squad launched a frontal attack at the battle of Drashovica in November 1943. This was the very first epic-making encounter during the war for national-liberation.

The attack of the enemy was rigorous and some of the late coming volunteers were frightened and deserted their positions. Whereupon Zonja exercised her authority and compelled them to go back to their positions and fight whole-heartedly telling them: «we shall fight to death».

At the 1944 winter operations the mechanised troops of the enemy encircled the Brigade and Zonja and her unit remained encircled for ten days. Since the encirclement was getting tighter and tighter they decided at the headquarters that the battalion shoud be split up into smaller units. Zonja and one of the units was dispatched to Tragjas. When they had crossed the Vranishti mountains they were again encircled at the Shengjergji Pass. To come to Tragjas they had to cross through villages not yet liberated. Some Frontists turned their guns against them. Although famished and in rags Zonja never lost heart and she succeeded in reaching her destination. She led her companions, many of whom were frost-bitten,

into a cave and she herself hurried away to Tragjas and informed the people there where her companions lay hidden, while she dropped down on the ground exhausted.

Though in bad health Zonja was obliged to quit her native village for the spies were after her, and went in hiding in a cave. When she heard that the Vth Brigade was about to start north, she joined her companions although she had not yet recovered her health. Meanwhile she was appointed commander of the company for her merits as a good fighter and organizer. When the First Division into which the Vth Brigade was incorporated, received orders to cross the Shkumbini river, Zonja's company led the march for this action demanded speed and special capability which were our heroine's company's attributes.

In the Mati region part of the brigade was encircled but the partisans will not retreat before they have dealt the enemy a blow.

To break the siege it was necessary to do away with the machine gun nest at Gurbardhi (Burrel). In July 22, 1944, Zonja set out with a group of volunteers. She fought for one hour within 15 to 20 meters distance from the enemy, with the machine gun in one hand and the automatic rifle in the other, unmindful of the barrage of the enemy one of whose bullets claimed her for its own.

Zonja died but not without making a name for herself among the members of her brigade, of the army of national liberation, among the people who were witnesses of her exploits. She fought with courage and died heroically. The people expressed their sorrow and their affection for this brave Albanian woman by dedicating warm songs full of artistic value to her:

«You set the example to young and to old
Brave of the bravest, fleet as the thunderbolt!»

And that she was in truth, fiery and indomitable. She was that because she was the daughter of a mother of daring and of endurance, who when they brought her the sad news did not weep and exclaim «Woe me!» but

asked where the bullet had hit her, for she felt proud that her daughter fell in the field of honor, in the thick of the fray, at the battle front.

Martyr Shejnaze Juka laid down her young life in a similar heroic way.

This young girl, despite the fact that she sprang from a high social standing, came into contact with the wave of revolutionary ideas that had penetrated into the hearts of Albanian youth, abandoned her life of comfort and ease, renounced and was renounced by her family and devoted herself wholeheartedly to the great cause of liberating the fatherland.

While Shejnaze's family had planned to train their daughter to become a good housewife, she herself had embarked on a new road to her future.

Although brought up in the midst of plenty Shejnaze felt the oppression and backwardness that weighed heavily on the shoulders of the Albanian women and she laid down her life so that her compatriots should regain their human rights so long denied to them.

When fascist Italy set foot on our motherland Shejnaze returned from the «D'Annunziata» College at Florence and despite her parent's attempts to confine her within the four walls of her house she enrolled in «Donika Kastrioti» Girls' school in Shkodra. Her literal compositions were, however, imbued with anti-fascism and her activity was revolutionary. This was something the director of the school could not tolerate for the fiery spirit of this young girl would bring its influence to bear on the other students of the Institute. Therefore the easiest course to follow was to expel her from school and so he did.

In Tirana she attended school at the gjymnasium where she stood out as a revolutionary in her thinking and her activity. In one of her compositions Shejnaze came out with the argument that the cause behind the oppression and bondage and ignorance of the woman did not lie in the patriarchal family and Turkish bigotry inherited from the centuries old bitter past but it lay in the social system of privileged classes and exploitation. A clearer and more daring statement could not be made under the circumstances.

She was not only a young woman of high principles but also a capable and daring initiator to oppose not only in words but also by acts whatever injustices were accumulating around us.

Take this case for instance:

They wanted to bring in to the IVth class of the gymnasium two turncoats as students. The student body objected and Shejnaze told the teacher in charge to his face:

«We do not accept people who have sold their honor

to the traitors of our country in our class. Therefore we demand they be ousted from the class right away. If you will not turn them out of the class we shall do it ourselves!»

Public opinion in Albania at that time could not tolerate that a girl should take the courage to associate with boys. But Shejnaze defying this old decrepid mentality got to her feet and protested when the teaching staff planned to separate the girls from the boys saying:

«These are attempts to sow dissention among us. We bet we will not stand for this split!» and went forthwith to the bench and sat by one of the boys of the class, for Shinaze was well aware of the intention of the fascist teachers to «split» the boys and girls in order to avoid solidarity with and make common cause with one another.

The call of the Party found ready response among the people and in particular among the youth.

The ranks of anti-fascist youth were growing from day to day, thus at the demonstration of the Girls' Institute in 1942 which as we mentioned above turned to a massive demonstration, Shejnaze who was as always at the head of her companions, gave vent to the indignation brewing in her heart and hit the fascist Director a blow on his face.

This gesture was used as a pretext to expell Shejnaze from school, to get rid of this rebellious girl whose strength they both feared and admired.

Thus, Shejnaze despite the protests of her class and school mates was not re-admitted to the gymnasium but was obliged to go to Elbasan.

The women of this city were soon acquainted with Lume and became very fond of her, and many of them, like all the Albanian people, think of her in most compassionate terms; probably some of them are still unaware that Lume was the same girl whose memory all the Albanian people recall with the same respect as the other twenty eight thousand martyrs, namely, Shejnaze Juka!

In May 1943 Lume took to the mountains and joined the Cermenika partisans.

In August 1943 the Cermenika and Burreli units went into action against the Italian barracks. She walked at night through Martanesh and Klos and lay in ambush by the road at Bulqiza.

The Cermenika group received orders to cover the other flank of the enemy so that the encirclement might become tighter. Many of the unit were killed, but Lume returned fresh and smiling as ever.

Shejnaze and another partisan had set up at the village of Orenja a primitive school with no books, no pencils and no notebooks but just so the little youngsters of the village might at least learn the characters of the alphabet by heart. This young girl craving for knowledge, was eager to open her people's eyes, was eager that the rising generation should grow up well versed in learning. This aspiration of hers was substantiated but she herself was unable to see it with her own eyes.

It was towards the end of autumn in 1943 when the Cermenika unit crossed over to Librazhd. In a critical encounter with a numerically superior enemy Sheinaze as always fought in the front ranks and fell heroically hit by a mortar shell.

It has been historically confirmed that the call of the Party pierced the hearts of women and girls, of old and young, of mothers and children like a life inspiring dagger.

What a host of pioneers gave their valuable contribution in the war of national liberation and many of them figure in the long list of those who washed their dear Albanian land with their pure young innocent blood.

The pioneers like their elder brothers, responding to the call of and guided by the Party created their own organization known by the name of «Debatik». And this organization trained the invisible placard-stickers, the invisible courriers of the partisan units and the juvenile partisans who fought side by side their elder brothers and their fathers with arms in hand on the mountains.

And among these little falcons we can name a number

of girls among whom Fanjo Çiçaku, Fete Gjini, Fato Berberi, Latife Norra and others.

Fanjo Ciçaku who joined the «Musa Fratari» unit in 1943 was so young that a decision of the headquarters was necessary to admit her into the ranks. But she grew up fighting at close quarters against the enemy. Though young she never stopped taking risks.

After liberation when seven brigades of our national-liberation army pursued the Germans beyond the boundary in Jugoslavia Fanjo followed her companions all over the mountains of Montenegro.

When the partisan armed forces came to a mountainous village they engaged in battle with the enemy. The battle was tough. The squad in which the little Permeti girl took part covered the left flank of the companies of the «Naim Frasheri» battalion. All the partisans of that squad fought with self-abnegation. The squad leader Mukadese Hoxha was heavily wounded and two other comrades were killed but Fanjo escaped alive unhit by enemy bullets.

When the fighting abated Fanjo stood guard over the wounded squad leader that gave no sign of life.

And then a shrill girl's voice was heard «Halt! Your watchword»

A discharge of bullets followed. The comrades who hurried to come to the help of the little girl found her gasping for breath.

This was the end of this pioneer who abandoned her home and from Permeti went to fight the foe in Montenegro.

These immature girls nurtured with the pride, strength and endurance of an Albanian never balked even when their toes were frostbitten, even when they starved to death, even when they froze to death in the snow.

Pioneer Latife Norra was frostbitten, contracted typhus but never lost heart even at the last moments of her life. She wrote to her companions at the front from her hospital in the city of Rudo where she had been taken for treatment:

«I always ask about you and wish that you show yourselves daring in battle, as you have always shown yourselves, in order to hoist aloft the banner of our Brigade».

But Latife died away from Albania, without returning to the parents she had left while yet a little girl, without being able to enjoy the freedom which she and her companions brought down from the Albanian highlands.

So great was their love and conviction in the liberty and the people, in the triumph of their rights, that those daughters of eagles who inherited from generation to generation the valiant blood of Scanderbeg, stood unbent by the tortures of the nazi beasts although they were still young and tender.

Fato Berberi abandoned the narrow lanes of Gjinokastra where she used to play with her playmates when she was hardly 15 years of age.

She was a lively slender girl with an earnest piercing

look in her eyes, her voice so mellow. There is no doubt that she was capable of any heroism.

Since there was a lack of sanitary personnel Fato accepted to take up a course in nursing technique. And she became a nurse, a nurse that tended her wounded comrades with devotion. She was always present with a smile and a soothing word or two by the bedside of her patients.

But Fato Sako Berberi was not only a conscientious nurse tending her patients with tender care but also a daring fighter who was always at the front ranks in every action and at every encounter hitting with precision and letting no bullet go waste. In June 1944 the IVth Brigade waged many battles and Fato was never missing at these battles.

Thus one dark night when her comrades walked hand in hand along the brink of a precipice, the lively fawn leaped ahead as usual, giving no heed to the darkness and the steep precipice and slipped down the precipice and was lost in the abyssmal depth.

But unfortunately she fell down a ravine under enemy control. At first the hounds behaved well towards the girl being under the impression that they would very easily get a lot of information from a young girl of her age.

They treated her and gave her to eat and plenty of it. Questioning began when she was well on the road to recuperation. The answer was one and the same: silence! Furious at her obstinacy they wielded the whip on her tender back; they tortured her mercilessly but all attempts to wrest a single word from her were futile.

After having tortured her over and over again they deported her and a number of other girls and boys to the jail in Salonica.

Although the youngest of the crowd she took good care of her comrades and especially of the elder people who could not stand the tortures meted out to them and dropped down senseless.

She aroused hopes in the hearts of people with her encouraging words but aroused the wrath of her torturers

who kept beating her and opening new wounds in her tender body.

But nothing could appease the wrath of these murderers. Appalled by the abnegation of this juvenile heroine the martial court sentenced her to death by hanging.

To the great surprise of the nazis not even this sentence curbed her proud and daring spirit. She stepped up the scaffold undaunted and before the hangman could carry the sentence into execution she cried out loud and quite unperturbed:

«Comrades, I die happy for we are coming off victorious! Long live liberty!»

These martyrs laid down their lives for the people and the fatherland. But through her participation in the great war for national liberation the Albanian woman did not only give a new impetus to that war but broke off the shackles which the regime of oppression and class enslavement had put on her.

By her heroic resistance and the blood she shed the Albanian young woman opened the road of emancipation and perspectives for brilliant future.

This hitherto latent force grew at such great speed that the enemy himself was obliged to own and to be scared of.

The fascist captain Don Nikolla himself wrote this after a large scale campaign against them:

«Prepared to go to all extremes in order to attain their objective even the girls from the cities who only a little time ago did not dare to walk out to the courtyard at night, carry out legendary actions. They have succeeded in defying difficulties, death and frost, living as long as seven days at a stretch on juniper berries alone and through daring tactical operations beyond description they attain their end...»

As a result of this great war of liberation the women won their social rights.

First and foremost they were represented in the Peza

Conference of historical national significance. For the Party despite many other preoccupations, presented through its Central Committee a special report on work with the women as early as its first conference in 1943. The Central Provisional Council of the Women's Union of Albania was set up in Tirana in April, 1943. This council got in touch with all the anti-fascist councils of women set up after the Peza Conference.

Later on it published its organ called «Gruaja Shqiptare» (= The Albanian Woman) and later on when the Conference of Labinoti took place, the woman's organization asked to be officially recognized.

The Albanian woman raised her prestige thanks to her heroic war and thus she was called to take part at the historic Congress of Permeti while «the equal rights of the women with those of men, both in the political and social life of the country» were proclaimed at the Second Session of the Anti-fascist Council of National Liberation.

The first Congress of the Albanian women was held in November, 1944 in Berat.

The heroic women of Albania came to their first Congress from all over the country. There came women who had taken part in the front line of battle, who had helped and protected the freedom fighters, mothers dressed in mourning but whose hearts were buoyant with pride that the Albanian women held for the first time in the history of Albania their own historic Congress.

And the Albanian woman continued on her glorious path after her first Congress. She gave the national liberation war 6,000 partisans a good number of whom fell in the field of honor, she gave the 70,000 daughters and sons, brothers and husbands and 28,000 of them shed their pure and noble blood for the good of the people, for the liberation of Albania.

The Albanian woman gave the national liberation war her strength and won her liberty and human rights.

To get a better idea of the role of the Albanian woman in this superb and heroic epic let us repeat the word of the Chairman of the Council of Ministers of the People's Republic of Albania, comrade Mehmed Shehu:

«Without the broad active participation of the women, the war of national liberation would not have been won, for women make up half the people».

[1962?]

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and many others. I never was able to raise funds to carry this enterprise further forward.

[1962 ?]

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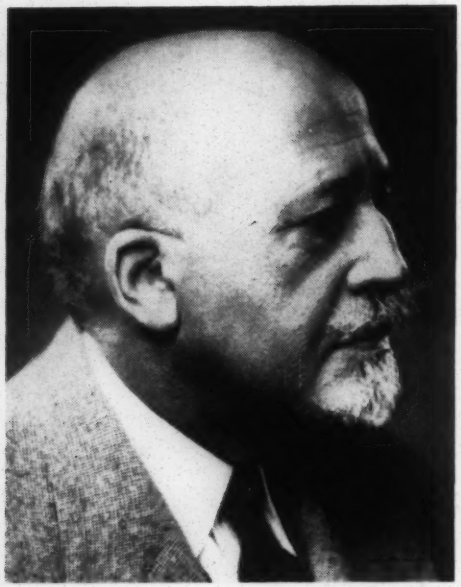

ABOUT THE AUTHOR

William Edward Burghardt Du Bois is at 94 the undisputed Dean of American Negro scholars and an outstanding creative writer. He was born in Great Barrington, Mass. in 1868, the year the southern freedmen were enfranchised by the Fourteenth Amendment. He was graduated from Fisk and Harvard Universities and in 1896, received his Ph.D. from the latter. He set up and directed the first department of sociology in the United States at Atlanta University, after completing the initial organized study of the Negro family in America, *The Philadelphia Negro*, published by the University of Pennsylvania in 1899. A founder of the National Association for the Advancement of Colored People, he was editor of its magazine *Crisis* from 1910 to 1934.

Acclaimed the "father" of African independence, he called and assembled the first Pan-African Congress at Paris in 1919. He is at present living in Accra, Ghana, and is compiling a comprehensive encyclopedia of Africa. Among his numerous writings are *Souls of Black Folk*, *The Negro*, *Dark Water*, *Dark Princess*, *Black Reconstruction in America*, *In Battle for Peace*, and a trilogy, *Black Flame*.

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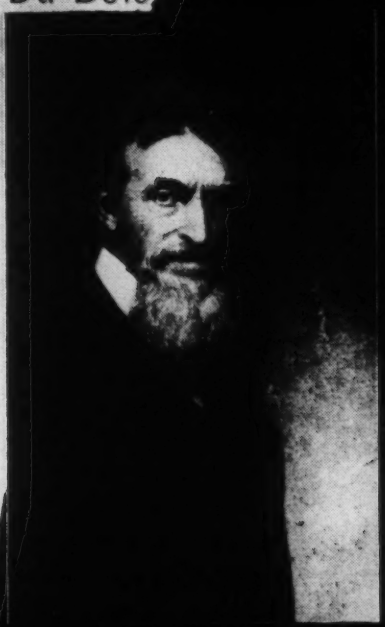

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Three years and 29 days prior to Lincoln's Emancipation Proclamation, a man branded zealot, fanatic, and traitor was hanged. John Brown and his band of 21 followers seized the armory at Harper's Ferry to obtain weapons, arm the slaves, and through mass revolt end slavery.

In this book, out of print since its first publication in 1909, Dr. Du Bois rose to a passionate and fully documented defense of John Brown against all his detractors. The eminent Negro scholar and writer develops the view that at Harper's Ferry John Brown fought the first battle of the Civil War.

Here is a profound picture of John Brown the man, father, religionist, and irrepressible crusader against the sacrilege of slavery. The author conveys to the reader the wrath and turbulence of the man, yet depicts his care and deliberation in the anti-slavery battle, from Kansas to his final assault. With keen perception, there is revealed both the unity and conflict of John Brown's relation with Frederick Douglass, William Lloyd Garrison, and other Abolitionists. The book stands today as a classic work of history and literature.

For the present edition, Dr. Du Bois supplies a new preface, some additions to the text, and a few pages of new conclusions. Lithographed from the original edition, the old text has not been altered, and all new material appears in italics. In this way, the reader is able to follow the evolution of the author's thinking during the 50 years since *John Brown* was first published.

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First published in 1909 and long out of print, this biography stands up today as a literary and historical classic. With a rare combination of scholarship and passion, Dr. Du Bois defends John Brown against all detractors who saw him as fanatic, fiend or traitor. John Brown emerges as a rich personality, fully understandable as an unusual leader with a deeply religious outlook and with a feverous devotion to the cause of freedom for the slave. His plans were in the making for many years before he seized the armory at Harper's Ferry, which Dr. Du Bois considers the first battle of the Civil War.

For this edition, the author has written a new preface where he considers briefly whether the Civil War was necessary. He also adds a new concluding section which reflects the evolved thinking of Dr. Du Bois himself since this book first appeared.

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JOHN BROWN

by W. E. Burghardt Du Bois

NW–16

NEW WORLD BOOKS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MRS W E B DUBOIS POB 2797

ACCRA

VERY DEEP SYMPATHY AND WARMEST LOVE

DOROTHY ABRAHAM

COL 2797

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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[Academy of Science, U.S.S.R.]

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PC G-JE SHERLI GREHEM DIUBUA ACCRA

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UZNALI O KONCHINE UILIAMA DIUBUA KRUPNOGO UCHENOGO I
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KVCHK ZA UKREPLENIE MIRA MEJDU NARODAMI KVCHK VYRAJAEM
VAM SAMOE ISKRENNEE SOBOLEZNOVANIE PO POVODU PONESENNOI
VAMI TIAJELOI UTRATY AKADEMIK D SKOBELCYN PREDSEDATEL
KOMITETA

Moscow

From: ~~President~~ Skobelcyn, President Academy of Science, of the USSR
To: Shirley Graham
Condolences and deepest sympathy on the sudden death of your husband, ~~our beloved~~ friend of Mankind, Fighter for Justice and Peace, Winner of the International Lenen Peace Prize, The people of the Soviet Union will always honor and love him.

~~COLL PC G-JE G-JA~~

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

THE ACCRA ASSEMBLY
THE WORLD WITHOUT THE BOMB
P.O. Box 1627
ACCRA, GHANA

August 28, 1963.

39-1-151

Dear Shirley Graham DuBois,

The Accra Assembly joins the millions throughout the world who are mourning the passing of your distinguished husband, Dr. DuBois.

It seems symbolic that this release should come just at the moment when everything he worked for throughout his life is climaxing in the great public expression of racial equality in America and in the new sweep to Pan-Africanism, the seed of which he, above all, first planted.

We recall with pride that, as one of the participants at The Accra Assembly, immediately after the President's opening address on June 21, 1962, it was Dr. DuBois who helped to set the tone of the conference with his profound message of wisdom and sincerity.

His memory and precepts will still inspire all those who during the next few decades will be playing a vital role in the continuing struggle for complete racial equality throughout the world.

In the absence in Europe of The Accra Assembly's General Secretary, Mr. F. E. Boaten, we are,

In Sympathy,

R. J. Moxon
DEPUTY GENERAL SECRETARY

Julie Medlock
FOR THE SECRETARIAT.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. DEPA
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SHIRLEY GRAHAM ACCRA

DEEPEST CONDOLENCES DEATH YOUR HUSBAND GREATEST SON NEGRO PEOPLE HIS ACHIEVEMENTS ARE IMMORTAL

SOL ADLER GEORGE HATEM (MAHAITEH)

COL MAHAITEH

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DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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MADAME DUBOIS ACCRA GUINEE

APPRENONS EMUS MORT SAVANT ET MILITANT PAIX

DUBOIS STOP PRIERE RECEVOIR SINCERES CONDOLEANCES

COMPAEX ALBANAIS

Albanian Peace Committee

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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SHIRELY GRAHAM DUBOIS CARE FOREIGN MINISTRY ACCRAGHANA

JAFFE LOCATED AND WILL TELEPHONE YOU ALEXROD

LT

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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[All China Fed. of Trade Unions]

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LT

SHIRLEY GRAHAM CAREOF ENCYCLOPEDIA AFRICANA ACCRA

GRIEVED AT DEATH DOCTOR DUBOIS WORLD LOSS OUTSTANDING FIGHTER AGAINST RACIAL DISCRIMINATION FOR NEGROES EQUALRIGHTS AND WORLD PEACE DEEP CONDOLENCE

LIUNINGI PRESIDENT ALLCHINA FEDERATION TRADEUNIONS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

Telegrams : "PEACEIND" Telephone : 225859

ALL INDIA PEACE COUNCIL

14, MUNSHI NIKETAN — KAMLA MARKET — NEW DELHI

Chairman of Presidential Committee :
PANDIT SUNDARLAL

General Secretaries :
ROMESH CHANDRA
Pt. CHATUR NARAIN MALVIYA

August 29, 1963

Your Excellency,

We are deeply grieved at the sad demise of Willeam Dubois, who conquered millions of human minds all over the world by his lifelong heroic fight for human dignity world peace and progress. The passing away of the great stalwart of African freedom is a personal loss to African peoples. In his death the world has lost the beacon light of Freedom, Peace and friendship. Men of William Dubois' eminence are rarely found in this world and their disappearence indeed, cast a sad shadow of sorrow over this strife-torn world.

41-194-11

At this hour of extreme grief and sorrow, the All India Peace Council dips its banner in honour of our departed beloved leader. Please accept our heartfelt condolences on behalf of the All India Peace Council and we shall be very grateful to Your Excellency if you will kindly convey this message and our sincerest condolences to Mrs Dubois.

With best regards,

Yours sincerely,

Romesh Chandra C.N. Malviya

(Romesh Chandra C.N. Malviya)
GENERAL SECRETARIES

To
Mrs William Dubois,
c/o President Kwame Nkrumah of Ghana,
Accra (Ghana)

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION

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LT

SHIRLEY GRAHAM DU BOIS OFFICE OF PRIME MINISTER ACCRA

DEAR SHIRLEY THE DOCTOR LEFT HIS EPITAPH IN AFRICA AND WASHINGTON STOP A WONDERFUL LIFE AND YOUR OWN INFLUENCE INESTIMATABLE

JIM AND DINA

James Aldridge

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION

[Ammah - Attoh Academy of Sciences]

B & C

POST OFFICE TELEGRAPHS, GHANA

No.

Circuit No.	Prefix	Time handed in	Office of origin and Service Instructions	Words
		8.40	Flagstaff House	18

FLAGSTAFF HOUSE
Date 28 AU 1963
Stamp GHANA

Received { At / From / By

To Mrs. Shiella Graham Dubois
Accra

Sent { At / To / By

Sympathises late Dr. Dubois bereavedy
death manifold condolence

Ammah-Attoh Academy
Of Sciences

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

GP/TAM/W477/50,000pds./50/3/62-63

P. & T. 310

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B & C POST OFFICE TELEGRAPHS, GHA[illegible]

Circuit No.	Prefix	Time handed in	Office of origin and Service Instructions	Date
30		2.40	Winneba	22

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Received At 3/6 From WTS By

To Mrs DuBois
Care Encycloped
Africana
Accra

Sent At No. By

Accept my condolence on death of my grandfather du Bois mourn with you

Kwame Appiah

39-1-141

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

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LT

MRS SHIRLEY GRAHAM DUBOIS ACCRA

DEAREST SHIRLEY ON RETURN FROM TRIP HEARD OF

HIS PASSING IN THIS CENTURY NO ONE SURPASSED HIM OUR WARMEST

LOVE TO YOU AT THIS TIME OF GREAT SORROW AND DEEP PRIDE

FAY AND HERBERT

TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

IDEAS IN OUR TIME

BY HERBERT APTHEKER

ON THE PASSING OF DU BOIS

Dr. Kwame Nkrumah, pupil of Du Bois and President of Ghana, said, at the grave of his teacher, "Dr. Du Bois is a phenomenon."

He was; like Jefferson, like Douglass, like Marx, like Lenin—a phenomenon.

Rather slight, strikingly handsome, impeccably dressed, erect carriage, head very high, clear voice, eyes about to smile. Quiet, polite, gallant towards women, especially tender with children. Slow to anger but a fierce fighter; compassionate and no holder of grudges; often self-critical. He enjoyed life; he loved the circus and the theatre, music and painting, flowers and good food. He cherished friends and glowed when there was spirited talk.

He was above prejudices but gloried in his passions; of these there were three in particular: Truth, Justice, and his People.

Work, he would say; work. Be about; there is so much to do. But he wasn't all work; he was laughter, too. His humor was delicious and never the least bit malicious.

But the main thing was—work. In sheer dimension, his labors are incredible, like the output of Shakespeare or Beethoven. His poems, his plays, his books (published and unpublished), his magazines—*The Horizon, The Moon, The Crisis, Phylon*—his newspaper columns, his thousands of lectures in every city of the United States, his hundreds of thousands of letters—to the prisoner in Georgia ("Do not despair"), to the teacher in Georgia ("the children need you"), the adolescent girl in Mississippi ("prepare yourself; you must be useful"), the aspiring poet in Ohio ("you show much promise but remember writing poetry is hard work; one of your poems will appear in an early issue"). What work he put into the *Crisis'* poetry contests and the drama contests, and the college graduate numbers and the "beautiful baby" issues! What pains he took to encourage Langston Hughes and Countee Cullen, Ralph Bunche and Walter White, Jean Toomer and Jessie Fauset, E. Franklin Frazier and Ira DeA. Reid.

What it meant—living and working in Georgia—to fight for the full equality of the Negro people sixty years ago! To organize at the turn of the century and in Atlanta scientific conferences on race and the Negro question to which figures of national and international renown came—and not once but regularly for eighteen years. To organize a movement saying "no" to Carnegie and Morgan and the Tuskegee Machine and to do it sixty

10/4/57

years ago; to hold pilgrimages to Harper's Ferry and to issue calls for struggle in the name of Old John Brown sixty years ago.

Each time he spoke in public his preparations were endless, his remarks meticulously written down, delivery timed precisely to the minutes at his disposal. Not atypical was this estimate of a speech he delivered in the Summer of 1911 at the Universal Races Congress in London; it is taken from the contemporary account in the *Manchester Guardian*:

> The speaker was Dr. W. E. B. Du Bois. He spoke with astonishing mastery, lucidity and perfection of phrase. The manner was spontaneous, yet every sentence was in place. The address was so simple that an intelligent child could have followed the argument, yet it handled so closely the fundamental issue that no specialist who heard it would have refused his tribute of admiration. As a piece of exposition, as an example of oratory exactly suited to its purpose, it was by far the finest thing that the Congress produced.

The astonishing industry of Du Bois arose from a consuming passion; it was a passion for justice. He wanted dignity on earth; his own perfect dignity was a reflection, I believe, of this deep craving. He wanted civilized discourse; he wanted human living. His own sensitivity was that of genius and he lived—a black man in the United States, a black sensitive man in the United States, a poet—oh, the irony, "to make a poet black." And in him this fire; this resistance to effrontery. But disciplined, disciplined for the battle, disciplined to make a better soldier in the battle. Never without his wits; his sharp humor; his emotional stability; his calm.

The gentleman, the scholar, the fighter, the poet—and black. A student writes from Cornell—on behalf of his whole history class—in 1926. The class is confronted with a question, and no one—not even the professor—is sure of the answer: "Will you please tell us whether or not it is true that Negroes are not able to cry?" A Christian Minister from St. Louis, in 1910, sends Editor Du Bois a book and urges that he read it and review it; it is the Minister's own and is entitled: *The Mystery Solved*: *The Negro A Beast.* An ethnographic expedition is starting out from Denver, in 1927, with this problem: "Are the inhabitants of Central Africa humans or beasts?"

These are special things that come to Du Bois in terms of his particular position or reputation. But then there are ordinary events. "You are not permitted in the orchestra." "You may not eat here." "To the rear, for you." Hastening home to Atlanta from Alabama in 1906, to find his home and university a shambles, his wife in terror and his daughter wanting to know "what did all those men want?" Walking the main street of a Georgia city and seeing displayed in a butcher shop the knuckles of the latest lynching-victim. The Sons of the Revolution "regret to say that while your great

grandfather did fight in the revolutionary army, we cannot enroll you as a member since you are unable to supply the marriage certificate binding him and your great-grandmother—so sorry." Carrying the body of his first-born from Georgia to the Massachusetts Berkshires so that he will not lie in a jim-crow cemetery. Etc.

This fire tempered Du Bois; it did not consume him. Whence came the strength so tempered? It came from the mass; innumerable, incorruptible and irresistible. Du Bois was not a mass-man; he did not like meetings; he did not seek leadership; he did not want power. I do not state these things as compliments and do not conceive of them as complimentary; I state them simply as facts. But Du Bois was believed; Du Bois was followed; Du Bois was encouraged—and it was by the masses among his people. It is not only the intelligentsia who take pride in him; the professionals who admire him. It is also the croppers and tenants and workers who know that he is honest and he is strong and he is on their side; they wrote him thousands of times and told him so. So did the youth. Strong as Du Bois was, had he not had that, I doubt that even he could have made it; could have withstood the pressure; held off the doubts; overcome the despair; lived through the indignities. But with them, he could and he did.

Du Bois also had the vision not only of the American Negro, but of the American white, too, understanding someday and joining someday—especially the working masses among the whites. Du Bois always was a union man—the *Crisis* carried the union button even when the typographical union was lily-white; Du Bois very early was attracted to Socialism—certainly by 1904; Du Bois was a friend of the Bolshevik Revolution from its birth and publicly announced this repeatedly at least as early as 1919; Du Bois studied Marx with great care about 45 years ago—he gave one of the earliest graduate seminars on Marx in any university—it was at Atlanta and was entitled "Karl Marx and the American Negro." Du Bois had something of the image of the young Richard Wright:

> I am black and I have seen black hands
> Raised in fists of revolt, side by side with the white fists of white workers,
> And some day—and it is only this which sustains me—
> Some day there shall be millions and millions of them,
> On some red day in a burst of fists on a new horizon!

His poet's soul and genius' mind saw, over sixty years ago, the coming rebellion of the especially oppressed of the earth, the coming together of the dark people, the death of colonialism and the vision of Pan-Africa. Never did he see this in an exclusionary sense; on the contrary always he insisted that it was part of the general social and class phenomenon of the destruction of imperialism and the victory of Socialism. In racism, colonial-

ism, imperialism—in the structure of monopoly capitalism—he saw the heart of the war danger. One of the central features of his work and his writing was the struggle against war, and he died—as his last message states—in the conviction that the Peace would be won. In combining all these visions and working so effectively for their realization, Du Bois is the pioneer among Americans.

* * *

Nothing can erase the fact that Dr. Du Bois, in his 95th year—and with the McCarran Act on the books and prosecution under it having begun—announced his decision to join the Communist Party of the United States. He saw it as embodying the best in the radical and liberating tradition of this country and the best in the egalitarian and militant traditions of all humanity. In this sense, and as a direct continuation and logical culmination of his own superb life, joining that Party symbolized his convictions as to what was true and what was necessary—convictions based upon a life marked by such study and such creativity and such universal experiences as to make Du Bois *the* American of the Twentieth Century, as Frederick Douglass had been *the* American of the Nineteenth.

Many are the glories and many the shames of the United States. Dr. Du Bois' accomplishments reflect the glories; and his harassments the shames. The latter culminated, in the awful days of McCarthyism and of Brinkmanship, in the arrest and handcuffing and fingerprinting and trying of Du Bois for being "a foreign agent," and finally—a scholar abroad laboring on the colossal project of an Encyclopedia Africana (something he had projected about fifty years ago)—making him a man without a passport, a man unwelcome in his own country. Then did he turn to the citizenship of Ghana, and there did he die and there he lies buried thousands of miles from the green of the Berkshires and the graves of his children—and fifty yards from the shore whence his ancestors centuries ago were carried in shackles to make rich the New World. America's pariah was Africa's glory.

The ending of jim crow and the eradications of the stench of racism will begin the erasing of the shame of Du Bois' hounding. Then, with jim crow and racism extirpated, cities and States will vie with each other in naming their loveliest parks and most magnificent schools for Du Bois; then, it will not be Robert E. Lee whose image is upon a postage stamp and it will not be Jefferson Davis whose name is memorialized in a vast interstate highway—it will be Douglass and Du Bois.

* * *

In 1915, John Hope, then President of Atlanta University, wrote Dr. Du Bois: "You are able because you are honest. I hope nothing will ever come to you so tempting as to make you swerve in the least." Many things did come to him, including high honors and mighty offers, but the evidence of his papers—and his life—shows that they did not even begin to tempt him. Much harder were the heartbreaking setbacks, the arrogance of the dominant classes, the sheer cruelty of monopoly, the unconcern while a whole people was crucified. At times, the pain was so great that it squeezed doubt from his heart—as after the 1906 Atlanta slaughter: *"Whither? North is greed and South is blood; within, the coward, and without the liar. Whither? To Death?"* But the times of doubt were rare and were overcome and his whole magnificent life is a hymn not to doubt but to confidence.

President Nkrumah, in his broadcast to the people of Ghana, following the Doctor's burial, also emphasized this central characteristic: "Dr. Du Bois' life and achievement can be summed up in a single phrase: 'Intellectual honesty and integrity.'" This certainly is the keynote; it was part of an indefatigable energy, very careful planning, great deliberation and monumental courage.

Let it never be forgotten, too, that when one writes of Du Bois, he is writing of an agitator and a fighter. As to agitation, he wrote in the first volume of *The Crisis,* back in 1910, that certain friends had urged that perhaps the agitational method was harmful rather than helpful. Not so, declared Du Bois:

> Such honest critics mistake the function of agitation. A toothache is agitation. Is a toothache a good thing? No. Is it therefore useless? No. It is supremely useful, for it tells the body of decay and death. Without it the body would suffer unknowingly. It would think: All is well, when lo! the danger lurks.

Du Bois always held to the belief in human progress; and he insisted that its inevitability was not independent of but rather was dependent upon man's activities. And basic to human progress, he held, was the radical, the disturber, the agitator and the organizer. These are the ones, he wrote in *The Crisis* in 1914, who, seeing "the disinherited and the damned," "can never sit still and silent." On the contrary:

> These are the men who go down in the blood and dust of battle. They say ugly things to an ugly world. They spew the lukewarm fence straddlers out of their mouths, like God of old; they cry aloud and spare not; they shout from the housetops, and they make this world so damned uncomfortable with its nasty burden of evil that it tries to get good and does get better.

* * *

The quarter of a million who marched in Washington the day after he died heard his name called and knew that he had carried the banner at their head for over half a century. I thought of Margaret Walker's great poem, *For My People,* which that poet out of Birmingham had written in 1937:

> Let a second generation full of courage issue forth, let a people loving freedom come to growth, let a beauty full of healing and of a strength of final clenching be the pulse in our spirits and our blood. Let the martial songs be written, let the dirges disappear. Let a race of men now rise and take control.

That generation is here; its time is now. This is true everywhere in the world and it is true in the United States. That it is true now, that this is *the* generation, owes more to William Edward Burghardt Du Bois than to any other single human being that has ever lived.

* * *

He died, writes his widow, after only a few hours of illness, and without pain, and after the sun had set and the darkness had gathered.

> Hushed by the hands of Sleep,
> By the beautiful hands of Sleep.
> Death leaned down as his eyes grew dim,
> And his face, I know, was not strange, not grim,
> But oh- it was beautiful to him
> Hushed by the hands of Sleep,
> By the beautiful hands of Sleep.

In his typical way, he wrote his Last Message some years ago, in preparation for the final rest. It was dated June 26, 1957, and was given to the keeping of his wife, Shirley Graham Du Bois. As the Doctor was buried with full honors before an assemblage that included the President of the Republic and representatives from every Embassy in Ghana—*but one, that of the United States of America*—it was read:

> It is much more difficult in theory than actually to say the last good-bye to one's loved ones and friends and to all familiar things of this life.
>
> I am going to take a long, deep and endless sleep. This is not a punishment but a privilege to which I looked forward for years.
>
> I have loved my work, I have loved people and my play, but always I have been uplifted by the thought that what I have done well will live long and justify my life; that what I have done ill or never finished can now be handed on to others for endless days to be finished, perhaps better than I could have done.
>
> And that peace will be my applause.
>
> One thing alone I charge you. As you live, believe in life. Always human beings will live and progress to greater, broader and fuller life.
>
> The only possible death is to lose belief in this truth simply because the great end comes slowly, because time is long.
>
> Good-bye.

* * *

Of a friend who died in Georgia in 1915—breaking his heart in the fight against oppression—Du Bois then wrote: "All the long years the voices of little black children shall make his silence sweet." Surely, so it is with him.

But though now the Doctor is silent, we hear him; all who seek the Good Life, hear him and will forever.

The Beacon dims, but the Dawn rises. We thank you, dear Comrade Du Bois.

"It is given to few men to work so long for so great a cause, and live to see their vision actually take root and flower. We should rejoice that he stayed with us as long as he did."

Shirley Graham Du Bois

HDA/60

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PUBLICITY SECRETARIAT
Received on
29/8/68
OFFICE OF THE PRESIDENT

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DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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[Asian African Society of China]

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SECRETARIAT FOR ENCYCLOPEDIA AFRICANA ACCRA

MADAM SHIRLEY GRAHAM WE ARE SHOCKED TO LEARN
UNOPPORTUNE DEATH OF DR. DUBOIS AND EXPRESS OUR DEEP
CONDOLENCE. DR. DUBOIS HAS DEVOTED HIS WHOLE LIFE TO
AND MADE GREAT CONTRIBUTIONS FOR EMANCIPATION OF AMERICAN
AND AFRICAN NEGROES AND STRUGGLE AGAINST RACIAL
DISCRIMINATION AND EMANCIPATION

P2/24

OF OPPRESSED PEOPLE. HIS DEATH IS A GREAT LOSS TO
CAUSE OF MANKIND' S PROGRESS. WE EXTEND YOU OUR
SINCERE CONSOLATION.

ASIAN-AFRICAN SOCIETY OF CHINA

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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SHIRLEY GREEN POB 2797 ACCRA GHANA

I EXPRESS MY PROFOUND REGRET

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DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

V.S.S.A

[Assoc. of Surinam Students in Amsterdam]

vereniging van surinaamse studenten in amsterdam
Association of Surinam Students in Amsterdam

secretariaat:
telefoon:

AMSTERDAM, August 29th 1963

To Mrs. Shirley Graham- DuBois
c/o Editorial Department
Encyclopaedia Africana
ACCRA, Republic of GHANA

X1-H61-14

Dear Mrs. Du Bois,

On behalf of the Council and Members of the Association of Surinam Students in Amsterdam, we express our deep sorrow and regret with the passing away of your much revered husband.

The death of Prof. Du Bois is a great loss not only to the Negro People of the United States and the Peoples of many African nations, but also a great loss to that part of humanity that is still fighting for the rights and dignity of the Coloured world.

We all remember that he lived to be ninety-five and could see himself all that has been achieved since he started his courageous movement and raised his voice for this Cause very many years ago.

May he rest in peace.

Ewald Leeflang, President

Waldo Heilbron, Vice-P. for External Affairs.

Rubensstraat 93'''
Amsterdam- Holland

B & C POST OFFICE TELEGRAPHS, GHANA No. 206

Circuit No.	Prefix	Time handed in	Office of origin and Service Instructions	Words	Date
P15		11.50	Accra	40	

Received At 12.6 From AR By E

To Mrs Dubois care
African Affairs Accra

Sent At ACCRA C.T.O. * 29 AU 63 GHANA By

39-1-139

Please accept deep sympathy and
Sincere condolence of the people of
Greater Accra region for the loss of
your dear husband and our noble
Citizen

E. W. Ahram Regional
Secretary C.P.P. Accra

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

GP/TAM/W477/50,000pds./50/3/62-63 P. & T. 310

NATIONAL GUARDIAN
the progressive newsweekly

197 E. FOURTH STREET • NEW YORK 9, N. Y. • ORegon 3-3800

[Belfrage]
[1963]

Segunda Cerrada de Frontera 14
Mexico DF 20
Mexico

Aug 29

Dear Shirley:

41-194-13

We have just read the news in Excelsior - whose front page is dominated by picture of the multitude before Lincoln memorial in Washington. What an extraordinary, wonderful, climactic day to be WEB's last. The pattern of his life is a drama finished by a master playwright's hand. It's a sermon to fainthearts and cynics everywhere on the text that struggle and sacrifice are not in vain. How proud you must be of him, and of your role in his life's penultimate years under the shadow and final emergence into the light of recognition and triumph.

Our thoughts go out to you, and we hope that as time goes on you'll find a moment to tell us of your plans for the future.

With fondest love from us both,

Cedric

39-1-2

[Ben Bella]

lgs EC/ca

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LK 461 KOL C619

ALGER RP 28 31 1230

MADAME DUBOIS BOX 24M ACCRA

SAD AND DISTRESSED STOP BROTHER DUBOIS GALLANT
FIGHTER CHAMPIONED CAUSE OF DOWNTRODDEN STOP INVALUABLE
LOSS TO AFRICA STOP HIS WORKS WILL LIVE FOREVER

AHMED BEN BELLA

COLL 24M

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

39-1-44

[Benn]

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SHIRLEY GRAHAM ACCRAGHANA

WOMENS PROGRESSIVE ORGANISATION SENDS DEEPEST SYMPATHY
DEATH DR DUBOIS STOP COLONIAL PEOPLES EDUCATOR
AND LIBERATOR

PATRICIA BENN FREEDOM HOUSE GEORGETOWN

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

September 14, 1963

My Dear Mrs. DuBois, Greetings from Algeria,

I wish to express my deepest condolences to you upon the death of Dr. DuBois. In the few short years that I knew Dr. DuBois personally I was profoundly influenced by his personality, wisdom and scholarship. I mourn him as my own father; I, like many other Afro-American scholars, gain strength and conviction from his courage, actions and philosophies.

I should like you to have the enclosed article in which I attempt a brief summation of the life and significance of Dr. DuBois. It appears in the weekly journal of the Algerian FLN, Revolution Africaine, under the signature Abdul Alpha.

I know you have many things to think about and do at the present moment; perhaps in the future, however, we can correspond. I would like to know how things are going with the Encyclopedia Africana and what are your plans for the future.

As always, please feel free to call upon me at any time.

With deep affection,

Thomas L. Blair

Thomas L. Blair
Poste Restante
Poste Centrale
Alger,
Algeria

41-194-26

September 16, 1963

Secretariat
Encyclopedia Africana
P. O. Box 2797
Accra, Ghana

11-19-4-17

Gentlemen:

Thank you for the brochure in memoriam of W. E. B. Du Bois. Our sorrow and shared grief I would like to convey herewith. Dr. Du Bois had been a personal friend of mine for more than thirty-five years, and we are proud to have on the campus a large new building named for him and a collection of his papers and his books in this library. He will be remembered here as long as there is a Fisk University.

Sincerely yours,

Arna Bontemps
Head Librarian

AB g

B & C **POST OFFICE TELEGRAPHS, GHANA** No.

Circuit No.	Prefix	Time handed in	Office of origin and Service Instructions	Words	Date Stamp
3		10.28	Accra	34	

Received At 11.50 From By

To Mrs. Dubois

Accra

FLAGSTAFF HOUSE 28 AU 1963 GHANA

39-1-138

Deeply sorry to hear of the death of our Great pan africanist father dubois stop please accept our heartfelt sympathy and sincere condolence for this irreparable loss

Mr And Mrs Botsio

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

GP/TAM/W477/50,000pds./50/3/62-63 P. & T. 310

39-1-45

TG SLCJ [British Guiana - Prime Minister]

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LT

SHIRLEY GRAHAM DUBOIS ACCRAGHANA

PPP TENDERS DEEPEST SYMPATHY ON THE DEATH OF

DR DUBOIS THE TIRELESS FIGHTER FOR AFRICAN FREEDOM FOR

WORLD PEACE AND FRIENDSHIP OF ALL PEOPLES

~~JANET~~ JAGAN

Cheddi and Janet Jagan

Prime Minister British Guiana
West Indies

COLL PPP

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

AA
Need last 3 issues

The John Henry and Mary Louisa Dunn
BRYANT FOUNDATION
737 North Edgemont Street
Los Angeles 29, California, USA

mailed and Recorded
2/3/65

February 21, 1963

Dr. W. E. B. DuBois,
Accra,
Ghana.

Dear Dr. DuBois:

I have just read, in FREEDOMWAYS, your opening speech at the December 15, 1962 meeting at the University of Ghana of the CONFERENCE OF ENCYCLOPEDIA AFRICANA.

The Bryant Foundation would be interested in immediate publication of a history and summary of the project, short enough to fit into a series (sample enclosed) which run 24, 32 or 48 pages long. If there is good reason for a longer history and summary, it could be printed in two separate pamphlets, which would make the maximum total length 96 printed pages of the size and type enclosed. The Foundation would be interested in producing such an extended statement if in your opinion the longer presentation was preferable.

In any event, we would like to cooperate and help disseminate in this country factual information about such an interesting project as you have in hand.

Sincerely,

John M. Weatherwax

John M. Weatherwax, President
BRYANT FOUNDATION

JMW:sf

Thanks and
any information
available
W. E. B. Du Bois

87-30-36

[Bulgaria]

EMBASSY OF THE PEOPLE'S
REPUBLIC OF BULGARIA
P. O. Box 3193
Phone No. 63500

Ref:.....

ACCRA, 28th August 1963.

Dear Mrs. G R A H A M,

I was deeply moved to learn the sad news for the passing away of your highly respectable husband Professor Dr. Du Bois, prominent scholar and outstanding fighter for peace and international understanding. A great and sincere friend to the Bulgarian People Dr. Du Bois will leave among them everlasting memories.

At this grave moment I wish to extend to You, Dear Mrs. G R A H A M, my deepest and profound condolences and sympathy.

Sincerely yours,

N.Beltchev
Bulgarian Ambassador

MRS. S. G R A H A M,
22. First Circular Road, CANTONMENTS
A C C R A.

39-1-92

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-58

[Burroughs]

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59

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LT

MRS W E B DUBOIS POBOX 2797 ACCRA

DEAR SHIRLEY THEY USED TO SAY WHEN I WAS A CHILD
THAT DOCTOR DUBOIS WAS SMARTER BECAUSE HE HAD WHITE BLOOD
I AM JUST OUT OF THE VETERANS HOSPITAL MONDAY THE 26TH
AFTER SURGERY IM SO HAPPY THAT OUR LETTER REACHED YOU BEFORE DOCTOR
DIED I READ YOUR LETTER ON SUNDAY AND READING OF DOCTORS DEATH
THIS MORNING IN THE NEWYORK TIMES WAS A SHOCK ALTHOUGH NOT
UNEXPECTED AFTER YOUR LETTER I AM CHILD AGAIN IN BEDFORD PARK
WITH DOCTOR AND NINA NOW HE IS GONE I EMBRACE YOU I AM HOLDING
YOU CLOSE I LOVE YOU AS ALL MY

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

POSTS & TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS
COMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-59

PAGE 3

TEARS DRENCHING YOU SHALL BURY HIM IN ALIEN SOIL I KNOW
THAT GHANA WANT TO HONOR HIM BUT HE WAS FIRST OF ALL AN AMERICAN
IF HE IS NOT BURIED IN CAMBRIDGE I SHOULD LIKE HIM BURIED WITH
FATHER AT PINE LAWN NATIONAL CEMETERY ALL MY LOVE AND DEVOTION
ERIC BURROUGHS

CFM 27/97 26TH

[Cairo - University]

(B)

COPY

Dr. Abdel Malek Auda,
Faculty of Economics and Pol. Science,
Cairo University (U.A.R).

25th May, 1963.

41/13/18

Dear Dr. Hunton,

I am sorry that some time has passed since I contacted you last, but in fact, I was rather busy in contacting the appropriate authorities of our government to arrange for the relationship between the second regional Committee of Encyclopaedia Africana with the Higher committee for Cultural External Relations, the Ministry of Higher Education.

In fact, I am pleased to inform you that after a meeting attended by Under Secretary of State for Cultural External Relations, Dr. Salama Hamad, it was decided to establish a bureau within the committee to undertake the responsibility of administration and correspondence of the regional committee.

With regard to U.A.R. financial contribution to the Encyclopedia, it will be appreciated if you contact the cultural counseller in U.A.R. Embassy at Accra to channel your request officially.

I have the pleasure to send herewith a list of scholars who have accepted cooperation with the committee.

Sincerely yours,

(Sgd) A. M. Auda

Encyclopedia Africana

Dr. A. M. Auda,
Leader-Rapporteur, 2nd Regional Committee

---

1. Dr. Ezzel-Din Farid,
   Prof., Institute of African Studies, Cairo University

2. Dr. Mohamed Mahmoud El Sayed,
   Prof., Faculty of Girls, Ein Shams University

3. Dr. Mohamed Zaki Shafie,
   Prof., Faculty of Economics, Cairo University

4. Dr. Murad Kamel,
   Prof., Faculty of Arts, Cairo University

5. Dr. Abdel Aziz Kamel,
   Associate Professor, Institute of African Studies, Cairo University

6. Dr. Zaher Riad,
   Lecturer, Institute of African Studies, Cairo University

7. Dr. Sobhi Abdel Hakim,
   Lecturer, Faculty of Arts, Cairo University

8. Dr. Mohamed Safie eldin Abo El ez.
   Associate Professor, Faculty of Arts, Cairo University

9. Dr. Hamed Amar,
   Lecturer, Faculty of Education, Cairo University

10. Dr. Farid Shafie,
    Professor, Faculty of Arts, Cairo University

11. Dr. Hassan El Saaty,
    Professor, Faculty of Arts, Ein Shams University

12. Dr. Bakr Ahmed Mohamed,
    Professor, Faculty of Agriculture, Cairo University

13. Dr. Rushdi Saied,
    Associate Professor, Faculty of Science, Cairo University

14. Dr. Hassan Mahmoud,
    Associate Professor, Faculty of Arts, Cairo University

15. Dr. Abdel Hamid Younes,
    Professor, Faculty of Arts, Cairo University

16. Dr. Abdel Aziz Alahawany,
    Professor, Faculty of Arts, Cairo University

17. Dr. Mohamed El Kassas,
Professor, Faculty of Arts, Ein Shams University

18. Dr. Mohamed Mahmoud Kassem,
Professor, Faculty of Dar-El Ouloom, Cairo University

19. Dr. Saied Abdel Fattah Ashour,
Associate Professor, Faculty of Arts, Cairo University

20. Dr. Salah Kotb,
Professor, Faculty of Education, Cairo University

21. Dr. Salama Hamad,
Under Secretary of State, Ministry of Higher Education

22. Dr. Moustafa Kamal Toulba,
Associate Prof., Faculty of Science, Cairo University

23. Dr. Ahmed Hafiz Mousa,
Professor, Faculty of Medicine, Cairo University

24. Dr. Mohamed Anis,
Associate Professor, Faculty of Arts, Cairo University

25. Dr. Ahmad Ezzat Abdel Karim,
Professor, Faculty of Arts, Ein Shams University

26. Dr. Salah El-Akad,
Associate Professor, Faculty of Girls, Ein Shams University

27. Dr. Mohamed Moustafa Zeyada,
Professor, Faculty of Arts, Cairo University

28. Dr. Mohamed Refaat Ramadan,
Associate Professor, Faculty of Arts, Cairo University (Khartoum Branch)

29. Dr. Khalil Asaker,
Professor, Faculty of Arts, Faculty of Arts, Cairo University (Khartoum Branch)

30. Dr. Sayed Yacoub Bakr,
Faculty of Arts, Cairo University

31. Dr. Hassan Habashy,
Professor, Faculty of Arts, Ein Shams University

32. Dr. Mohamed Abdel Hadi Sheiera,
Professor, Faculty of Arts, Alexandria University

33. Dr. Gamal El Shayal,
Professor, Faculty of Arts, Alexandria University

34. Dr. Abdel Moez Nasr,
Professor, Faculty of Arts, Alexandria University

41/2/104

35. Dr. Mohamed Riad,
Lecturer, Faculty of Arts, Ein Shams University

36. Dr. Nawsar Abdel Rasoul,
Lecturer, Faculty of Girls, Ein Shams University

37. Dr. Ahmed Fahkri,
Prof., Faculty of Arts, Cairo University

38. Dr. Abdel Moneem Abu Bakr,
Professor, Faculty of Arts, Cairo University

39. Dr. Abdel Lateef Ahmed Ali,
Prof., Faculty of Arts, Cairo University

40. Dr. Abdel Rahman Ayoub,
Lecturer, Faculty of Dar Elouloum - Cairo University

41. Dr. Ezzel-Din Esmaiel,
Lecturer, Faculty of Arts, Ein Shams University

42. Dr. Mohamed Fatthalla El Khateeb,
Associate Professor, Faculty of Economics and Political Science

43. Dr. Ibrahim Sakr,
Associate Professor, Faculty of Economics, Cairo University

44. Dr. Ali Abdel Kader,
Lecturer, Faculty of Economics & Political Science, Cairo University

45. Dr. Boutrous Ghali,
Professor, Faculty of Economics & Policital Science, Cairo University

46. Dr. Moustafa Fahmi,
Professor, Institute of Public Administration

47. Dr. Mahmoud Khairi Essa,
Associate Professor, Faculty of Economics, Cairo University

48. Dr. Saied El Naggar,
Professor, Faculty of Economics & Political Science, Cairo University

49. Dr. Ahmed Khalifa,
Director, the Center of Social Studies, Cairo.

50. Dr. Salam Madkour,
Associate Professor, Faculty of Law, Cairo University

51. Dr. Mohamed Kamal Abu El Magd,
Lecturer, Faculty of Law, Cairo University

52. Dr. Ahmed Abdel Reheem Moustafa,
Associate Professor, Faculty of Arts, Ein Shams University

41/3/185

41/13/106

53. Dr. Mohamed Abdel Fattah El Kassas,
Associate Prof., Faculty of Science, Cairo University

54. Dr. Osman Adli Badran,
Associate Professor, Faculty of Agriculture, Alexandria University

55. Dr. Saad El Din Mahmoud Youssef,
Professor, Faculty of Engineering, Ein Shams University

56. Dr. Mohamed El Atafi Sunbel,
Professor, Faculty of Engineering, Ein Shams University

57. Dr. Ahmed Shukri,
Professor, Faxulty of Engineering, Alexandria University

58. Dr. Anwar Ghafagi,
Professor, Faculty of Engineering, Cairo University

59. Dr. Taher El-Adidi,
Lecturer, Faculty of Engineering, Cairo University

60. Dr. Ahmed El Garem,
Lecturer, Faculty of Medicine, Cairo University

61. Dr. Abdel Wahab El Boureulosy,
Professor, Faculty of Medicine, Assyout University

62. Dr. Mohamed Talàat,
Professor, Faculty of Medicine, Cairo University

63. Dr. Ahmed Loutfi Abu El-Nasr,
Professor, Faculty of Medicine, Cairo University

64. Dr. Moustafa El-Gabali,
Professor, Faculty of Agriculture, Alexandria University

65. Dr. Hassan El-Toubgi,
Under Secretary of State, Ministry of Agriculture

66. Dr. Hassan Tawfeek,
Professor, Faculty of Agriculture, Cairo University

67. r. Hassan Ismaiel,
Associate Professor, Faculty of Engineering, Cairo University

68. Dr. Mohamed Moutaweh,
Professor, Faculty of Pharmacy, Alexandria University

69. Mohamed Hakki (M.A.),
Al Ahram Newspaper, Cairo

70. Hussien Abdel Razik (M.A.)
Al Goumhouria Newspaper, Cairo.

71. Al Shater Bouseily,
Institute of African Studies, Cairo University

72. Dr. Mohamed Sabri El Sourbouny,
Professor, Political History, Cairo University

73. Abdel Aziz Abdel Hak Helmy,
Cultural Counseller, UAR Embassy, Accra.

74. Dr. Ibrahim Tarkhan,
Associate Professor, Faculty of Arts, Cairo University

75. Dr. Soad Maher,
Lecturer, Faculty of Arts, Cairo University

76. Dr. Salah El Din Megawer,
Lecturer, Faculty of Education, Cairo University

77. Dr. Shoukri Ayad,
Associate Professor, Faculty of Arts, Cairo University

78. Dr. Mohamed Ahmed Suliman,
Rector, AlAzhar University, Cairo

79. Dr. Abdallael-Mishad,
Professor, Al-Azhar University, Cairo

80. Dr. Waheeb Attallah (Father Bakhoum),
Dean, Faculty of Theology (Coptic Church)

81. Waheeb El Nakash (M.A.)
Al Ahram Newspaper, Cairo

82. Dr. Abdalla El-Arabi,
Dean, Institute of Islamic Studies, Cairo

83. Dr. Ibrahim Helmi Abdel Rahman,
Dean, National Planning Institute, Cairo

84. Dr. Ibrahim Saad el Din,
Professor, National Institute of Higher Administration

85. Dr. Mohamed Helmi Murad,
Professor, Faculty of Law, Ein Sham University

86. Dr. Mohamed Youssef Musa,
Professor, Faculty of Law, Ein Shams University

87. Dr. Rifaat ElMahgoub,
Associate Professor, Faculty of Economics, Cairo University

88. Dr. Dr. Sarwat Badawi,
Associate Professor of Law, Cairo University

41/13/101

41/13/108

89. Dr. Salah El Serafi,
Associate Professor, Faculty of Commerce, Alexandria University

90. Dr. Issa Abdou,
Professor, Faculty of Commerce, Ein Shams University

91. Dr. Abdel Razik Hassan,
General Secretary, Industrial Bank

92. Dr. Moukhtar Hamza,
Professor, Institute of National Planning Cairo.

93. Dr. Yehia El-Khashab,
Higher Council of Arts and Literature, Cairo

94. Dr. Abdel Rahman Zaki,
Professor, Institute of Islamic Studies, Cairo

95. Mohamed El Zifzaf,
Professor, Institute of Islamic Studies, Cairo

96. Mohamed Abu Zahra,
Professor, Institute of Islamic Studies, Cairo

97. Dr. Abdel Halem Mountaser,
Professor, Faculty of Science, Ein Shams University

98. Dr. Galal Yahia,
Lecturer, Faculty of Ars, Ein Shams University

99. Dr. Mohamed Awad Mohamed,
Professor, Cairo University

100. Ahmed Issa (M.A.)
Director, The Cairo University Central Library.

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MRS SHIRLEY DUBOIS BOX 2 ACCRA

287

DEAREST ALL OUR LOVE AIRMAILER FOLLOWS

ALISON CHARLES CHAIM

~~COL 2797~~

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. DEPARTMENT
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TEL

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SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

WE ARE SHOCKED AND DEEPLY GRIEVED ON HEARING THE NEWS OF DR DUBOIS' UNFORTUNATE DEATH DR DUBOIS DEVOTED HIS LIFE TO THE STRUGGLE FOR WORLD PEACE AND EMANCIPATION OF THE OPPRESSED NATIONS AND COLOURED PEOPLE AND AGAINST IMPERIALISM AND MADE SPLENDID CONTRIBUTION HE IS

A DEAR AND CLOSE FRIEND OF THE CHINESE PEOPLE HIS DEATH IS A GREAT LOSS TO THE CAUSE OF EMANCIPATION OF THE OPPRESSED PEOPLES OF THE WORLD AND OF HUMAN PROGRESS ON BEHALF OF THE CHINESE PEOPLES INSTITUTE OF FOREIGN AFFAIRS I EXTEND OUR WARM CONSOLATION TO YOU

CHANG HSI-JO

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[China] [1963]

Following are the messages of condolences sent by Chairman Mao Tse-tung, Premier Chou En-lai and Vice-Chairman Soong Ching-ling respectively to Mme. Shirley Graham Du Pois upon the death of Dr. W.E.B. Du Bois.

41-194.3

Message of Condolences sent by Chairman Mao

Upon learning with grief the news of the death of Dr. Du Bois, I wish to extend to you my deep condolences.

Dr. Du Bois was a great man of our time. His deeds of heroic struggle for the liberation of the negroes and the whole of mankind, his outstanding achievements in Academic fields and his sincere friendship toward the Chinese people will forever remain in the memory of the Chinese people.

Message of Condolences sent by Premier Chou

Shocked to learn Dr. Du Bois' unfortunate death from illness, I wish to extend to you, on behalf of the Chinese Government and people and in my own name, our deep condolences.

The life of Dr. Du Bois was one devoted to struggles and to truth-seeking for which he firnally took the road of thorough revolution. Ever since the beginning of this centrury Dr. Du Bois had been a prominent leader of the American negroes, and had waged resolute and heroic struggles for the freedom, equality and emancipation of the American negroes. At the advanced age of ninetythree, he became even more determined to devote himself to the cause of communism and thorough liberation of the whole mankind. His unbending will and his spirit of uninterrupted revolution set an

example for all the oppressed people to follow. His virtue, wisdom and academic achievements demonstrate that the negroes are a fine race.

The oppressed American negroes as well as all other oppressed nations are now waging vigorous struggles for liberation. This is a component part of the great struggle of the world's people against imperialism headed by the United States and against all sorts of exploitation and oppression. Neither the enemies' repressive and deceitful measures nor the modern revisionists' betrayal and sabotage can forestall the final victory of this struggle.

Dr. Du Bois was a loyal friend of the Chinese people who loved him and held him in high esteem. He will forever live in the hearts of the Chinese people.

Message of Condolences sent by Vice-Chairman Soong

Shocked to learn of the unfortunate death of Dr. Du Bois, I extend to you my profound condolences and heartfelt sympathy. Dr. Du Bois devoted his brilliant life to the struggle of the liberation of the negroes, for world peace and for human progress. He will be respected and remembered forever by the Chinese people.

[China] - Minister of Foreign Affairs

Mrs. Du Bois,

Shocked to learn of the death of Dr. Du Bois, the great Negro fighter, I wish to extend to you my deep condolences and heartfelt sympathy.

39-1-2-134

Chen Yi

Minister of Foreign Affairs
of the People's Republic of China

August 29, 1963.

[China]

Mrs. Du Bois,

Upon learning with grief the news of the death of Dr. Du Bois, I wish to extend to you my deep condolences.

Dr. Du Bois was a great man of our time. His deeds of heroic struggle for the liberation of the Negroes and the whole of mankind, outstanding achievements in academic fields and his sincere friendship towards the Chinese people will forever remain in the memory of the Chinese people.

Mao Tse-tung

August 29, 1963.

39-12-106

[China]

Mrs. Du Bois,

Shocked to learn the unfortunate death of Dr. Du Bois, I extend to you my profound condolences and heartfelt sympathy. Dr. Du Bois has devoted his brilliant life to the struggle for the liberation of the Negroes, for world peace and for human progress. He will forever be respected and remembered by the Chinese people.

Soong Ching-ling
Vice Chairman of the
People's Republic of China

August 29, 1963.

39-12-105

[China]

Mrs. Du Bois:

Shocked to learn Dr. Du Bois unfortunate death from illness, I wish to extend to you, on behalf of the Chinese government and people and in my own name, our deep condolences.

The life of Dr. Du Bois was one devoted to struggles and to truth-seeking for which he finally took the road of thorough revolution. Ever since the beginning of this century Dr. Du Bois had been a prominent leader of the American Negroes, and had waged resolute and heroic struggle for the freedom, equality and emancipation of the American Negroes. At the advanced age of ninety-three, he became even more determined to devote himself to the cause of Communism and thorough liberation of the whole mankind. His unbending will and his spirit of uninterrupted revolution set an example for all the oppressed people to follow. His virtue, wisdom and academic achievements demonstrate that the Negroes are a fine race.

The oppressed American Negroes as well as all other oppressed nations are now waging vigorous struggles for liberation. This is a component part of the great struggle of the world people against imperialism headed by the United States and against all sorts of exploitation and oppression. Neither the enemies repressive and deceitful measures nor the modern revisionists betrayal and sabotage can forestall the final victory of this struggle.

Dr. Du Bois was a loyal friend of the Chinese people who loved him and held him in high esteem. He

39-12-103

will forever live in the hearts of the Chinese people.

Chou En-lai,
Premier of the State Council
of the People's Republic of China

August 29, 1963.

39-1-2-104

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-115 [China Council for the Promotion of Intnat'l Trade

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SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

WE ARE DEEPLY GRIEVED AND SHOCKED AT THE DEATH OF
DR W E B DU BOIS PLEASE ACCEPT OUR SINCERE CONDOLENCE AND
SYMPATHY DR DU BOIS HAD DEDICATED HIS WHOLE LIFE TO
STRUGGLES FOR PROGRESS OF MANKIND AND EMANCIPATION OF
OPPRESSED PEOPLES AND TO FIGHTING AGAINST IMPERIALISM
AND FOR WORLD PEACE HE WILL LIVE
FOREVER IN MINDS OF THE PEOPLE ALL OVER THE WORLD
NAN HAN CHEN CHAIRMAN CHINA COUNCIL FOR THE
PROMOTION OF INTERNATIONAL TRADE

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-102

[China Fed. of Literary & Art Circles]

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LT

SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

GREATLY SURPRISED TO HEAR THE NEWS OF DR DU BOIS'
DEATH CONDOLE WITH YOU UPON THE LOSS OF YOUR GREAT HUSBAND
DR DU BOIS DURING HIS LIFETIME HAD MADE AN OUTSTANDING CONTRIBUTION
TO THE EMANCIPATION OF THE OPPRESSED PEOPLES TO THE PROGRESS
OF MANKIND AND TO THE PRESERVATION OF WORLD PEACE HIS
DEATH IS A BIG LOSS TO THE PEACE-LOVING PEOPLES OF
THE WORLD AND TO THE PEOPLES FITHTING FOR LIBERATION
INDEPENDENCE AND FREEDOM WE FIRMLY BELIEVE THAT YOUR SORROW
WILL TURN INTO STRENGTH AND YOU WILL SUCCEED DR DU BOIS'
WORK AND CARRY IT TO THE END

MAO TUNG YANG HAN-SHENG (VICE-PRESIDENTS OF CHINA
FEDERATION OF LITERARY AND ART CIRCLES)

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-126

[Chinese African People's Friendship Assn.]

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MADAME SHIRLEY GRAHAM DUBOIS CARE ENCYCLOPEDIA 296

AFRICANA ACCRA

SHOCKED TO LEARN WITH PROFOUND SORROW PASSING AWAY
OF DOCTOR DUBOIS A FRIEND OF CHINESE PEOPLE STOP I ON
BEHALF OF CHINESE AFRICAN PEOPLES FRIENDSHIP ASSOCIATION
EXPRESS DEEP FELT CONDOLENCES DOCTOR DUBOIS HAD MADE
OUTSTANDING CONTRIBUTIONS TO CAUSE OF OPPOSING IMPERIALIST
POLICY

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OF RACIAL DISCRIMINATION AND OF WINNING COLORED
PEOPLES RIGHT OF EQUALITY AS WELL AS OF
SAFEGUARDING WORLD PEACE STOP HIS PASSING AWAY IS GREAT
LOSS TO PEACE LOVING PEOPLES WORLD OVER STOP PLEASE
ACCEPT DEAR MADAME MY SINCERE CONSOLATION

LIU CHANG SHENG PRESIDENT CHINESE AFRICAN PEOPLES
FRIENDSHIP ASSOCIATION PEKING

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

& TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELEC
ATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS D

39-1-120 [Chou, Pei Yuan]

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LT

SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

DR DUBOIS PASSING AWAY IS A GREAT LOSS TO MILITANT DEFENDERS OF WORLD PEACE IN FIGHTING AGAINST IMPERIALISM AND COLONIALISM WE MUST CARRY ON THIS STRUGGLE PERSISTENTLY PLEASE ACCEPT MY DEEP CONDOLENCES

CHOU PEI YUAN VICE RECTOR PEKING UNIVERSITY

MMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUN
ISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

(7)

The London School of Economics and Political Science

(University of London)

Houghton Street, Aldwych
London, W.C.2
Telephone HOLBORN 7686

4th February 1963.

Dear Dr. Du Bois,

I was very glad to have the first three Information Reports concerning the Encyclopedia Africana. Please accept my apologies for this delayed reply caused by a month's absence in France, followed two weeks later by two months travel in Africa. I have been looking into the problems of large scale irrigation projects for the United Nations Economic Commission for Africa, and visited countries from Tunisia to Mozambique.

27-30-220

"Your venture is a grand one and comes at a highly significant time. I shall be delighted to co-operate in whatever way is appropriate. I have two suggestions to make. The first is that you may like to include explanations of the origins of truly African names of places e.g. of Accra itself. The second one is that you might wish to have the initial or concluding volume as an Atlas of Africa, along the lines of some of the famous national atlases of the world, such as the Atlas de France. This has some 90 sheets and 360 maps. Apart from the more obvious maps of geology, climate, relief, drainage, vegetation and soils, you would have maps of land use, types of agriculture, crop distributions, livestock, minerals, power, communications (roads, railways, navigable waterways, canals, airways or aerodromes at least), population distribution and by peoples, social organisation, foods, types of settlement and housing, internal and external trade, educational facilities, etc. It is possible that the Survey of Ghana could print it."

Professor Hodgkin has suggested a regional basis for organising the Dictionary of African Biography, and I would think this method appropriate to the Encyclopedia Africana. It might be desirable to add two more regions by sub-dividing North Africa into North-West and North-East, and Southern Africa and East Africa by adding Western Central Africa comprising Congo(Leopoldville), Angola and all northwards to the Cameroon-Nigeria boundary.

I would be glad to receive the 24 page document of draft proposals for the contents of the Encyclopedia and enclose a £1 note.

In a separate packet coming by Second Class Airmail I am sending a list of my publications and such reprints as are still available.

With all best wishes.

Yours sincerely,

R. J. Harrison Church. B.Sc.(Econ.), Ph.D.
Reader in Geography.

The Director,
Encyclopedia Africana,
P. O. Box 2797,
Accra,
GHANA.

8th February, 1963.

Dear Dr. Harrison Church:

The Director, Dr. Du Bois, has asked me to thank you for your letter of February 4 and the suggestions contained therein. We are grateful for your interest in our venture and hope to have your continuing cooperation.

A copy of the draft proposals for the main contents of the Encyclopaedia Africana, together with certain revisions prepared prior to our Conference here on December 18, is enclosed herewith. We wish to stress that this is still very tentative and many alterations, including the addition of articles on the environmental setting of each of the regions dealt with under History, pages 14-17, are yet to be made.

Your comments on the plan as it now stands would be most welcome.

We shall be happy to receive the packet of materials you are sending.

Very truly yours,

W. A. Hunton
Secretary

Dr. R.J. Harrison Church,
The London School of Economis &
Political Science,
(University of London),
Houghton Street, Aldwych
London, W.C.2, England.

Encl.

39-1-113 [Chutunan]

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PEKING 116/112 28 2212

RECEIVED
1963 AUG 28 17 44

293

MADAME SHIRLEY GRAHAM DUBOIS CARE ENCYCLOPEDIA AFRICANA
ACCRA

ALARMED TO LEARN DEATH OF DOCTOR DUBOIS WE EXPRESS OUR PROFOUND CONDOLENCE STOP DOCTOR DUBOIS WAS AN OUTSTANDING FIGHTER IN THE STRUGGLES FOR WORLD PEACE AND NEGRO LIBERATION STOP HE ALSO MADE BRILLIANT CONTRIBUTION TO THE CAUSE OF EMANCIPATION OF MANKIND AND

AWK544 XG705 MAD P2/50

ENRICHMENT OF TREASURY OF WORLD CULTURE ALL HIS LIFE STOP DOCTOR DUBOIS SUPPORTED THE ANTI-IMPERIALIST STRUGGLES OF CHINESE PEOPLE VISITED CHINA SEFERAL TIMES DEVELOPED DEEP FRIENDSHIP WITH CHINESE PEOPLE AND LEFT UNFORGETTABLE MEMORIES TO CHINESE PEOPLE STOP WE HEREBY SEND OUR CONDOLENCE AND INTIMATE CONSOLATION TO MADAME DUBOIS AND HER

AWK544 XG705 MAD P3/12

FAMILY

CHUTUNAN PRESIDENT TING-HSILING CHUERFU VICE PRESIDENTS CHUPOSHEN VICE SECRETARY GENERAL KNOKS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-61

LNA RICS

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LOSANAGLESCALIF 43 29 1000 PTDT

38

65

LT

MRS W E B DUBOIS ACCRA

DEAREST SHIRLEY MY SORROW IS GREAT OUR LOSS IS GREAT
THOUGH TEARS AND WORDS CANNOT EASE THE PAIN IN YOUR HEART
KNOW THAT YOU ARE WRAPPED IN OUR WARMTH AND LOVE DURING
THIS TRAGIC TIME

MARY CLARKE

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

INTERDENOMINATIONAL THEOLOGICAL CENTER
671 BECKWITH STREET, S. W.
ATLANTA 14, GEORGIA

March 16, 1963

The Secretariat for an Encyclopedia Africana
Director: Dr. W. E. B. Du Bois
P. O. Box 2797
Accra, Ghana, West Africa

Dear Sir,

I have received Information Report numbers 2 and 3, for which I am deeply grateful. An Encyclopedia Africana will meet a long felt need and will perform a service that has been long overdue.

You are to be congratulated for the undertaking, and I wish you every success in the achievement of the objective. You have my full support and cooperation.

African Studies have been the field of my research leading to the doctorate degree. As the enclosed Abstracts shows my dissertation was: "The Expansion of Missions of the African Methodist Episcopal Church in South Africa, 1896-1908." That study covered only a period of twelve years. I hope to complete the study, by bringing the account up to the present day.

My research has unearthed significant facts about Africans generally unknown, but whose contributions to religion and education have enhanced and enriched African culture. Accounts of the lives of these obscure African leaders should be most illuminating. I shall be happy to organize such materials for the Encyclopedia, and contribute in any other way that I can.

27-30-180

Yours faithfully,

J. R. Coan

J. R. Coan
Professor of Religious Education and Missions
Interdenominational Theological Center

39-1-118

TG

RECEIVED

1963 AUG 23 14 36

TAWK336 XG636 TCL323
PEKING 22 28 2017

198

LT
SHIRLEY GRAHAM BOX 2797 ACCRA/GHANA

WE MOURN PASSING OF GREAT FIGHTING LEADER AND OUR HEARTS
ARE WITH YOU

FRANK RUTH COE

COL 2797

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

39-1-152

TG

[Comm. for Internat. l. Peace Action]

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49

109

LT

SHIRLEY GRAHAM ENCYCLOPEDIA AFRICANA ACCRA

WE DEEPLY REGRET THE PASSING OF DOCTOR W E B DUBOIS
AS A PIONEER AMERICAN PEACEWORKER. IT IS OUR HOPE TO CONTINUE
THIS GREAT WORK

CARLTON E GOODLETT HOLLAND ROBERTS LLOYD MACMURRAY
ADOLPH AND MARTHA BRENNER ROSE AND NATHON NOSS
JEAN MCEWAN ELEANOR CHMAN SRAH CLOKE FOR THE COMMITTEE FOR
INTERNATIONAL PEACE ACTION SANFRANCISCO

COL W E B

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-161

[Communist Pty. of G.B.]

AWK719 OPH2619

LONDON 79 29 1640 PAGE1/50

RECEIVED

1963 AUG 29 16 27

SHIRLEY GRAHAM CHEZ DOCTOR HUNTON PO BOX 2797 ACCRA

316

WE DEEPLY GRIEVE DEATH DOCTOR W E B DUBOIS ONE
OF GREAT FIGURES OF 20TH CENTURY STOP HIS LIFE
WORK SPANNING THREE QUARTERS OF CENTURY NOW BEING
CROWNED IN GLORY BY TREMENDOUS ADVANCES IN AFRICA
AND HISTORIA NEW STIRRINGS OF NEGRO

AWK719/2 ACCRA

PEOPLE IN UNITED STATES STOP FULL LIBERATION ON AFRICAN AND
NEGRO PEOPLES WILL BE HIS GREATEST MEMORIAL STOP OUR
DEEPEST CONDOLENCES STOP
POLITICAL COMMITTEE COMMUNIST PARTY OF GREAT BRITAIN

COL 2797 20TH

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-132

[Communist Pty. of Indonesia]

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1983 AUG 30 10 41

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PEKING 119/118 30 1526

LT

SHIRLEY GIAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

PLEASE ACCEPT MY DEEPEST CONDOLEANCE WITH THE GREAT LOSS YOU HAVE MET STOP THE WORK YOUR LATE HUSBAND HAS DONE WAS AYE GREAT HELP FOR PROGRESSIVE MANKIND AND THATS WHY YOUR LOSS ALSO MEANS AYE LOSS FOR PROGRESSIVE SCIENTISTS THROUGHOUT THE WORLD AND

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-133

[Communist Pty. of Indonesia]

TAWK660 PAGE2

FOR THE PROGRESSIVE MOVEMENT AGAINST RACE DISCRIMINATION STOP INDONESIAN COMMUNISTS AND PROGRESSIVES WILL ALWAYS REMEMBER YOUR HUSBAND AS AYE GREAT FIGHTER FOR INDEPENDENCE KOMA DEMOCRACY AND PEACE AND WILL LEARN FROM HIM THE COURAGE HE HAS SHOWN TO THE WORLD STOP PLEASE ACCEPT ALSO THE DEEPEST CONDOLEANCES OF TWO AND

TAWK660 PAGE3

AYE HALF MILLION COMMUNISTS OF INDONESIA AND THE INDONESIAN PROGRESSIVES FULLSTOP DN AIDIT CHAIRMAN COMMUNIST PARTY OF INDONESIA

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-78

[Communist Party of U.S.A.]

TGI Ana

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1953 SEP 6 07 42

TAWK599 CWE382

NEWYORK NY 325 5 1545 P1/50

61

LT

MRS SHIRLEY GRAHAM DUBOIS ACCRA

OUR DEEPEST HEARTFELT CONDOLENCES ON THE DEATH OF YOUR BELOVED HUSBAND ONE OF THE GREATEST LEADERS OF OUT TIMES HIS EPICAL CONTRIBUTIONS TO THE TRIUMPH CAUSE OF FREEDOM DEMOCRACY HUMAN DIGNITY AND SOCIALISM WILL LONG ENDURE AS THE FATHER OF THE FIRST PANAFRICAN CONGRESS

TAWK599/CWE382 LT MRS P2/50

AND AS A FOUNDER OF THE AMERICAN MAACP HE WAS THE PIONEER INSPIRER OF THE AFRICAN ANTICOLONIAL MOVEMENT AND OF THE MODERN NEGRO LIBERATION MOVEMENT OF OUR COUNTRY POET AUTHOR HISTORIAN NOVELIST EDITOR AND LEADER DOCTOR DUBOIS WAS A MAN OF MASSIVE AND CREATIVE BRILLIANCE WHICH HE DEVOTED TO THE

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

TAWK599/CWB382 LT MRS P3/50

NOBLE CAUSE OF WORLD PEACE AND FREEDOM FOR ALL PEOPLE HE
WAS AN IMPLACABLE AND POWERFUL FOE OF IMPERIALISM CAPITALIST
EXPLOITATION AND OPPRESSION OF POVERTY DISEASE IGNORANCE
DISCRIMINATION AND WANT WHICH IMPERIALISM HAS IMPOSED UPON
TENS OF MILLIONS OF COLONIAL PEOPLES WORKERS AND OPPRESSED
PEOPLES OF ALL RACES CREEDS AND

TAWK599/CWB382 LT MRS P4/50

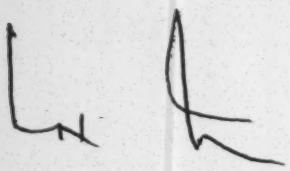
COLOURS HE LIVED TO SEE THE COMING END OF THE IMPERIALIST
SYSTEM EXPLOITATION OPPRESSION SEGREGATION AND BRUTALITY AND
WAS DEVOTING THE EBBING YEARS OF HIS LIFE TO THE RISING
STAR OF EQUALITY DIGNITY PROSPERITY FOR ALL PEOPLES WHICH THE WORLD
SOCIALIST SYSTEM IS USHERING IN WE ARE HONORED AND PROUD

TAWK599/CWB382 LT MRS P5/50

THAT HE JOINED OUR PARTY THE COMMUNIST PARTY OF USA AS THE
PARTY WHICH EMBODIED THE ASPIRATIONS OF HIS OWN RICH AND
IMMORTAL LIFE WE PLEDGE OUR FAITHFULNESS TO HIS CONFIDENCE
TO THE FREEDOM OF THE NEGRO PEOPLE OF THE UNITED STATES AND
TO THEIR UNITY TO THE AMERICAN CLASS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-66 [Crawford ?]



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344

LT

SHIRLY DUBOIS PO 2797 ACCRAGHANA

SYMPATHY WOULD LIKE TO COME STOP DUBOIS MOVED

SATURDAY TO DENVER LEAVING NO ADDRESS

ALICE FRED

~~COL LT PO 2797~~

T OF POSTS & TELECOMMUNICATIONS. DEPARTMENT OF PO
ELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMM

ONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS. D
NA. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

S & TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

39-1-40

[Czechoslovak Peace Committee]

LT

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323

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PRAHA 51 30 1515 CTFCK50

LT

MRS - SHIRLEY GRAHAM ACCRA

RECEIVED NEWS ON UNEXPECTED DEATH OF YOU HUSBAND
UNFORGETTABLE PROFESSOR DR W.E. DUBOIS WITH
DEEPEST SORROW WE SHALL CONTINUE HIS LIFE
STRUGGLE FOR EQUAL HUMAN RIGHTS AND WORLD PEACE
UNTIL FINAL VICTORY PLEASE ACCEPT OUR MOST SINCERE CONDOLATIONS

ACADEMICIAN JAN MUKAROVSKY PRESIDENT
CZECHOSLOVAK PEACE COMMITTEE

COL W.E.

S & TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

B & C **POST OFFICE TELEGRAPHS, GHANA** No. 281

Circuit No.	Prefix	Time handed in	Office of origin and Service Instructions	Words	Date
20		2.35	Akropong HKW	15	

Received At 2.36 From HKW By

To Mrs Shirley Du Bois BOX 2797 Accra

Sent At 63 GHANA By

ACCRA C.T.O. G.8 * 28 AU 63 Stamp

39-1-145

Have our deepest sympathy

Frederica Adi Dakos

Family

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

GP/TAM/W477/50,000pds./50/3/62-63 P. & T. 310

[Danquah]

B & C POST OFFICE TELEGRAPHS, GHANA No. 304

Circuit No.	Prefix	Time handed in	Office of origin and Service Instructions	Words
35A		2.56	Accra	48

Date: ACCRA C.T.O. C.8 * 28 AU 63 * GHANA

Received: At 3.20 From AR By

To Mrs Shirley Dubois
Accra

Sent: At To By

39-1-142

Ghana and the world have lost greatest Negro scholar of two Centuries nineteenth and twentieth in the death of your husband Dr. Burghardt DuBois Stop throughout long and devoted Career he by his Contributions upraised and ennobled Stature of Africanists in the Annals of mankind Stop May

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

GP/TAM/W477/50,000pds./50/3/62-63

P. & T. 310

B & C

POST OFFICE TELEGRAPHS, GHANA

No. .....

Circuit No.	Prefix	Time handed in	Office of origin and Service Instructions	Words	Date

Received { At ..... From ..... By .....

To

Stamp

Sent { At ..... To ..... By .....

39-1-143

He rest in peace

Danquah

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

GP/TAM/W477/50,000pds./50/3/62-63

P. & T. 310

BENJAMIN J. DAVIS, JR.
710 Riverside Drive
NYC 31

27-294-74

Dear Dr. DuBois:

The Nation article on you was a very fine piece of work, one of the best I've seen. I felt rather good over it, representing as it does, that the circle of appreciation of your massive contributions is widening. We are planning to get a number of re-prints for distribution. If you have any desires along this line, dont hesitate to let me know.

A great number of us are looking forward to your birthday celebration. Its an event of international importance. But personally I want to get in my two cents worth way ahead of time.

At a time when the faint hearts have fallen, some ignominiously, you have been a towering figure of strength and inspiration. For that alone, you deserve the plaudits of peoples and nations. That you should continue to work and grow at a time when others, far less deserving hasten to withdraw from the battle, is a tribute to your magnificent fortitude and to your tremendous intellectual powers. In humility, I salute you and wish you many more birthdays. Mankind is all the richer for your life.

Permit me too to say a word about Shirley. She is a talented splendid woman, big in heart and spirit. She makes the difference by being a wonderful helpmate and wife. Both of you have my love and admiration.

I wish you the best in health and happiness.

Sincerely yours,

Benjamin J. Davis

39-1-80

27 IX 1935

[Davis]

LN

54

TAWK733 RNO/SR136

MOSCOU 111 27 1435

316

LT

SHIRLY GRAHAM DUBOIS C/O SOVEMBASSY ACCRA

DEAR MRS SHIRLY GRAHAM TODAY SOVIET PUBLIC HELD
SESSION DEDICATED TO MEMORY OF YOUR HUSBAND AND
FRIEND OUTSTANDING FIGHTER FOR PEACE SCIENTIST AND WRITER
MR WILLIAM DUBOIS MR DUBOIS DEVOTED HIS LIFE TO STRUGGLE
FOR FREEDOM AND EQUALITY OF NEGROES IN USA AND FOR LIBERATION
OF AFRICAN PEOPLES FROM YOKE OF COLONIZERS YOU
WERE HIS CLOSE FRIEND AND YOU TOOK AN ACTIVE PART
IN MR DUBOIS STRUGGLE FOR MANKINDS HAPPINESS MOURNING WITH
YOU OVER HIS PREMATURE DECEASE WE SEND YOU HEARTY GREETINGS
AND BEST WISHES IN YOUR NOBLE ACTIVITIES FOR DEFENCE
OF PEACE FOR WELFARE AND PROSPERITY OF PEOPLES FAITHFULLY
YOUS PARTICIPANTS OF SESSION

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-81

TAWK599/CWB382 LT MRS P6/50

TO THE END OF ALL COLONIALISM TO THE CAUSE OF DEMOCRACY
PEACE AND SOCIALISM TO THE LIBERATING SCIENCE OF MARXISM AND
LENINISM YOU AND YOUR FAMILY HAVE OUR BOUNDLESS SYMPATHY
AND UNDERSTANDING DR DUBOIS NAME WILL BE HONORED BY TENS OF
MILLIONS OF HUMAN BEINGS ALL OVER THE WORLD BY

TAWK599/CWB382 LT MRS P7/25

ALL PROGRESSIVE HUMANITY ALTHOUGH HE HAS LEFT US IN
BODY HIS SPIRIT MARCHES ON AND HIS WORK WILL ENDURE
CUS HALL AND BENJAMIN J DAVIS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

B & C POST OFFICE TELEGRAPHS, GHANA No. 335

Circuit No. 164B | Prefix | Time handed in 3.46 | Office of origin and Service Instructions Accra | Words 26

Received At 4.2 From AR By

To Mrs W.E.B. DuBois
Encylopedia Africana
Accra

Our deepest Sympathy in your bereavement which is shared by all of US

Paul and Doris Davis
Accra

Sent To By

C.T.O. C.B. * 28 AU 63 GHANA

39-1-144

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

GP/TAM/W477/50,000pds./50/3/62-63 P. & T. 310

S. M. BROWNELL
Superintendent of Schools

CHARLES J. WOLFE
Assistant Superintendent

W. DEAN EDMUNDSON
District Administrator

DETROIT PUBLIC SCHOOLS
SOUTHEAST DISTRICT

NORTHEASTERN HIGH SCHOOL • 4830 GRANDY AVENUE • DETROIT 7, MICHIGAN • PHONE 925-6607

W. M. REA, Principal
ARCHIE J. WITT, Assistant Principal

March 7, 1963

Dr. W. E. B. Dubois
Ghana University
Accra, Ghana

Dear Dr. Dubois,

Our school is making plans for school programs and activities suitable for observance of the hundredth anniversary of the signing of the Emancipation Proclamation by President Lincoln.

I have been told that your institution has materials for distribution which may aid us in developing these plans. Any pamphlets, booklets or similar material relating to the development of the life and cultures of the American Negro, his impact on American society, the effect of the act of emancipation upon our country, or similar items will be of great value. If you will bill us on items for which there may be a slight charge, reimbursement will be made.

One copy of any one publication will suffice.

Please accept the thanks and appreciation of our committee for whatever action you are able to take in our behalf.

Sincerely,

W. M. Rea

W. M. Rea,
Principal

wmr;pz

DEUTSCHE AKADEMIE DER WISSENSCHAFTEN ZU BERLIN

DER PRASIDENT

Frau
Shirley Du Bois

Accra (Ghana)

c/o His Excellency
President Nkrumah

41-194-9

Sehr verehrte Frau Du Bois !

Im Namen des Präsidiums der Deutschen Akademie der Wissenschaften zu Berlin erfülle ich die schmerzliche Pflicht, Ihnen zum Hinscheiden Ihres verehrten Gatten das aufrichtige Beileid der Akademie auszusprechen. Die Deutsche Akademie der Wissenschaften zu Berlin zählt William E. B. Du Bois mit Stolz zum Kreis ihrer korrespondierenden Mitglieder.

William E. B. Du Bois war ein großer Gelehrter und ein hervorragender Kämpfer für Frieden und Humanismus. In den Reihen der internationalen sozialistischen Bewegung unvergessen sind seine Verdienste im Kampf für Freiheit, soziale Gerechtigkeit und Selbstbestimmung der afrikanischen Völker und der Negerbevölkerung in den Vereinigten Staaten, die er als entscheidenden Schritt auf dem Wege zur Erringung einer höheren Menschheitskultur und gesellschaftlichen Fortschritts begriff.

Wie bei den friedliebenden und fortschrittlichen Menschen in aller Welt, war William E. B. Du Bois auch bei unserem Volke, der Bevölkerung der Deutschen Demokratischen Republik, hochgeachtet. Wir haben sein Lebenswerk und sein mutiges Bekenntnis zur Kommunistischen Partei der USA und schließlich seine Übersiedlung nach Ghana mit herzlicher Anteilnahme verfolgt. Die Wissenschaftler der Deutschen Demokratischen Republik haben die Verdienste William E. B. Du Bois mit der Wahl

zum Korrespondierenden Mitglied der Deutschen Akademie der Wissenschaften zu Berlin und durch die Verleihung der Ehrendoktorwürde der Wirtschaftswissenschaftlichen Fakultät der Humboldt-Universität zu Berlin gewürdigt. Wir verlieren einen teuren Freund, der unvergessen in unseren Herzen weiterleben wird und dessen letztes großes wissenschaftliches Werk, die Encyclopaedia Africana, wir nach bestem Können weiterhin unterstützen und pflegen werden.

41-19H-10

Mit dem Ausdruck meiner vorzüglichen Hochachtung

Ihr

Ihnen sehr ergebener

(Prof. Dr. Werner Hartke)

Berlin, den 3. September 1963

39-1-73 [Diamond]

RECEIVED

AWK695 CWB365 TDN

1963 AUG 29 14 58

NEW YORK NY 29/28 29 1008A

MRS SHIRLEY DUBOIS FOREIGN MINISTRY ACCRA

DEAR SHIRLEY 200000 PEOPLE ATTESTED TO THE
REALIZATION OF THE DOCTORS LIFELONG FIGHT ALL MY LOVE
AND MOST HEARTFELT SYMPATHY FREDA DIAMOND

COL 200000

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.
DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

Brief background of the Encyclopaedia Africana

1903 - Races Congress in London

Pan-Africanism

1910 Pan-African Congress

1918

Early 1930's

Encyclopaedia of the Negro - Washington, D.C.
Carnegie Foundation - Atlanta University

Last Pan-African Congress in Europe
Manchester, England, 1945
Secretaries - Kwame Nkrumah
Jomo Kenyatte

1960 - In Ghana for Inauguration of its first President
invitation to undertake

Encyclopaedia Africana

/1961/- Began correspondence

1961 - Moved to Ghana
Spring of 1962 - Secretariat set up under sponsorship of the
Ghana Academy of Sciences

My husband invited Dr. Alphaeus Hunter, an ~~Ameri~~/
a Negro scholer whom he has known
and whose abilities and talents were not being
utilized elsewhere to come to Ghana as his

Assistant.

Ludwig Hesse - young Ghanaian ~~Oxford graduate~~
Ghana University and Oxford graduate
young scholar from Dahomey (French speaking)
clerical help

My husband had planned a series of discussion Conference
First to be held in Ghana, followed by gatherings
in Nigeria, Cairo, Conakry and Algeria and

Kartumn

First and foremost was the necessity of

emphasizing that this must be an All-African
undertaking - that the Encyclopeadia should
cover all parts of Africa - that its contents

(SHIRLEY GRAHAM DUBOIS [1963?])

The first Conference was held in Accra - December 18th, 1962 following the Conferences of Africanists which brought scholars interested in Africa from many parts of the world.
Africa was well, but not completely represented - representatives from some sections of Africa were Europeans - The largest body of Africanists came from the United States.

Subjects to be covered - and space to be allotted

Biographies of Africans

Maps, Economics, Politics
Botony, Mining

Should this include biographies of people of African descent in other parts of the world?

How will material be collected?

Central
African
Egyptian
Hydrographic

Regional Units

Composition

Editorial Board

Cooperation with European Institutions

Dr. K. RŮŽIČKA

african languages (bantu)

Dr. I. HRBEK

african history

Dr. K. PETRÁČEK

languages and history
of North-eastern
Africa

41-13-7

February 1963.

39-12-26

Gibson

15G 159-6

Thinking of you,
as usual,
In the very warmest way,
And hoping your birthday
proves to be
An unusually happy day!

From the Members of
the DuBois Circle
Baltimore, Maryland.

March 22, 1963

The Du Bois Circle,
c/o Mr. George Murphy,
5210 First Street, N.W.,
Washington, D.C.,
U. S. A.

39-18-9

Dear Friends:

I wish to send to members of the Du Bois Circle my best love and esteem for the long and valuable work that they are doing. I am not well, but at the same time I suppose I am better than I have the right right to expect at my age.

Shirley joins me in love,

Sincerely yours,

W. E. B. Du Bois

SPEEDWELL 3591

8 HIGHFIELD COURT
HIGHFIELD ROAD
LONDON. N.W.11

29th August, 1963.

Shirley Graham,
c/o Encyclopaedia Africana,
P.O.Box 2797,
Accra, GHANA.

41-194-5

Dear Shirley Graham,

I hope that I may express to you all my sympathy over the loss of your wonderful husband who gave such inspiration to us all. When last we met, as you were both passing through London, I found amazing his incredible vitality, his unfailing sharpness of political perception of everything that was going on, and depth of wise and human understanding. He was undoubtedly one of the really great men of our time whose achievement has made the world a better place and whose example will continue to illuminate the path for millions.

Yours very sincerely,

R. Palme Dutt.

39-1-168 [East African Academy]

In case of reply the number and date of this letter should be quoted.

My Ref. No. PR.888/Vol.2/68

Your Ref. No.

OFFICE OF THE PRESIDENT
P.O. BOX 1627
ACCRA

4th September, 1963.

Madam,

I am directed to convey to you the following message of condolence received from the East African Academy, Kampala:

"Your Excellency,

The East African Academy has learnt with great sadness of the death of Dr. William Edward Du Bois. Please convey our message of heartfelt condolence to the President and people of Ghana and to the President and members of the Ghana Academy of Sciences. The East African Academy has been in close touch with Dr. Du Bois' plans and preparations for the Encyclopaedia Africana and his death has bereaved the whole of Africa of a trully great African scholar.

Singed: William B. Banage,
Secretary, East African Academy
(Uganda Branch)
on behalf of the East African Academy."

I have the honour to be,
Madam,
Your obedient Servant,

D.D. Mensah

SECRETARY TO THE CABINET
(D.D. MENSAH)

MADAM DU BOIS,
NO.22, FIRST CIRCULAR ROAD,
A C C R A.

CAA.

EASTERN HORIZON monthly review

Publisher S. Y. WONG
Editor LEE TSUNG YING

18 CAUSEWAY ROAD, 1ST FLOOR, HONG KONG TELEPHONE 763522

August 29, 1963.

41-194-6

Dear Mrs Du Bois,

It was with profound grief that I learned of the passing away of Dr Du Bois this morning. According to our Chinese tradition, one is not supposed to grieve over the death of a relative or a friend if he died of a very advanced age, because it is just the completion of a very useful and fruitful life. But one cannot but realize the tremendous loss that would have brought by the decease of Dr Du Bois to the struggle of the Negro and all the oppressed people for freedom, independence and human dignity, especially when the fight of the Negro people is coming into its new high in the United States and elsewhere and the final victory is assured.

That Dr Du Bois should die on the eve of the Freedom March in Washington has certainly its significance. It symbolizes that a new generation has been brought up by the older fighters and they will carry on the fight, fiercer, broader and closer to the victory. If I may use a Chinese expression, Dr Du Bois can now close his eyes in peace with the conviction that his fight will be carried on and there is no force in the world which can stop it and his name will remain a moving force urging the fight on towards its final goal.

I am sure that you are not weeping because you are in front of the millions and millions of people who have taken up what your great husband had left off.

Please accept my deepest condolence.

Yours sincerely,

Lee Tsung ying

BY AIR MAIL
PAR AVION
AIR LETTER
AEROGRAMME
HONG KONG
-PM
1963
A

Mrs W.E.B. Du Bois,
c/o Encyclopedia Africana,
P.O. Box 2797,
Accra,
GHANA.

Blehis

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←Second fold here→

Sender's name and address: EASTERN HORIZON
18 CAUSEWAY ROAD, 1st FLOOR,
HONG KONG

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED OR SENT BY ORDINARY MAIL.

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Form approved by Postmaster General
Hong Kong No. 7/52

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DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-68

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SHIRLEY GRAHAM DUBOIS ACCRA

OUR DEEPEST CONDOLENCES YOUR LOSS IS WORLDS

WEB SPIRIT LIGHTS HEARTS OF ALL FREE MEN MUCH LOVE

MEYER AND FRANCES EISENBERG

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-48

[Elkin]

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17

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SHIRLEY DUBOIS ACCRA (GHANA SO AFRICA)

OUR HEARTS GO OUT TO YOU HOW WONDERFUL IT WAS TO
HAVE HIM FOR SO LONG AND TO KNOW THAT HIS WORDS
AND HIS DEEDS ARE IMORTIAL

KYRLE

COL SHIRLEY DUBOIS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

[Ethiopia - Embassy in Ghana]

August 21, 1963

Your Excellency
Mr. Ephraim Borreu
Ambassador of Ethiopia in Ghana
Embassy of Ethiopia
Accra

41-13-20

Dear Sir:

You have been kind enough to take some note of our efforts to build the structure for the development of an Encyclopedia Africana. We envision this Encyclopedia as an easily available, accurate store of general knowledge of all Africa.

For hundreds of years invaders have destroyed libraries and wiped out centers of learning in Africa until it has come about that most of what is out regarded as "African history" is written by outsiders, while many accept, with question the French scholar's verdict: Africa is the only continent which has no history. Today, as colonialism, political and economic imperialism is being driven out, so must the distortions, falsehoods and omnion of our past be set straight and the tremendous wealth in human and natural resources of this vast continent be tabulated and classified.

The Government of Ghana has set up the Encyclopedia Africana Secretariat and is providing the necessary funds for beginning this colossal work. Obviously this is a job demanding united effort. We do not plan to send out research teams from Ghana, but rather are asking that regional units be set up for gathering and preparing data. We know that the archives of Ethiopia, most ancient independent State in all Africa, hold historical records whose value cannot be estimated. In the name of an United Africa, we are emboldened to ask the cooperation of your scholars. Perhaps you might suggest a Senior Scholar who would be responsible for enlisting and directing the cooperation of other scholars in the region. The Editorial Board for the Encyclopedia will be all-African and will be named from the various regions of the continent.

I trust, Sir, that this request will not impose a burden on you. Accept my thanks in advance for whatever you can do.

Very sincerely yours,

W. E. B. Du Bois

TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-19

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[Fedin, Konstantin]

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ENCYCLOPEDIA EFRICANA ACCRA

433

SOVIET WRITERS DEEPLY MOURN DEATH OF DOCTOR WILLIAM DUBOIS
STOP NOBLE NAME OF HIM OUTSTANDING REPRESENTATIVE OF NEGRO
CULTURE VALIANT FIGHTER FOR PEACE
BROTHERHOOD EQUALITY OF MANKIND EVER REMAINS IN OUR HEARTS
KONSTANTIN FEDIN GEORGIJ MARKOVALEXEI SURKOV ALEXANDR
CHAKOVSKIJ VADIM KOZHEVNIKOV BORIS POLEVOI ANATOLIJ SOFRONOV
BORIS RJURIKOV KONSTANTIN VORONKOV

TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-153

[Fisk - Pres.]

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MRS W E DUBOIS GOVERNMENT HOUSE ACCRA

WE HAVE LOST A GREAT SPIRIT BUT WE CAN BE PROUNDLY GRATEFUL FOR HIS LONG AND FRUITFUL LIFE IN A REAL SENSE HE WAS THE ARCHITECT OF THE NEGROS LONG FIGFT FOR FIRST CLASS CITIZENSHIP AND WHEN THE VICTORY IS WON HE MUST BE ACCORDED A LIONS SHARE OF THE CREDIT

STEPHEN J WRIGHT PRESIDENT FISK UNIVERSITY

W. E. B. graduated from Fisk in 1888

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-17 ["Foreign Literature Magazine"]

TAWK858 SR178

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LT

SHIRLEY GRAHAM OFFICE OFTHE PRESIDENT POBOX

1627 ACCRA

PLEASE ACCEPT OUR DEEPEST CONDOLENCES ON SAD
OCCASION OF LOSS YOUR HUSBAND AND OUR GREAT
FRIEND AND CONTRIBUTOR COMMA OUTSTANDING CHAMPION
OF PEACE FREEDOM AND RACE EQUALITY EDITORS OF FOREIGN
LITERATURE MAGAZINE MOSCOW DANGULOV

CCL 1627

Largest magazine in Soviet Union.
Published in 20 languages

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-16 ["Foreign Literature Publishing House"]

12

TAWK869 SR197

MOSCOU 50 31 1900

LT

MRS SHIRLEY GRAHAM 4 CIRCULAR ROAD ACCRA

WE DEEPLY MOURN THE DEATH OF YOUR HUSBAND THE OUTSTANDING FIGHTER FOR PEACE AND OUR AUTHOR DOCTOR WILLIAM DUBOIS LET THE SECOND AND THIRD PARTS OF HIS TRILOGY THE BLACK FLAME SERVE AS OUR WREATH FOR HIS GRAVE

SINCERELY YOURS PAVEL ?CHUVIKOV? ?CHU? CHUBIKOB, PUBLISHER
FOREIGN LITERATURE PUBLISHING HOUSE

COL 4

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-179

[Friedrich]

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LT

FRAU SHIRLEY DU BOIS HIS EXCELLENCY PRIME MINISTER N' KRUMA

ACCRA

TIEF BEWEGT VOM ABLEBEN UNSERES GROSSEN FRUENDES PROF.
WILLIAM EDWARD DU BOIS UEBERMITTELN WIR HERZLICHSTE ANTEILNAHME
ZUM SCHWEREN VERLUST DER SIE UND WELTFRIEDENSBEWEGUNG
BETROFFEN HAT STOP SEIN WERK WIRD WEITERLEBEN UND SIEGEN

FRIEDENSRAT DER DEUTSCHEN DEMOKRATISCHEN REPUBLIK

PROF. DR FRIEDRICH

COL N' KRUMA

& TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MRS SHIRLEY GRAHAM DUBOIS ACCRA

WE WERE PROFOUNDLY SADDENED TO READ OF DR BUOISE DEATH
DR DUBOIS LIVED A FULL COURAGEOUS AND
DEDICATED LIFE IN THE SERVICE OF MANKIND HUMANITY
HAS LOST A NOBLE DEVOTED LEADER A SERVANT OUR
SYMPATHY TO YOU IN THIS HOUR OF BEREAVEMENT

LOUISE AND CHARLES R GARRY

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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LT
SHIRLEY GRAHAM DUBOIS ACCRA

GRIEVE PASSING GREAT FIGHTER DUBOIS PLEDGE CONTINUE HIS STRUGGLE UNTIL VICTORY TALITHA GERLACH GERALD TANNEBAUM BERTHA SNECK SIDNEY SHAPIRO

39-1-176

TEL GACS

[German African Society]

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233

MRS SHIRLEY DUBOIS ACCRA

DEAR MADAME IT WAS WITH DEEP SORROW THAT I LEARNED OF THE DEATH OF YOUR HUBAND HIS PASSING AWAY IS A PAINFUL LOSS FOR ALL HUMANIST AND PROGRESSIVE PEOPLE IN THE WORLD BUT PARTICULARRY FOR HIS AFRICAN BROTHERS FOR WHOSE UNITY AND FREEDOM HE HAD WORKED

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-177

ALL HIS LIFE IN HIM WE ALSO MOURN A GOOD FRIEND OF THE GERMAN
PEOPLE AND OF OUR GERMAN DEMOCRATIC REPUBLIC I MYSELF
WAS FORTUNATE ENOUGH ONE YEAR AGO TO HAVE INTERESTING TALKS
WITH HIM HIS WORK WILL LIVE ON IN AFRICAN HEARTS HIS MEMORY
IS A PLEDGE TO US

ALL PLEASE ACCEPT MY DEEPFELT SYMPATHY AND MY SINCERE CONDOLENCES

PROFESSOR DR WALTER MARKOV PRESIDENT OF THE GERMAN
AFRICAN SOCIETY IN THE GDR

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION. GHAN

39-1-178

[German African Society]

AWK848 NLE 174

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BERLIN F 95 30 1215 P1/50

SECRETARY OF THE ENCYCLOPAEDIA AFRICANA

PROF. DR. HUNTON POBOX 2797 ACCRA

WE WERE SHOCKED TO HEAR OF THE DEATH OF PROFESSOR DUBOIS THE LOSS HIS PASSING AWAY MEANS FOR THE ENCYCLOPAEDIA AND THE ENTIRE GHANAIAN PEOPLE IS ALL THE MORE TRAGIC AS THE EMINENCE OF THE DECEASED WAS RECOGNIZED AND

AWK848 NLE 174 SEC P2/45

RESPECTED BY ALL HUMANIST PEOPLE IN HE WORLD THE MEMORY OF PROF. DUBOIS WHO ALWAYS AVOWED HIS FRIENDSHIP FOR OUR PEOPLE WILL REMAIN ALIVE BY HIS WORK WE ASSURE YOU OF OUR DEEP AND SINCERE SYMPATHY

PRESIDIUM OF THE GERMAN AFRICAN SOCIETY IN THE GDR

COL 2797

POSTS & TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMM
OMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISIO

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-183

[German Democratic Repub]

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1983 AUG 29 10 35

S BERLIN TELEX 119 28 1812 PAGE 1/50

ETATPRIORITE

TO MRS SHIRLEY DU BOIS ACCRA

323

DEAR MRS DU BOIS , WITH PROFOUND CONSTERNATION I HAVE LEARNT OF THE DEMISE OF YOUR DEAR HUSBAND , OUR FRIEND , PROF. DR. E. E. B. DU BOIS . PERMIT ME TO CONVEY TO YOU MY SINCERE CONDOLENCES ON THE OCCASION OF

AWK555 NLB115 PAGE2

SUCH A HEAVY LOSS . MY GRIEF IS ALL THE MORE PROFOUND AS I STILL A FEW MONTHS AGO HAD THE HONOUR OF BEING GRANTED A CORDIAL RECEPTION BY YOU AND YOUR HIGHLY ESTEEMED HUSBAND . BE ASSURED THAT I FEEL WITH YOU IN THIS HARD HOUR . YOUR DEVOUTLY

AWK555 NLB115

OTTO WINZER STATE SECRETARY AND FIRST DEPUTY OF THE MINISTER OF FOREIGN AFFAIRES OF THE GERMAN DEMOCRATIC REPUBLIC

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-181

[German Democratic Rep.]

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AWK553 NLB116

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321

ETATPRIORITE

TO MRS SHIRLEY DU BOIS ACCRA

BERLIN , AUGUST 28TH 1963 DEAR MRS. DU BOIS ,
WITH PROFOUND GRIEF I HAVE TAKEN NOTICE OF THE
DEMISE OF YOUR HIGHLY ESTEEMED HUSBAND , OUR DEAR FRIEND ,
PROF. DR. W. E. B. DUR B. DU BOIS . PERMIT ME TO

AWK553 NLB116

CONVEY TO YOU ON THE OCCASION OF A LOSS SO PAINFUL
TO YOU , SINCERE CONDOLENCES ON BEAHLF OF THE PEOPLE
OF THE GERMAN DEMOCRATIC REPUBLIC AS WELL AS IN MY OWN NAME .
WALTER ULBRICHT CHAIRMAN OF THE STATE CONCIL OF THE
GERMAN DEMOCRATIC REPUBLIC AND FIRST SECRETARY OF THE
CENTRAL COMMITTEE OF THE SOCIALIST UNITY PARTY OF GERMANY

COL 28TH 1963

POSTS & TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-184

[German Democratic Repub]

Trade Representation
of the German Democratic Republic in Ghana

August 29, 1963

Dear Mrs. DuBois,

The members-of-staff of the Trade Representation of the German Democratic Republic in Accra were deeply moved when they heard the news that your highly honoured husband, the world-renowned scientist and fighter of all suppressed people, Dr. W.E. DuBois, had passed away.

Permit me to present on behalf of my fellow-colleagues and myself our sincerest condolences to you.

We shall keep the memory of your highly esteemed husband in honour.

- Heiderrich -
Commercial Counsellor

[GHANA - EXTERNAL SERVICE]

EXTERNAL SERVICE.

PROGRAMME	:	HERE IN GHANA.	TAPE TEX 1363/63
DAY/DATE	:	TUESDAY, 2/4/63	REPEAT: THURSDAY, 4/4/63
TRANS.	:	14.35 hrs	15.15 hrs
		6.50	SUNDAY, 7/4/63
			17.55 hrs.
DURATION	:		
SCRIPT	:	FIFI HESSE	
ANNOUNCER	:		
PRODUCER	:	ROSE ODAMTTEN.	

41/13/49

THE ENCYCLOPAEDIA AFRICANA

By L.W. Hesse.

I shall, in this and the two talks that will follow try to tell you something about the work of the Secretariat for an Encyclopaedia Africana. An encyclopaedia is neccessarily a gigantic undertaking. And, if it is to be an encyclopaedia having as its central theme - Africa and subjects related to Africa, it then becomes even more colossal, involving extremely diligent work by literally thousands of specialists and spread over several years. What I therefore have to say on the subject should never be regarded as final. I wish to emphasise this point; the views to be expressed in these three talks will be essentially the personal thoughts of one associated at the initial stage with the project and are nothing more. While I am aware of the shortcomings of such personal expressions and opinions, may I offer the view that, the success of so great an undertaking may depend to a large extent on the amount of thinking and discussion that is devoted to it. This is how I wish you would regard these talks; to inform you about the people project for an encyclopaedia Africana and as a result stimulate interest and discussion of the work.

Let us begin with some back-ground information. The Secretariat for An Encyclopaedia Africana was set up in April (1962) last year under the sponsorship of the Ghana Academy of Sciences and the direction of Dr. W.E.B. Du Bois, the eminent Scholar and fighter for freedom, who has within the past few weeks, become a Ghanaian citizen.

...../2.

The object of the Secretariat, broadly speaking is to plan, guide and co-ordinate the work of assemblying, organising and publishing materials for an Encyclopaedia Africana. At this stage I must say a few words about the man who is directing the undertaking. At 95 Dr. William Edward Burchardt Du-Bois is undoubtedly the eldest Africanist scholar alive. In an age when Africanist studies have become ~~an important profession~~ fashionable in academic circles, we must not forget these pioneers. Dr. Du-Bois is known popularly as the "father of Pan-Africanism" and his influence on the political thinking of the present generation of African leaders is exemplified in two redoubtable West African Statesmen - President Nkrumah of Ghana and Dr. Azikiwe - Governor General of the Federation of Nigeria. Yet Dr. Du-Bois's political activity was not confined to Pan-Africanism, important though this has been. He was also for some time active in the National Association for the Advancement of Coloured People (NAACP) the organisation that is at the fore front of the civil rights fight on behalf of Negroes in the United states, and in 1950 stood as the American Labour Party candidate for the United States Senate. However, Dr. Du-Bois has been, above all else an intellectual of the first order. The numerous books he has written alone testify. As far back as 1896 he was lecturing in history at Atlanta University in Georgia. It was while there that he first conceived the idea of an Encyclopaedia Africana. The project was abandoned for lack of funds. But Dr. Du-Bois is not a man who readily accepts defeat. He tried again, some years later, together with a group of distinguished American scholars, to launch an Encyclopaedia of the Negro - using the term Negro in its broadest sense. Initial preparatory work was done, and a preparatory volume published, but once again the project came to grief because educational foundations, which had doubts about a work of this kind being accomplished under the editorship of Negroes, hesitated with the funds. Thus it came about that the work had to wait until last year to be started again. One thing is certain; the Secretariat could not have had a more suitably qualified person to direct its work than Dr. Du-Bois.

..../3

This long delay in launching the Encyclopaedia Africana is perhaps a blessing. For it is fitting that the task of preparing an Encyclopaedia Africana should be undertaken in an independent African State. The Ghana Government through the Ghana Academy of Sciences, have undertaken to provide the funds for beginning this colossal work. However while the Secretariat is in Accra, and this will be the centre of direction and co-ordination, it is hoped, and expected, that all Africa will be invited and urged to participate in the work to be done and to share in the authority and responsibility for, and support of this undertaking. Herein lies a unique opportunity for demonstrating at the highest level of academic objectivity, the working of African unity. What then does the Secretariat do ? It publishes a quarterly information report, in French & English of which records the progress and the work being done, and also aims at stimulating the broadest possible co-operation in and support, of that work. Through this medium, the Secretariat is able to reach Africanist Scholars all over the world. In addition, the Information Report publishes occasional memoranda on what, in the Secretariat's view an Encyclopaedia Africana should be. Two such memoranda have dealt with, one, the scope of the Encyclopaedia defining the range of possible content, and two suggestions for a biographical section ~~of~~ the Encyclopaedia. The Secretariat has also prepared a Provisional Draft defining the scope, length, format, method of organisation, general contents and proportions of the Encyclopaedia Africana. This, as I have said is only a provisional draft - nothing more, and it was primarily intended to provide the basis for discussion at the Conference which the Secretariat organised at University of Ghana, Legon, last year. I shall tell you more about this conference in the third and last talk. Such then is the back ground to the work which has been started towards producing an Encyclopaedia Africana. Next week, in the second talk, we shall deal with some of the fundamental issues involved in the work of producing an Encyclopaedia Africana.

AII/3/51

EXTERNAL SERVICE.

Tape 1395/63

PROGRAMME	:	HERE IN GHANA	TAPE
DAY/DATE	:	TUESDAY, 9/4/63	REPEAT: THURSDAY, 11/4/63
TRANS.	:	14.35 hrs	15.15 hrs
			SUNDAY, 14/4/63
		6.30	17.55 hrs
DURATION	:		
SCRIPT	:	FIFI HESSE	
ANNOUNCER	:		
PRODUCER	:	ROSE ODAMTEN	

41/13/52

PART II.

THE ENCYCLOPAEDIA AFRICANA

By L.W. Hesse.

Last week we dealt with the structure and functions of the Secretariat for an Encyclopaedia African as at present constituted. This week we must turn our attention to broader issues. The first is the question - How necessary is an Encyclopaedia Africana at this stage ? From responses which have come to the Secretariat there is general agreement, first among Africans and also international scholars, that it is time that the existing knowledge concerning Africa and its peoples be assembled, organised and published in an encyclopaedia form. Support for the idea of an Encyclopaedia Africana, (it is therefore true) had come from all over the world. It could still be asked whether such an encyclopaedia is not too premature - is it not too ambitious an undertaking for African Scholars to attempt ? Is there enough scientifically proven information ready for publication ? The answer, in our view is that an Encyclopaedia Africana is long overdue. On the first question - the scarcity of African Scholars while this may be true, it is not by any means the whole truth. There are already a large number of African Scholars with international reputations who could adequately supervise the work. Also the rapid expansion of education at all levels, including the highest - university level, a responsibility wh ich all governments in independent Africaa fully accept, means that young African scholars are fast coming out, equipped with the training for undertaking research. It must also be said that the very task of producing the encyclopaedia, should provide the spur for further intellectual activity. Is it then not premature ? It is not ! For an answer I would like to quote from what Dr. Du-Bois wrote in 1945 in the

preparatory.../2.

preparatory Volume of the Encyclopaedia of the Negro which is still relevant today. He wrote" "Our knowledge of Africa today is not, of course, entirely complete; there are many gaps where further information and more careful study is needed, but this is the case in almost every branch of knowledge. Knowledge is never complete and in few subjects does a time arrive when an encyclopaedia is demanded because no further information is expected. Indeed, the need for an Encyclopaedia is greatest when a stage is reached where there is a distinct opportunity to bring together and set down a clear and orderly statement of the facts already known and agreed upon, for the sake of establishing a base for further advance and further study." Should there be any doubt about the need for an Encyclopaedia Africana ? If not what then must this encyclopaedia contain, and what must it do ? On the question of scope the second Ineformation Report attempted to provide a basis for discussion on the subject. The Secretariat rejected the view, that an Encyclopaedia Africana should confine itself to Africa South of the Sahara, as historically untenable. Historidal, ethnological, linguistic and economic ties firmly link together North Africa and Africa South."[2] In addition to the caravan trade routes accross the desert, medieval kingdoms such as the ancient Ghana empire spanned the world of the desert and that of the grassland. The desert was thus never an effective barrier, and neither the north nor South developed in isolation. Thus the Secretariat is of the opinion that an Encyclopaedia Africana should basically concern itself with the ~~contintinent~~ continent of Africa as such. But it should not ignore people of negro origin in other parts of the world especially the Americans. To quote from the Information Report "the Encyclopaedia Africana must be unashamedly Afro-centric, but not indifferent to either the impact of the outside world on Africa, or to the impact of Africa upon the outside world".

It follows from this definition of scope that the Encyclopaedia Africana would be a gigantic undertaking requiring the

co-operation..../3.

co-operation of scholars in all the diverse academic disciplines. It is important however to accept the necessity that the prime responsibility in contributions must rest on Africans. The methods and academic discipline are universally the same. But where such discipline involves interpretation, there is bound to be a difference. In a discipline like history, the African historian will be trained in the same academic techniques as the American, the Russian or the Asian historian. But his interpretation of African history must be different - it must be African. It must be African because the African historian will have different unconscious assumptions and will ask different questions. Of course different is not a synonym for worse. There will undoubtedly, be bad African historians and good African historians. But so is the case for any other group of historians. For too long the spokesmen in Africa have been non-African. Now the time has come for Africans to speak for themselves. And the Encyclopaedia Africana should be the medium through which the African can re-interprete himself to the world. In the third and last talk, we shall try to look ahead and chart the course of the development of the work that can culminate in the actual publication of the Encyclopaedia.

41/13/54

EXTERNAL SERVICE.

PROGRAMME	:	HERE IN GHANA.	TAPE Tex 1396/63
DAY/DATE	:	TUESDAY, 16/4/63	REPEAT: THURSDAY, 21/4/63
TRANS.	:	14.35 hrs	15.15 hrs
			SUNDAY, 24/4/63
			17. 55 hrs
DURATION	:	7.22	
SCRIPT	:	FIFI HESSE.	
ANNOUNCER	:		
PRODUCER	:	ROSE ODAMTTEN.	

41/13/55

THE ENCYCLOPAEDIA AFRICANA PART III

By L.W. Hesse

In the two previous talks we have examined the functions of the Secretariat, and also discussed the concept of an Encyclopaedia Africana. What, then is the nature of the work ahead if the Encyclopaedia is to become a fact ?

This brings me to the reference made earlier to the Conference which the Secretariat held in December last year. Between December 11th and 17th of last year there gathered at the University of Ghana, Legon, ~~quite a~~ a large number of scholars, from all over the world who have one thing in common - the academic study of Africa. This conference was the first International Congress of Africanists. Prior to this date, Africanist have only met at the Congress of Orientalists. Thus, the holding of the Congress - in Accra, under the chairmanship of Dr. Onwuka Dike - the distinguished Nigerian historian, testified that, African studies must not only be Africa - based, but also Africa - directed. At the end of this congress the Secretariat for An Encyclopaedia Africana held a one-day meeting of Africanists to discuss the work being done. There were in all some 150 persons representing 25 African countries and 14 countries ourside Africa. The day was devoted to discussing, in three Committees, ~~of~~ the proposed provisional Draft and the machinery that has been recommended ~~to~~ guiding ~~the~~ the project ~~job~~. In the discussion on the Provisional Draft, some very helpful comments were made as to how this draft could be improved upon. There was also very lively and frank discussion of the Secretariat's recommendations for a committee which would carry on the tasks of continuing the work started at the Conference.

...../2.

What, however, was the principal gain from the conference ?

It demonstrated the vital role of the Encyclopaedia Africana in promoting international co-operation which was also in the spirit of the first international Congress of Africanists. It proved that, in the sphere of the academic study of Africa, Africans are not going to be bound by their own parochial limits. This is gratifying to the Secretariat, for in its view the Encyclopaedia should be the product of the best scholarship available in Africa primarily, and abroad. What then are the tasks ahead ? First of all the African universities must be more actively associated with the project.. This may be done by setting up regional working committees based on the African universities to do some of the work on the regional basis. The type of work we envisage for these working-group, in the initial stage, involve help in compiling a biographical section of the Encyclopaedia. Support for this idea came at the Conference, and some university delegates have already pledged the co-operation of their institutions. Then would come the important step of creating the Editorial Board. We expect to get help in this respect from the regional working groups. In the Secretariat's view, this Board which would have the tasks of inviting contributions, approving them editing such contributions and sanctioning their publication should be primarily African, with the option of calling in international scholars in a consultative capacity. Then would come the third and final stage of inviting the co-operation of all Africanin the undertaking. In this connection a motion was unanimously passed at the Conference calling on "all African countries to contribute to the work of the Secretariat". Speaking on the motion, the Nigerian delegate who introduced it said, and I quote "if African countries are to accept responsibility for producing an Encyclopaedia Africana then they must first of all contribute before asking other outside countries to help." It would take a bold man to set a time limit for completing a pioneering work of this magnitude. In the immediate future, in the next year or so, the main task of the Secretariat will be directed at creating the Editorial Board and making

long.../3.

long range financial arrangements for carrying out the work. It is after the board has been set up that the scholars will get down to the task of doing the ~~war~~ writing, and in this no one can reasonably set a time limit. In conclusion we can say that the undertaking for an Encyclopaedia Africana opens up great and exciting possibilities for African scholars. None of the existing encyclopaedias - the Britannica, the Americana, the Encyclopaedia of Islam to mention only a few, really offer a parallel. As I have said the methods of scholarship will be the same; but an Encyclopaedia Africana will be different. There are 3 reasons for this. First of all, as we have seen, it will, by bringing together scholars writing on identical subjects but scattered all over the world, promote international co-operation. Secondly the encyclopaedia will constitute a fundamental restatement to which all who seek a well-grounded knowledge of Africa can turn. Finally the Encyclopaedia must not be a mere catalogue of various articles. It will have a spirit and the spirit of the Encyclopaedia Africana will be to act as a kind of catalyst - to mobilize all available energies for the purpose of exploiting the cultural wealth of Africa, and defining the total African personality, or as the French - speaking African will say - reality. Let me quote at the end, what Professor Joseph Ki-Zerbo of Upper Volta said at the Conference. "The gigantic undertaking desrves not only our sympathy, but active co-operation and our faith. That is why I am especially grateful to Dr. Du-Bois, the originator of this Encyclopaedia, whose faith is ever equal to the gigantic tasks with which Africa is at present confronted. Those of us who are younger must be spurred by the same enthusiasm to create an effective instrument, an instrument of African culture which will be universally recognised."

AII 13/57

[Ghana]

39-1C-5

THIRD REPUBLIC ANNIVERSARY

STATE DINNER

MENU

STATE HOUSE

Saturday 29th June 1963

LES VINS

LIEBFRAUMILCH RHENANIA

•

COTES DU RHONE

•

HEIDSIECK RED TOP

CORNETS DE SAUMON FUME A LA PUREE DE THON

•

CONSOMME PETITE MARMITE

•

ESCALOPE DE VEAU A LA BELLE ARLESIENNE

•

SORBET AU CITRON

•

POULET SAUTE PARMENTIER
POMMES PARISIENNE
BROCOLI AU BEURRE TOMATES GRILLE

•

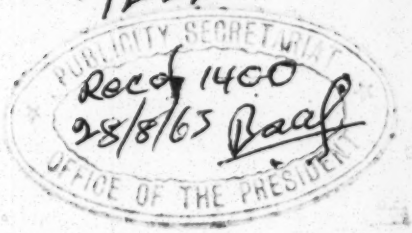
GATEAUX DE L'ANIVERSAIRE REPUBLIQUE
CREME FRAICHE
FRIANDISES

•

CAFE

[Ghana]

TELEX



39-1-149

En Clair. PO, ✓ File, Float. [Ghana]

TELEGRAM

To the Ministry of Foreign Affairs

Date 28th August, 1963,
Reced. 29/8.

From GHANAEMB, MOSCOW.

Repeated to

GP/V6337/10,000/8/62-63

MG/190
For Mrs. Dubois
From Elliott

Ghanaian Ambassador John Elliott

Received sad news of W.E.B. with great sorrow. I and family share your pain and loss. News flashed in Moscow with a shock. His work for freedom and peace will remain monument to him throughout the world and as great friend and inspirer of men.

GHANAEMB, MOSCOW.

AAQ/SNA.

39-1-150

[Ghana]

In case of reply the number and date of this letter should be quoted.

My Ref. No. PR.888/Vol.2/63

Your Ref. No.

OFFICE OF THE PRESIDENT
P.O. BOX 1627
ACCRA

20th September, 1963

39-1-148

Madam,

I am directed to convey to you the following message of condolence received from the Ghana Embassy in Khartoum:

"With deep regret we learn the passing away Dr. Du Bois. Please convey to Madam Du Bois our heart-felt condolence".

I have the honour to be,
Madam,
Your obedient Servant,

D. Jones Mensah
SECRETARY TO THE CABINET
(D.D. MENSAH)

Madam Du Bois,
No.22 First Circular Road,
Accra.

EDT.

[Ghana] President

XXXX
XXXXX

GHANAEMB, WASHINGTON

GHANAUN@, NEW YORK

9th September,63 XXXXXX XXXXXXXXX
XXXXXXXXXX
XXXXXXX XXXXXX XXXXXXXXX

QUAISON-SACKEY OSAGYEFO

39-1E-20

I HAVE INVITED MISS NADINE BREWER TO COME TO GHANA TO SING AT THE MEMORIAL SERVICE FOR THE LATE DR. DU BOIS WHICH TAKES PLACE ON SUNDAY, 29TH SEPTEMBER. I UNDERSTAND THAT MISS BREWER IS AT PRESENT WITH METROPOLITAN OPERA COMPANY OF NEW YORK WHO ARE HESITANT ABOUT GIVING HER THE NECESSARY TIME TO FULFIL THIS ENGAGEMENT IN GHANA. I APPRECIATE THE DIFFICULTIES OF THE COMPANY, BUT I AM ANXIOUS TO FULFIL THE REQUEST OF THE LATE DR. DU BOIS IN THIS MATTER. YOU SHOULD THEREFORE APPROACH THE MANAGEMENT OF THE COMPANY WITH AN URGENT APPEAL FROM ME TO RELEASE MISS BREWER TO COME TO GHANA. SHE WOULD BE AWAY FROM TUESDAY, 24TH SEPTEMBER TO THE 1ST OF OCTOBER. PLEASE EXPLAIN TO THE COMPANY THAT I WOULD VERY MUCH APPRECIATE THEIR CO-OPERATION IN THIS MATTER. LET ME KNOW AS SOON AS POSSIBLE THE RESULT OF YOUR APPROACH TO THE COMPANY.

FOREIGN.

(2)

The Code and Cypher Officer,
Ministry of Foreign Affairs.

Above for immediate transmission, please.

SECRETARY TO THE CABINET.
(E. K. OKOH)
9th September, 1963.

[Ghana]

My Ref.No.SCR.0131/SF.2/Vol.2/136

FLAGSTAFF HOUSE
P.O. BOX 1627
ACCRA
5th October, 1963.

41-19 H-35

OFFICE OF THE PRESIDENT

Dear Mrs. Du Bois,

I am directed to forward to you, the attached Bank of Ghana, Accra, crossed cheque No.GA1/462329 of today's date for £G622 (Six hundred and twenty-two pounds), being refund of the cost of the air passages for the Rew. Wm. Howard Melish and others who attended the Memorial Service for your late husband.

I shall be glad for an acknowledgement.

Yours sincerely,

SECRETARY TO THE CABINET
(F.N. BRUCE-THOMPSON)

MRS. S. DU BOIS,
ACCRA.

G H A N A A C A D E M Y O F S C I E N C E S

14/3/33

P. O. BOX M.32,
ACCRA.
GHANA.

Our Ref.No.GAS.048/2

January 15,1963.

OFFICE OF THE SECRETARY

Dear **Dr. Du Bois,**

I send, herewith, the attached extract from a communication received from Dr. J.B.Danquah on the subject of the draft Instrument of the reorganised Academy.

2. I hope members will study his suggestions for amendments to the document so as to facilitate discussion at the general meeting on Thursday, the 17th January, 1963.

3. Please be good to bring your copy of the relevant papers and documents to the meeting.

Yours sincerely,

Jan Wilson

SECRETARY

DISTRIBUTION

ALL MEMBERS OF THE ACADEMY.

DR. W.E.B. DU BOIS,
P.O. BOX 2797,
ACCRA.

GHANA ACADEMY OF SCIENCES

DRAFT INSTRUMENT

SUGGESTIONS FOR ALTERATIONS BY DR. J.B. DANQUAH

41/13/34

N.B. This extract does not include arguments for the suggestions since it is expected that Dr. Danquah would be present at the General Meeting.

1. Para.1. Delete and substitute the following:

1 (1) "A society of learned men and scientists under the name of the Ghana Academy of Sciences is hereby established".

(2) "The Academy shall be composed of Fellows, Honorary Fellows, and Associates elected or incorporated as provided in paragraphs 17, 18 and 19 respectively".

2. Para.3. sub-para.(e). Delete this and re-number para.3 3(1) (a) to (d) and add a new paragraph 3(2) thus:

"The Academy shall be at liberty to take up such other duties within the scope of its objects in sub-para.(1) as may be assigned to it by the President of the Republic of Ghana".

3. Para.4. (a) Delete the word "Praesidium" and either substitute the word "Council" or substitute "Werempe", an Akan word which in our tradition signifies a body of men entitled to act with power and authority without reference to any other Council, not even the State Council, especially during a vacancy of the Stool.

(b) Redraft and re-arrange paragraph 4 as follows:-

"4(1). The corporate authority of the Academy shall be the General Meeting of Fellows held from time to time in accordance with these Regulations.

(2) The Executive body (Werempe) of the Academy shall be the Werempefo constituted in accordance with these Regulations.

(3) There shall be not less than one General Meeting of Fellows every six months, and there shall be not less than one meeting of the Werempe every three months.

(4) An Extraordinary General Meeting shall be held if at any time requested in writing by not less than five Fellows, signifying in such writing the purpose for which they wish the meeting to be held.

(5) The President shall cause the Secretary to convene any General Meeting of Fellows, authorised by these regulations, and to prepare the subjects of discussion for every such General Meeting.

(6) All major decisions of the Werempe shall be notified to Fellows for approval or otherwise, and the General Meeting shall have power to amend or alter any such decision of the Werempe, as it may think fit. If upon a motion any particular decision of the Werempe is not approved or adopted, or amended, it shall be referred back to the Werempe for action in accordance with recommendations made by the General Meeting."

..2/

4. Para.6 (1) Add (e). The Secretary of the Academy.

5. Para.8 For "shall have sole management" in line 2, substitute "shall be responsible for the management".

6. Para.9 (3). Delete and substitute:

"An emergency meeting of the Praesidium may be convened at any time by the Secretary at the request of five or more Fellows".

7. (a) Para.13(1) and (2) Delete this resignation stunt

Supposing the President of the Academy wants to resign to whom should he address the writing under his hand.

Perhaps better write to the Secretary of the Academy.

(b) Para.13(3) Insert "caused by death" after the word "vacancy" in line 1.

8. Para.14. Reword as follows:-

"The President shall be elected by the General Meeting from among the Fellows. A person so elected shall hold office for two years. But the election shall have no effect if more than two Fellows at the General Meeting vote against it. A retiring President shall be eligible for re-election".

9. Para.15. Line 1. should read "There shall be two Vice-Presidents elected by the General Meeting from among the Fellows".

"Praesidium in line 2, should be "Academy" and that "Praesidium" in line 6 should be "Academy".

10. (a) Para.17(2). If recommendations on 17(1) are adopted, then 17(2) as it stands should be amended by substituting "recommendation" for "decision" in line 1.

(b) Para.17(3). Substitute Academy (i.e. acting through its principal officers) for "Praesidium".

11. Para.18 (1) For "Praesidium" substitute "Academy" in line 1.

12. Para.19 (1) Substitute the "Academy at General Meeting" for "Praesidium".

13. (a) Para.23(2) Reword to read as follows:

"Each Fellow shall join one or more Sections of the Academy according to his interests, and shall notify his choice to the Secretary of the Academy, for approval by the Academy".

...3/

41/13/35

13. (b) Delete para.23(3)

(c) Delete para.23(6)

(d) In para.23(8) for "Praesidium", substitute "Academy"

(e) Delete para.23 (10)

(f) Delete para.23 (13)

4/13/36

14. (a) Para.24(1) For "with all matters" in line 2, substitute "any objects of the Academy".

(b) (3) "The responsibility for planning etc. of research" cannot be done part-time by Academicians.

(c) (4) Substitute "Academy" for "Praesidium".

(d) (5) I do not see the point of the Audit. Where is the source of income of the Research Committee ?

(e) (6) Delete.

(f) (8) Delete.

15. Para. 25 Substitute "Academy" for "Praesidium".

16. Para. 26 Can the Academy commit the Government of Ghana financially by instituting "such number of projects and institutes as it may determine" ?

17. Para. 27 (2) Delete.

18. Para. 28 (3) The use of the word "responsible" here is likely to mislead.

19. 29(1): Substitute "Academy" for "Praesidium". The Secretary should in any case be himself a Fellow of the Academy.

20. Para.30: For "Praesidium" substitute "Academy".

21. Para.33: For "Praesidium" substitute "Academy".

22. Para.34: Delete.

23. Para.35(1) strike out the words "Praesidium of the" in line 3.

24. Para.36: For "Praesidium" substitute "Academy".

25. Para.37: For "Praesidium" read "Academy".

26. (a) Para.37(4) for "Praesidium" substitute "Academy".

27. Para.33(5) Substitute "Academy" for "Praesidium", and leave out the Accountant-General.

(b) (6) What about the accounts of the Praesidium ?

(7) Why should the Academy's Auditor be appointed by the Praesidium and not the Academy.
(10 and 11). For Minister of Finance, substitute "The Government of Ghana".

..4/

28. Para.38(1). For 'may' in line 1, substitute "shall" Otherwise delete.

29. Para.39(1) "Reword as follows:

"The Secretary shall be responsible for the safe custody of the Common Seal of the Academy".

30. Para.41. The bye-laws should be made by the Academy for the Praesidium and not vice versa.

31. Para.42. I make this comment as an obligation by law. As suggested earlier in the paragraph headed "Preamble", it is not in accord with the Statutory Corporations. Act 1961 (Act 41) for the previous Instrument of incorporation to be "rescinded" simply. As the body of the Academy is already incorporated, what the President of Ghana can do under the Act, is to make an Instrument to continue the Ghana Academy of Sciences as an existing organisation with its own valid Instrument.

41/13/37

39-1C-4

With the Compliments

of the Secretary

Opened at the request of Mrs. Du Bois 3/7/63

Ghana Academy of Sciences

P O Box M. 32 (Telephone 63396) Accra

[1963?]

With the Compliments

of the

Secretary

Ghana Academy of Sciences

P O Box M 32 (Telephone 63396) Accra

39-1c-11

[Ghana Academy of Sciences]

39-C-4

The Secretary of the

Ghana Academy of Sciences

and Mrs. Stella Wilson

requests the pleasure of the company of

Dr. & Mrs. W.E.B. Du Bois

at Cocktails

on Saturday 13th April, 1963 *at* 6.30 p.m. - 8 p.m.

Place No.36, Fourth Circular Road

to introduce the re-organised Academy to interested agencies and personalities.

R.S.V.P.

Asst. Secretary,

P.O. Box ~~179~~, M32,

~~Tel. 69824~~

Accra

Tel.65421 Ext.783

GHANA ACADEMY OF SCIENCES

P.O. BOX M.32,
ACCRA.

GAS.069/65

May 10, 1963.

Dear

HUMANITIES SECTIONAL COMMITTEE MEETING

I write at the request of Professor W.E. Abraham, Chairman of the Humanities Section, to invite you to a meeting in the Long Room (above the Porter's Lodge) in Legon Hall at 5 p.m. on Friday, 17th May, 1963.

39-1d-1

Agenda

1. To select the Section's anniversary celebration lecturer.

2. Any other business.

2. It is hoped that fellows will make a special effort to attend.

Yours sincerely,

H. Amoafo
for SECRETARY.

Distribution:

All fellows of the Humanities Section.

DR. W.E.B. DU BOIS,
P.O. BOX 2797,
ACCRA.

GHANA ACADEMY OF SCIENCES

AGENDA

FOR

SECOND MEETING OF THE GENERAL MEETING

to be held on FRIDAY 21ST JUNE 1963

Place CONFERENCE ROOM GHANA SCHOOL OF LAW Time 5PM

39-12-18

MEMBER DR W. E. B. DU BOIS

Dr. J. Yanney-Wilson

SECRETARY

CONFIDENTIAL

MINUTES OF THE TWELFTH GENERAL MEETING OF THE GHANA ACADEMY OF SCIENCES HELD IN THE COUNCIL CHAMBER OF THE GHANA SCHOOL OF LAW, ACCRA, AT 5 P.M. ON FRIDAY, 21ST JUNE, 1963

PRESENT:

Professor W.E. Abraham (Chairman)
Dr. C.A. Ackah
Mr. G.H.C. Bing, C.M.G.
Dr. J.B. Danquah
Professor J.C. deGraft-Johnson
Dr. (Mrs.) Susan B.G. deGraft-Johnson
Professor J. Gillman
Dr. C. Gilbert
Professor A.A. Kwapong
Mr. E. Lartey
Professor A.N. May
Professor L.H. Ofosu-Appiah
Dr. F.T. Sai
Professor F.G.T. Torto
Mr. Justice W.B. Van Lare, C.M.G.
Dr. J. Yanney-Wilson (Secretary)

ABSENT:

Osagyefo Dr. Kwame Nkrumah (President)
Sir Arku Korsah, K.B.E. (apologies received)
Professor C.G. Baeta, O.B.E. (apologies received)
Dr. R.P. Baffour, O.B.E. (apologies received)
Professor E.A. Boateng (apologies received)
Dr. R.H.O. Bannerman (out of the country)
Mr. D.A. Champam, C.B.E. (out of the country)
Dr. S.R.A. Dodu (apologies received)
Dr. W.E.B. Du Bois (apologies received)
Dr. C.O. Easmon (out of the country)
Lady Jackson (out of the country)
Mr. J. Lamb (out of the country)
Professor J.H. Nketia (out of the country)
Professor J.A.K. Quartey (out of the country)
Dr. R.H. Stoughton (out of the country)
Professor R.W.H. Wright (out of the country)

IN ATTENDANCE:

Mr. J.A. Amoafo (Assistant Secretary)

OPENING

In the absence of Osagyefo Dr. Kwame Nkrumah, President of the Academy, Professor W.E. Abraham, Vice-President for the Sections, was unanimously elected chairman for the meeting.

ITEM 1 - CONFIRMATION OF THE MINUTES OF THE LAST MEETING

The Minutes of the previous meeting, held on the 17th January, 1963, were confirmed and signed by the Chairman, Professor W.E. Abraham.

ITEM 2 - MATTERS ARISING FROM THE MINUTES OF THE PREVIOUS MEETING

(a) Item III - The Academy's Emblem:

The Secretary reported that in accordance with decision of the last meeting, 12 leading artists recommended by Professor E.V. Asihene, Department of Fine Arts, Kwame Nkrumah University of Science & Technology, were invited to submit designs for a new crest for the Academy. Only six responded to this invitation. Members of the former Standing Committee for Ceremonials, Awards and Honours under the chairmanship of Sir Arku Korsah, had had a look at the entries and had given further direction in the matter to the artists. Their response was still awaited.

(b) Item IV - The Draft Instrument:

The meeting was formally informed that the Academy's new Instrument of Incorporation was published in January, 1963, and Fellows had already been sent copies.

(c) Item IV(1) - The 'Proceedings'

The Secretary informed the meeting that the 'Proceedings' of the Academy had been published and copies sent to all Fellows.

ITEM 3 - NOTIFICATION OF PRAESIDIUM DECISIONS TO FELLOWS

In accordance with paragraph 5 of the Instrument, the items below which were the Praesidium decisions taken at three meetings since January, 1963, were presented for the information of the Fellows. The Chairman in presenting the items informed the meeting that they were allowed to comment upon them if they wished.

1. Committee of the Academy:

The Secretary informed the meeting that the Praesidium had approved the setting up of a number of committees, sub-committees and working parties to give effect to the provisions of the Instrument.

2. Honorary Fellowships:

The meeting was informed that the Praesidium had offered Honorary Fellowships to Sir Sydney Caine, Director of the London School of Economics and Political Science, and Professor Lord Todd, F.R.S., Professor of Organic Chemistry in the University of Cambridge. These were the two guest lecturers at the Academy's first two anniversary celebrations. The two scholars had written to accept the offer.

3. Enlargement of the Praesidium

The Secretary informed Fellows that the Praesidium had been brought up to full strength as provided for in paragraph 6 sub-paragraph 1(d) of the

addition of Professor A.N. May, Professor J.C. deGraft-Johnson, and Dr. F.T. Sai. These names were circulated to all Fellows of the Academy and received the approval of the majority.

Members were not in favour of the procedure adopted, and decided to ignore the action of the Praesidium in seeking the election of the three members by correspondence. However, after due deliberation, it was decided to bring the Praesidium up to full strength by nominating there and then, and voting for three persons. Whereupon Professor A.N. May, Professor J.C. deGraft-Johnson, and Dr. F.T. Sai were nominated and seconded, and unanimously elected by the meeting to the membership of the Praesidium.

4. Arrangements for 1963 Anniversary Celebrations

The meeting took note of the following arrangements in connection with the 1963 Anniversary Celebrations:

(a) Sir William Slater, K.B.E., F.R.S., of the United Kingdom Scientific and Industrial Council had been invited to be the Academy's guest lecturer. Sir William Slater had indicated his willingness to come to Ghana in November to honour the Academy's invitation.

(b) Opening Ceremony - It had been proposed that there should be a little ceremony at the anniversary lecture as circulated to Fellows already. However, the Praesidium had decided that Fellows would not wear academic gowns or hoods, during that ceremony.

(c) Science Exhibition - The Praesidium had arranged that as part of this year's celebration there should be a Science Exhibition by the Institutes and Units of the Academy. Preliminary discussions had already started and detailed plans were being worked out.

5. Letter to Prince Philip

The Secretary informed the meeting that on the direction of the Praesidium, Prince Philip, Patron and First Honorary Fellow of the Academy, had been informed of the re-organisation of the Academy.

6. The President's Proposal for an International Conference of Scientists as a forerunner of a Congress of African Scientists

The meeting was informed that the Praesidium had approved a proposal by the President that the Academy should organise in Ghana an International Scientific Symposium which should be a forerunner of a Congress of African Scientists, and detailed plans were being drawn up for this.

The Chairman [illegible] send in

7. Academy's Representative at the 100th Anniversary of the National Academy of Sciences of America at Washington

The meeting was informed that in response to an invitation received from the President of the National Academy of Sciences of U.S.A. the Praesidium had approved a proposal that the Secretary of the Academy should represent the Ghana Academy of Sciences at that ceremony in October, 1963.

8. Conditions of Service of the Senior Staff of the Academy

The meeting noted that the Praesidium had approved new conditions of service for the senior staff of the Academy and steps were being taken to put them into operation with effect from 1st October, 1963. The Academy was also to adopt the Provident Scheme of the Universities of Ghana.

39-1C-8

9. Candidate for the R.B. Bennett Commonwealth Prise for 1963

The meeting endorsed the approval given by the Praesidium for submitting Professor J. H. Nketia's name as a candidate for the above prize.

10. Removal of the Building Research Institute to Kumasi

The Secretary informed the meeting that the Praesidium had approved the implementation of a long standing decision to remove the Building Research Institute from Accra to the campus of Kwame Nkrumah University of Science & Technology, Kumasi, in order to take advantage of special equipment of the Engineering Faculty there.

11. Decisions affecting Research

The meeting was informed that the Praesidium had approved the following proposals:

(a) That there should be a co-ordinator for Industrial research.

(b) That a Bureau of Standards should be set up on a modest scale.

(c) That a Research Unit to deal with utilization of forest products in Ghana should be started on a modest scale during the next financial year.

(d) That there should be an economic evaluation of research projects where necessary.

(e) That one Mr. B. Crentsil, who had invented a 'Fufu Pounding Machine' be awarded a honorarium of £G180 spread over a period of six months and that a further sum of £G106 be provided for Mr. Damptey of the Science Workshop of the University of Ghana to help in the development of the

Concerning item (b) above, a member asked for a fuller explanation, and the Secretary stated that at this stage of Ghana's development, it was necessary to establish our own standards and also give formal cognisance to other international standards, of which we approve. This explanation satisfied the questioner.

With respect to item (e), it was observed that the question of patents was one that deserved some investigation by the Academy as it was a subject of some complication. This suggestion was accepted.

A Fellow asked why all the Praesidium decision had not been listed for the information of the Fellows. As a member of the Praesidium, he knew that an Honorary Legal Adviser had been appointed for the Academy. Also, the Praesidium had demanded the implementation of a previous decision regarding the designation and labelling of the Academy's Institutes and other property; but these decisions were not included in those listed for the information of the meeting.

The Secretary explained that he intended to report on these decisions and others verbally at the meeting, because he thought the list was getting too long. The Chairman added that the General Purposes Committee was processing some of the Praesidium decisions not reported, and Fellows would be informed when that exercise had been completed.

ITEM 4 - ELECTION OF NEW MEMBERS TO THE ACADEMY

The following persons whose nomination had previously been approved by the Praesidium were elected by secret ballot to Fellowship of the Academy:

(a) Mr. Justice Nii Amaa Ollenu,
Judge of the Supreme Court of Ghana,

and

(b) Dr. J. Yanney-Wilson,
Secretary, Ghana Academy of Sciences.

ITEM 5 - ANY OTHER BUSINESS

(a) DELEGATION TO MOSCOW

The Secretary informed the meeting that the President had instructed that Professor W.E. Abraham and himself together with an appointee of the General Purposes Committee, Dr. S.R.A. Dodu, in this case, should go to Moscow some time this year to see the working of the Soviet Academy and its scientific institutions, and to make contacts with scientific personnel.

(b) ACADEMY'S MEMORANDUM ON PRE-UNIVERSITY EDUCATION IN GHANA

The Secretary briefly reported on the emergency General Meeting which was held on 27th May, 1963, to draw up a memorandum on pre-university education in Ghana for submission to the Amissah Committee. He stated that he was invited to appear before the Committee to speak on the memorandum.

Here, it was observed that in future when the Secretary was so invited, he should try to get a Fellow who is a specialist in the field to go with him.

Commenting on the above principle, a Fellow made the point that Fellows of the Academy should endeavour to make individual contributions to any collective view which the Academy might be required to supply. This remark was made with reference to the drawing up of the memorandum submitted on pre-university education, which was contributed to by only a few Fellows, and the discussion on it was poorly attended.

(c) BYE-LAWS OF THE ACADEMY

A question was asked about how valid the old Bye-laws were. Members recalled that it was decided at the beginning of the year that until new Bye-laws were promulgated, the old ones were to continue in force.

The meeting adjourned at 6.25 p.m.

.....

CHAIRMAN

DATE: .....

THE RECORDER OF THE GHANA ACADEMY OF SCIENCES

"THE ACADEMY RECORDER"

NO.4 31ST JULY, 1963 VOL. 1

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31st July, 1963

NEW MEMBERS OF THE PRAESIDIUM

The following Fellows have been elected members of the Praesidium of the Academy:

Professor J.C. deGraft-Johnson
Professor A.N. May
Dr. F.T. Sai

NEW FELLOWS OF THE ACADEMY

The Praesidium and the General Meeting elected two new Fellows on 21st June, 1963. They are:

Mr. Justice Nii Amma Ollenu - Humanities

and

Dr. J. Yanney-Wilson - Biological Sciences.

H O N O U R S F O R F E L L O W S

(a) ELECTION OF DR. J. YANNEY-WILSON AS FELLOW OF THE WORLD ACADEMY OF SCIENCE AND ARTS

DR. J. YANNEY-WILSON, Fellow and the Secretary of the Ghana Academy of Sciences, has been elected a Fellow of the World Academy of Science and Arts.

(b) ELECTION OF DR. R.H.O. BANNERMAN AS FELLOW OF THE INSTITUTE OF THE COLLEGE OF SURGEONS

DR. R.H.O. BANNERMAN, Fellow of the Ghana Academy of Sciences, now working at the Institute of Obstetrics and Gynaecology, Queen Charlotte's Maternity Hospital, Goldhawk Road, London, W.6, was unanimously elected a Fellow of the College (F.I.C.S.), at a meeting of the Board of Governors of the International College of Surgeons.

HONOURS TO A DIRECTOR OF AN INSTITUTE OF THE ACADEMY

(a) PROFESSOR CECIL JACKSON, D.Sc., B.V.Sc., M.R.C.V.S., Acting Director of the Academy's Entomological and Parasitological Research Unit, has been elected the first President of the newly formed Ghana Veterinary Association.

(b) PROFESSOR CECIL JACKSON, Acting Director of the Entomological and Parasitological Research Unit, has been nominated to serve on the Editorial Advisory Committee of an international journal, PATHOLOGIA VETERINARIA, which is soon to be published.

Other Veterinary Pathologists to serve on the Advisory Board with Professor Jackson include such eminent Veterinary Scientists as Professor Hansen, representing Sweden, Professor Yamagiwa, representing Japan, Mr. Head representing the Veterinary College of Edinburgh, U.K., and Professor Stunzi, representing Switzerland. Professor Jackson is to represent Africa.

The Journal which is being sponsored by the American College of Veterinary Pathologists will be devoted to Veterinary Pathology.

U.N. JOB FOR A FELLOW OF THE ACADEMY

DR. F.T. SAI, Physician Specialist (Nutrition) of the Ministry of Health, and Fellow of the Ghana Academy of Sciences, is to take up an appointment as Regional Nutrition Officer for Africa with the Food and Agricultural Organisation of the United Nations. He will be based in Accra. He succeeds DR. MARCEL GANZIN, who has been transferred to Rome.

According to a spokesman for the Ministry of Health, Dr. Sai has been released from the Government Civil Service for two years.

Dr. Sai assumes duty on August 1, 1963, after which he will go to Rome for briefing.

ONE-DAY SCHOOL BY THE HUMANITIES SECTION OF THE ACADEMY

The Humanities Section held a one-day school at Prempeh College, Kumasi, on 3rd May, 1963. Fellows who presented papers were Professor W.E. Abraham and Professor L.H. Ofosu-Appiah.

31st July, 1963

ACADEMY'S REPRESENTATIVE AT THE 100TH ANNIVERSARY OF THE AMERICAN NATIONAL ACADEMY OF SCIENCES

The American National Academy of Sciences celebrates its centenary in October this year, and has invited the President of the Ghana Academy to attend the function in Washington, D.C.

The President has indicated his inability to go himself owing to his heavy state duties at the time, and the Praesidium agreed to the nomination of the Secretary of the Academy to deputise for the President on the occasion.

ACADEMY'S DELEGATION TO MOSCOW

A delegation of three Fellows of the Academy made up by Professor W.E. Abraham, Dr. S.R.A. Dodu and Dr. J. Yanney-Wilson, will leave for the U.S.S.R. on 16th August, 1963, at the invitation of the Soviet Academy of Sciences.

The delegation may stay a month in Russia during which period the delegates will have the chance to see Russian research institutions and make contacts with some Academicians of the Soviet Academy of Sciences.

C O N F E R E N C E S

(a) INTERIM REVIEW CONFERENCE OF C.A.B.

MR. W.F.K. CHRISTIAN, Assistant Secretary of the Academy, represented the Academy at the Interim Review Conference of the Commonwealth Agricultural Bureau held in London from 12th to 26th June, 1963.

(b) XI INTERNATIONAL CONGRESS OF GENETICS

The Academy will be represented at the above Congress, which takes place in the Hague from 2nd to 10th September this year, by Dr. J. Yanney-Wilson, Secretary of the Academy, and Dr. W.K. Agble, Plant Breeder at the Academy's Agricultural Research Institute, Kwadaso.

31st July, 1963

(c) CONFERENCE ON TSETSEFLY AND TRYPANOSOMIASIS

DR. N. DE HEER of the National Institute of Health and Medical Research and PROFESSOR CECIL JACKSON, Acting Director of the Academy's Entomological and Parasitological Research Unit, have been nominated to represent the Academy on the above Conference which takes place in Lagos from 25th to 28th September this year.

(d) CONFERENCE ON CAPSID CONTROL AT TAFO

The Ghana Academy of Sciences has invited entomologists and other scientists from all cocoa producing countries in West Africa to a three-day meeting (5th - 7th August, 1963), at the Academy's Cocoa Research Institute at Tafo.

The scientists will have consultations and decide on measures to be taken to control capsid during the coming cocoa season.

The Secretary of the Academy, DR. J. YANNEY-WILSON, will address the meeting on Wednesday, 7th August, 1963.

NEW TEMPORARY OFFICES OF THE ACADEMY

The Secretariat of the Academy will remove its offices, as from 1st August, 1963, to the former offices of the Building Research Institute of the Academy, off Dempster Road, Airport Residential Area, Accra.

The Postal Address remains the same - P.O. Box M.32, Accra.

The Telephone number is ACCRA 77651.

CHANGE OF ADDRESSES

(a) PROFESSOR J.A.K. QUARTEY is now on study leave in Britain. His U.K. address is: Churchill College, Cambridge, U.K.

(b) DR. R.H. STOUGHTON's present address is:
The Flat, Roseneath, Hook, Hants, U.K.

(c) The Building Research Institute has removed to the campus of the Kwame Nkrumah University of Science and Technology. All letters should be addressed to:

The Officer-in-Charge,
Building Research Institute,
(Ghana Academy of Sciences),
University P.O. Box 40,
K. N. U. S. T.,
K u m a s i

31st July, 1963

A P P O I N T M E N T S

(a) ENTOMOLOGICAL AND PARASITOLOGICAL RESEARCH UNIT

DR. MUHAMMAD IRFAN, B.V.Sc. (Punjab), M.R.C.V.S., Ph.D. (Lond.), arrived in Ghana with his wife Dr. Shamim Aktar Irfan on 21st July, 1963, to work as a Principal Research Officer at the Academy's Entomological and Parasitological Research Unit, Achimota. His appointment is for two tours lasting about three years. He is a lecturer in Pathology, at the Veterinary College of Ireland, Dublin, which has kindly agreed to grant Dr. Irfan leave of absence to enable him come over to Ghana.

Both Dr. Irfan and his wife are Pakistanis.

(b) NATIONAL INSTITUTE OF HEALTH AND MEDICAL RESEARCH

DR. CARLOS ANDRE, a Brazilian has been appointed on contract as a Senior Research Officer at the Academy's National Institute of Health and Medical Research, Accra. He arrived in Ghana on 21st July, 1963, and has started working as a Micro-biologist at the Institute.

His appointment is for a tour of 18-24 months in the first instance.

V I S I T O R S

(a) MR. H.J. PLEASANCE, from Imperial College, London, has come to Ghana for a short time to help with spray application problems at the Academy's Cocoa Research Institute at Tafo.

(b) MR. SPESIVTSEV, a U.N. Forest Products Laboratory expert, has arrived in Ghana at the invitation of the Ghana Academy of Sciences to advise the Academy on the construction and equipment of the Forest Products Research Laboratory to be built at Kumasi. He will also help in the training of research personnel for the laboratory.

Mr. Spesivtsev is a Russian, married and has a child. He is a graduate of the Technical Forestry Institute, Arkhangelsk.

31st July, 1963

NATIONAL STANDARDS ORGANISATION

At the initiative of the Academy, a Consultative Committee has been set up to study the formation of a National Standards Organisation for Ghana.

This Organisation, which has its Technical Committees, will review all standards in use in Ghana, and suggest modifications which will best suit Ghana. It will also conduct tests and set standards for the new products of Ghana industries.

O B I T U A R Y

(a) DR. G. WIJESINHA

The death has been reported of Dr. G. Wijesinha, who, until his death, was the F.A.O. Nutrition Officer in Accra. He died in a motor accident on 19th May, 1963.

Until his sad death, Dr. Winjesinha was the representative of the F.A.O. on the Medical and Nutritional Research Sub-Committee as an observer.

The Ghana Academy of Sciences sends its heartfelt sympathies to the relatives of the late Dr. Wijesinha and to the F.A.O.

(b) PROFESSOR E.E. EDWARDS, D.SC. (1897-1963), FIRST DIRECTOR OF THE ACADEMY'S E.P.R.U.

It is with deep sorrow that we report the death of Professor Evan Elias Edwards. Professor Edwards who was born in Abyeystwyth (Wales), came to Ghana in 1948 as one of the first professors of the University College of the Gold Coast (now University of Ghana) where he occupied the Chair of Zoology for 12 years both at Achimota and at Legon.

He was very instrumental in founding the Biological Research Institute, the predecessor of the Entomological and Parasitological Research Unit of the Academy. He was the first Director of the Institute. He resigned in December, 1961, and left Ghana for good for Aberystwyth, where he died.

Professor Edwards was an authority on tsetse-flies and the trypanosames transmitted by them and also on many other insect transmitters of disease. He also had a wide knowledge of helminthology and many other applied biological studies of economic importance to Ghana.

He will ever be remembered by his many friends in Ghana.

31st July, 1963

MEETINGS OF THE ACADEMY HELD AFTER THE LAST ISSUE OF THE RECORDER

1. PRAESIDIUM

3rd Meeting:	Date:	7th June, 1963
	Time:	5 p.m.
	Place:	Flagstaff House
	Chairman:	Professor W.E. Abraham

2. GENERAL MEETING OF FELLOWS

12th Meeting:	Date:	21st June, 1963
	Time:	5 p.m.
	Place:	Chana School of Law
	Chairman:	Professor W.E. Abraham

3. GENERAL PURPOSES COMMITTEE

9th Meeting:	Date:	19th June, 1963
	Time:	10 a.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Professor W.E. Abraham
10th Meeting:	Date:	10th July, 1963
	Time:	9.30 a.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Professor W.E. Abraham
10th Meeting: (continued)	Date:	12th July, 1963
	Time:	9.30 a.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Professor W.E. Abraham
11th Meeting:	Date:	16th July, 1963
	Time:	4.30 p.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Professor W.E. Abraham

4. SOCIOLOGICAL AND ECONOMICS RESEARCH SUB-COMMITTEE

2nd Meeting:	Date:	11th June, 1963
	Time:	2.30 p.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Mr. E. N. Omaboe

5. WORKING PARTY OF MEDICAL AND NUTRITIONAL SUB-COMMITTEE ON LOCAL MEDICINAL PLANTS

2nd Meeting:	Date:	19th June, 1963
	Time:	2.30 p.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Dr. J. Yanney-Wilson

6. GENERAL CONSULTATIVE MEETING ON A NATIONAL STANDARDS ORGANISATION

1st Meeting: (ad hoc)	Date:	24th June, 1963
	Time:	10.30 a.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Mr. E. Lartey

7. AD HOC CO-ORDINATING COMMITTEE ON THE ACADEMY'S ANNIVERSARY EXHIBITION

2nd Meeting:	Date:	12th July, 1963
	Time:	2.30 p.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Dr. J. Yanney-Wilson

8. INDUSTRIAL AND TECHNOLOGICAL RESEARCH SUB-COMMITTEE

3rd Meeting:	Date:	15th July, 1963
	Time:	10.30 a.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Professor A.N. May

9. MEDICAL AND NUTRITIONAL RESEARCH SUB-COMMITTEE

3rd Meeting:	Date:	16th July, 1963
	Time:	2.30 p.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Dr. S.R.A. Dodu

10. AGRICULTURAL RESEARCH SUB-COMMITTEE

4th Meeting:	Date:	17th July, 1963
	Time:	2.30 p.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Mr. Seth La Anyane

11. CAPSID WORKING PARTY (OF THE ABOVE)

3rd Meeting:	Date:	26th July, 1963
	Time:	2.30 p.m.
	Place:	Office of the Secretary, G.A.S.
	Chairman:	Mr. S.T. Quansah

GHANA ACADEMY OF SCIENCES

Agenda GM.2

AGENDA FOR THE SECOND GENERAL MEETING OF THE FELLOWS OF THE GHANA ACADEMY OF SCIENCES TO BE HELD ON FRIDAY, 21ST JUNE, 1963, IN THE CONFERENCE ROOM OF THE GHANA SCHOOL OF LAW, ACCRA, AT 5 P.M.

Item 1 - CONFIRMATION OF THE MINUTES OF THE FIRST MEETING

Item 2 - MATTERS ARISING FROM THE MINUTES OF THE FIRST MEETING

Item 3 - NOTIFICATION OF PRAESIDIUM DECISIONS TO FELLOWS (Vide Para. 5 of the Instrument of the Academy) - See Paper GM.2(1).

Item 4 - ELECTION OF NEW FELLOWS INTO THE ACADEMY

The candidates are:

(a) Mr.Justice Nii Ammah Ollenu - Paper P.3(1).
(b) Dr. J. Yanney-Wilson - Paper P.3(2).

Item 5 - ANY OTHER BUSINESS

12/6/63

Item 2 - MATTERS ARISING FROM THE MINUTES OF THE FIRST MEETING

(a) Item III - The Academy's Emblem:

12 leading artists recommended by Professor E.V. Asihene, Department of Fine Arts, Kwame Nkrumah University of Science & Technology, Kumasi, were invited to submit designs for a new Crest for the Academy. Only six responded to this invitation. Members of the former Standing Committee for Ceremonials, Awards and Honours, under the Chairmanship of Sir Arku Korsah, have had a look at the entries and have given further direction in the matter to the artists. Their response is awaited.

(b) Item IV - The Draft Instrument:

This was published in January and Fellows were sent copies for their information.

(c) Item VI(1) - The "Proceedings":

The "Proceedings" of the Academy has been published and copies sent to all Fellows.

39-1c-20

GHANA ACADEMY OF SCIENCES

Paper GM.2(1)

NOTIFICATION OF PRAESIDIUM DECISIONS TO FELLOWS

(Vide Para.5 of the Instrument of the Academy)

There have been three Praesidium meetings since January and the following decisions have been taken:

1. Committees of the Academy:

   The Praesidium has approved the setting up of a number of committees, sub-committees, and working parties to give effect to the provisions of the Instrument.

2. Honorary Fellowships:

   The Praesidium has offered Honorary Fellowships to Sir Sydney Caine, Director of the London School of Economics and Political Science, and Professor Lord Todd, F.R.S., Professor of Organic Chemistry in the University of Cambridge. These were the two guest lecturers at the Academy's first two anniversary celebrations. The two scholars have written to accept the offer.

3. Enlargement of the Praesidium:

   The Praesidium has been brought up to full strength as provided for in paragraph 6 sub-paragraph 1(d) of the Instrument of the Academy by the addition of Professor A.N. May, Professor J.C. deGraft-Johnson, and Dr. F.T. Sai. These names were circulated to all Fellows of the Academy and received the approval of the majority.

4. Arrangements for 1963 Anniversary Celebrations:

   (a) Sir William Slater, K.B.E., F.R.S., of the United Kingdom Scientific and Industrial Council has been invited to be the Academy's Guest Lecturer. Sir William Slater has indicated his willingness to come to Ghana in November to honour the Academy's invitation.

   (b) Opening Ceremony - It has been proposed that there should be a little ceremony at the anniversary lecture as circulated to Fellows already. However, the Praesidium has decided that Fellows would not wear academic gowns or hoods.

   (c) Science Exhibition - The Praesidium has arranged that as part of this year's celebration there should be a Science Exhibition by the Institutes and Units of the Academy. Preliminary discussions have already started and detailed plans are being worked out.

5. Letter to Prince Philip:

   On the direction of the Praesidium Prince Philip, Patron and first Honorary Fellow of the Academy, has been informed of the re-organisation of the Academy.

6. The .../

6. The President's Proposal for an International Conference of Scientists as a forerunner of a Congress of African Scientists:

The Praesidium has approved a proposal by the President that the Academy should organise in Ghana an International Scientific Symposium which should be a forerunner of a Congress of African Scientists, and detailed plans are being drawn up for this.

7. Academy's Representative at the 100th Anniversary of the National Academy of Sciences of America at Washington:

In response to an invitation received from the President of the National Academy of Sciences of U.S.A. the Praesidium has approved a proposal that the Secretary of the Academy should represent the Ghana Academy of Sciences at that Ceremony in October, 1963.

8. Conditions of Service of the Senior Staff of the Academy:

The Praesidium has approved new conditions of service for the senior staff of the Academy and steps are being taken to put /them into operation with effect from 1st October, 1963. The Academy is also to adopt the Provident Scheme of the Universities of Ghana.

39-IC-22

9. Candidate for the R.D. Bennett Commonwealth Prize for 1963:

The Praesidium approved the candidature of Professor J.H. Nketia for the above prize and his name was accordingly submitted for it.

10. Removal of the Building Research Institute to Kumasi:

The Praesidium has approved the implementation of a long standing decision to remove the Building Research Institute from Accra to the campus of Kwame Nkrumah University of Science and Technology, Kumasi, in order to take advantage of special equipment of the Engineering Faculty there.

11. Decisions affecting Research:

The Praesidium has approved the following proposals:

(a) That there should be a co-ordinator for Industrial research.

(b) That a Bureau of Standards should be set up on a modest scale.

(c) That a Research Unit to deal with utilization of forest products in Ghana should be started on a modest scale during the next financial year.

(d) That there should be an economic evaluation of research projects where necessary.

(e) That one Mr. B. Crentsil, who has invented a 'Fufu Pounding Machine' be awarded a honorarium of £G180 spread over a period of six

months and that a further sum of £G106 be provided for Mr. Damptey of the Science Workshop of the University of Ghana to help in the development of the first prototype of the machine.

12. Joint Publication by the Academy and the National Council for Higher Education:

The Praesidium has approved a proposal that the Academy should co-operate in producing annually a pamphlet on higher education and research in Ghana in collaboration with the National Council for Higher Education.

13. Prizes and Awards of the Academy:

(a) That the Prince Philip's Gold and Silver Medals should be awarded to Ghanaian Senior Research Workers for distinguished contribution to knowledge.

(b) For fresh graduates of promise the Academy should institute an award to be entitled "The Academy Award". This award should be a post-graduate scholarship normally tenable in Africa. The award was to be regarded as equivalent to Junior Fellowship of the Academy.

14. Nominations of new Fellows of the Academy:

The Praesidium has approved the nomination of

(a) Mr. Justice Nii Ammah Ollenu

(b) Dr. J. Yanney-Wilson

for election to Fellowship of the Academy.

39-1c-33

PAPER P.3(1)

GHANA ACADEMY OF SCIENCES

CERTIFICATE OF PROPOSAL FOR ELECTION AS MEMBER
(Delete whichever word does not apply)

Details of Candidate

1. Surname: OLIENNU. Other names: NII AMAA.
   Sex: MALE. Present Address: SUPREME COURT, P.O. BOX 119, ACCRA
   Nationality: GHANAIAN. Where domiciled: ACCRA.

2. Degrees and other titles -

3. Occupation and Rank or Status: BARRISTER-AT-LAW, JUDGE OF THE SUPREME COURT OF GHANA, HONORARY PROFESSOR OF LAW, UNIVERSITY OF GHANA.

4. Achievements and contributions in the field of Science and of Learning: Papers:- (1) The Influence of English Law on West Africa. Open lecture delivered at the University of Hull, and published in The Journal of African Law Volume 5 No.1 (1961) (2) Future Trends in the Development of the Laws of Ghana: Paper read at the Fourth Annual Conference of the Ghana Bar Association and published by the Association with other papers.(1961) (3) Judicial Precedent in Ghana: First paper read to the Sarbah Law Society, set down to be published in first issue of the Journal of the Society. (September 1962) (4) Custom and The Common Law of Ghana: article written for the Faculty of Law, University of Ghana, (1962) and will appear in the next issue of the Legon Law Journal.

39-1-24

5. Publications (give dates and other details)
   (i) THE LAW OF SUCCESSION IN GHANA, 1961
   (ii) THE PRINCIPLE OF THE CUSTOMARY LAND LAW OF GHANA, 1962

   N.B. If this space is not enough please give additional information on a separate piece of paper and attach it to this form.

6. Learned Societies of which Candidate is already a member:
   (i) THE SARBAH LAW SOCIETY
   (ii) THE INTERNATIONAL AFRICAN LAW ASSOCIATION
   (iii) THE BRITISH INSTITUTE OF INTERNATIONAL AND COMPARATIVE LAW

7. Recommendation of Person making Proposal. (This should be a brief statement giving Proposer's reasons for supporting the Candidate, and should also explain how the Proposer is acquainted with the Candidate or his work): I have known Mr. Justice Ollennu for more than 20 years, during which I have been associated with him at the Bar and on the Bench. He is an indefatigable worker, with strong bias for research in the Customary Laws of Ghana. He has already made two valuable contributions to the study of customary laws by the two publications mentioned in paragraph 5 above.

Signed by: Proposer: K.A. Korsah
Seconder: W.B. Vane Lare
Others: E.A. BOATENG
S.R.A. Dodu

Date 23rd January, 1963.

PAPER P.3(2)

GHANA ACADEMY OF SCIENCES

CERTIFICATE OF PROPOSAL FOR ELECTION AS MEMBER
(Delete whichever word does not apply)

DETAILS OF CANDIDATE

1. Surname WILSON Other Names JOSEPH YANNEY
   Sex Male Present Address Department of Botany, University of Ghana, Legon
   Nationality Ghanaian Where domiciled Legon
2. Degrees and other Titles B.Sc.(Special)London(1953):Ph.D.(Cantab) 1957; M.I. Biol (1961)
3. Occupation and Rank or Status:Lecturer in Botany, University of Ghana;Acting Senior Tutor of Commonwealth Hall June-Sept.1961, July-Sept, 1962; Member of the Ghana Atomic Energy Committee, Secretary of Ghana Science Association.
4. Achievements and contributions in the field of Science and of Learning (See separate sheet)
5. Publications (give dates and other details)
   (see separate sheet)
   (N.B. If this space is not enough please give additional information on a separate piece of paper and attach it to this form).
6. Learned Societies of which Candidate is already a member
   1. Institute of Biology-London
   2. A.E.T.F.A.T. - Association for Taxonomic and Floristic study of Tropical Africa.
   3. West African Science Association
   4. Ghana Science Association.
7. Recommendation of Person making Proposal. (This should be a brief statement giving Proposer's reasons for supporting the Candidate, and should also explain how the Proposer is acquainted with the Candidate or his work).

   Dr. Wilson's contribution to the advance of Science in the Ghana and West African Science Associations and his keenness in the Atomic Energy Commission fit him for membership of the Ghana Academy. He is besides a very able botanist and an excellent lecturer.

SIGNED BY: (Sgd.) R.P. BAFFOUR
(Sgd).J.C. DE GRAFT-JOHNSON
(Sgd.) A.A. KWAPONG
(Sgd.) W.E.ABRAHAM

DATE: 17th Dec. 1962.

4. (a) Conducted research in Cambridge, 1953-7 on the cytogenetics of Endymion non-scriptus (L) Garcke.

(b) Conducted research on the Capsicum peppers of West Africa, their variation, cytology and physiology.

(c) Read papers at the following international conferences:

(i) Technical conference of F.A.O. on "Plant Exploration and Introduction" Rome July, 1961. Paper on "The Role of Botanic Gardens in plant introduction and exploration in West Africa."

(ii) 49th Indian Science Congress at Cultack (India) January 1962. Paper on "Cytological Approach to the cause of triploid sterility".

(iii) Conference of the West African Science Association, Ibadan, 1960. Paper on "The Capscicum peppers of West Africa."

(d) Organising Secretary of the First Conference of the Ghana Science Association, March, 1961.

(e) Editor of Ghana's first Scientific Journal,"The Ghana Journal of Science."

(f) Conducted Seminar on "Science for the development of Africa" at Easter School of Institute of Extra-Mural Studies, April 1960.

(g) Conducted Seminar on "Science in the service of Ghana". Tamale April, 1961.

(h) Participant of the Pugwash International Conference on Science and World Affairs, London September, 1962.

39-/c-26

5. PUBLICATIONS

(a) Bigger Works

1. Ph.D. Thesis - Cambridge on "Chiasma-frequency and other studies on the Bluebell Endymion nonscriptus(L) Garcke. 200 pp.

2. School Certificate Biology for Tropical Schools.280 pp. George G. Harraps, London (in press)

(b) Original Papers

1. "Polyploidy in Bluebell". 1956. Nature, 178,195-196.
2. "The Assumed Function of the Kinetochore" 1956. Genetica 28, 223-230
3. "Kinetochore Division Prior to Metaphase I of Meiosis" 1958. Genetica, 29, 238-242.
4. Verification of the Breeding System in the Bluebell. Endymion nonscriptus (L) Garcke, 1959. Ann.Bot.23,101-3
5. Cytogenetics of Triploid Bluebells,Endymion nonscriptus(L) Garcke and E.hispanicus (Mill) Chuard.1959.Cytologia, 23(4), 435-446.
6. "Chiasma frequency in relation to temperature" 1959. Genetica 29, 290-303
7. "Duration of meiosis in Relation to Temperature" 1959. Heredity,13,(2) 263-267.
8. Temperature effect on Chiasma frequency in the Bluebell Endymion nonscriptus 1959. Chromosomo, 10,337-354
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15. The Capsicum Peppers of West Africa (I). The Species and range of variation. 1961. J. of W.A. Sci. Ass. 6, (2), 78-95.

39-1C-27

GHANA ACADEMY OF SCIENCES

Telegraphic Address
"S C I E N C E S"

P.O. BOX M-32,
ACCRA,
GHANA.

Telephones:
ACCRA 64743, 63824,
65421, 63396 (Secretary)

JULY 3, 1963.

GAS 022/105

OFFICE OF THE SECRETARY

Dear Sir/~~Madam,~~

Fellows are reminded that under the Academy's existing bye-laws (Chapter 1) they are entitled to make nominations for election to fellowship of the Academy. These elections are held in June and December, and nominations should reach the Secretary by the first day of March or the first day of September for the election immediately following.

2. Application forms for making nominations are available in the Secretary's office and if a fellow requires any, he is invited to apply before the end of August when nominations for the December election close.

Yours faithfully,

J.H. Amoafo
for SECRETARY.

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GHANA.

Our Ref: GAS.187/SF.1/VOL.2/1

JULY 3, 1963.

OFFICE OF THE SECRETARY

Dear Sir,

SEVEN-YEAR PLAN FOR THE DEVELOPMENT OF SCIENCE

At the request of Osagyefo, The President, the Ghana Academy of Sciences is to produce a Seven-Year Plan for the development of science in Ghana, distinct from the Government's Seven-Year Development Plan. This exercise may entail the drawing up of a detailed plan not only for the production of more scientifically trained personnel at all levels, but also for making the general populace more science conscious.

2. Fellows of the Academy are requested to send any views they have on this subject to reach the Secretary by the 15th August, 1963.

I shall be very grateful if all Fellows will endeavour to contribute to this exercise.

Yours faithfully,

J. Ayo Wilson

SECRETARY.

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GHANA ACADEMY OF SCIENCES

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July 4, 1963.

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63396 (Secretary)

Ref. No.GAS.705/11

OFFICE OF THE SECRETARY

Dear **Dr. Du Bois,**

INFORMATION CIRCULAR

This is to inform Fellows of the Academy that Dr. J. Yanney-Wilson, Secretary of the Academy, is greatly honoured by being made a Fellow of the World Academy of Arts and Science (F.W.A.) This was contained in a letter from the Secretary of the World Academy received on 23rd May, 1963. The information was withheld by the Secretary until after consideration of his election as Fellow of the Ghana Academy of Sciences.

Yours sincerely,

J.A. Amoafo

J.A. AMOAFO
for SECRETARY.

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CONFIDENTIAL

GHANA ACADEMY OF SCIENCES

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ACCRA,
GHANA.

Our Ref. GAS.105/SF.4/C/31

2nd August, 1963

89/3/14

OFFICE OF THE SECRETARY

Dear Sir,

CONDITIONS OF SERVICE FOR THE STAFF OF THE GHANA ACADEMY OF SCIENCES

I refer to my letter No. GAS.105/SF.4/C/24 of 9th July, 1963, and enclose an up-to-date version of the Conditions of Service for the Senior and Junior staff of the Ghana Academy of Sciences.

The relevant revised salary scales will be forwarded to you in due course.

Yours sincerely,

J. YANNEY-WILSON
Secretary

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THE DIRECTOR, ✓
ENCYCLOPAEDIA AFRICANA
SECRETARIAT,
(GHANA ACADEMY OF SCIENCES),
P.O. BOX 2797,
ACCRA.

Encls.

GHANA ACADEMY OF SCIENCES

CONDITIONS OF SERVICE FOR SENIOR STAFF
OF THE ACADEMY

A1/13/59

1. DUTIES

Duties will be assigned by the PRAESIDIUM and will be generally to assist in the development of the Academy as an Institution of research and learning.

2. PRIVATE EARNINGS

All appointments are full-time appointments and remuneration for activities outside the Academy may be accepted only with the permission of the Praesidium.

3. TERMS OF APPOINTMENT

(a) Expatriate Officers

Appointments will normally be for four tours of 15 months each.

Renewal of EXPATRIATES' Appointment shall be for period up to four tours and shall be determined not later than one year before its expiration.

(b) Ghanaian Officers

Appointments will normally be for five-year periods.

(c) The Praesidium reserves the right to dismiss members of staff with due notice.

4. EFFECTIVE DATE OF APPOINTMENT

The effective date of appointment of an overseas senior member of staff will be the date of embarkation. The effective date of appointment of a Ghanaian senior member of staff will be the date on which he assumes duty. If a senior member of staff resigns remunerative employment, the Praesidium may authorise an ex-gratia payment at the rate of half the salary for the period of waiting and/or of travelling.

5. RESIGNATION AND TERMINATION OF APPOINTMENT

A senior member of staff may terminate his appointment by giving three months notice. The Praesidium could also terminate the appointment of an officer by giving three months notice.

6. OUTFIT ALLOWANCE

(a) On first appointment, a senior member of staff will be given Outfit Allowance of £G60 except when the appointment is for less than two tours, when the allowance will be £G30.

(b) No Outfit .../

(b) No Outfit Allowance will be payable to a senior member of staff recruited locally or elsewhere in tropical Africa or any country with a climate similar to that of West Africa, or to one recruited in non-tropical country if he has resided in West Africa or a country with similar climate within a period of two years, except that a senior member of staff recruited locally may be paid an Outfit Allowance if he, having spent two years in a temperate climate, had returned to Ghana not more than six months prior to his appointment to the Academy, provided he has not received an Outfit Allowance from any other source.

(c) A senior member of staff who resigns his appointment within one year of receiving an Outfit Allowance will be required to refund it.

7. REMOVAL ALLOWANCE

(a) On First Appointment

(i) When an officer is appointed from overseas and travels to assume his first appointment, the Academy will bear the cost of transporting his heavy baggage by sea up to 280 cubic feet and up to another 280 cubic feet in respect of his wife, if she also travels by air. Payment will be made on presentation of certified bills (insurance and other incidental charges are not payable).

(ii) Legitimate travelling expenses of a senior member of staff incurred in travelling to port of embarkation on his first appointment will be borne by the Academy. This provision shall also apply to senior members of staff travelling to or from vacation leave.

(b) On Termination of Appointment

On proper completion of his appointment a senior member of staff will be provided return passage and with facilities as under 7(a)(i) and (ii) above.

8. TRANSPORT ALLOWANCE

A senior member of staff will be given a personal transport allowance if he has a means of transport and uses it habitually in connection with his work in accordance with the rules promulgated by the Academy from time to time.

(a) Maintenance

The rate shall be £G150 per annum for a motor car of whatever capacity. The rate for a motor cycle shall be £G45 per annum. The allowance shall be paid to a senior member of staff during the period of his earned leave, provided he had been at post during the preceding two months.

(b) Mileage Allowance

If journeys are performed on Academy duty, payment of mileage allowance will be made at a rate of 7½d per mile, for all types of road, to places outside the four mile radius from the place of work.

(c) Commuted .../

A1/13/61

(c) Commuted Mileage Allowance

Commuted mileage allowance may, in certain cases, be paid at the discretion of the Secretary of the Academy.

(d) Extra Residential Allowance

A fixed allowance of £G1.10/- per month will be paid to officers, who are entitled to the normal maintenance allowance, if they travel a distance greater than three miles to their place of work.

9. SUBSISTENCE ALLOWANCE (NIGHT ALLOWANCES)

Senior members of staff travelling on duty may claim subsistence allowance for each day on which they are away from Office at the following rates:-

	Rate of Allowance
i. Up to £G1,000 p.a. ...	£G1. 0.0d per night
ii. All others over £G1,000 p.a.	1. 5.0d " "
iii. Heads of Institutions ...	1.15.0d " "

When a senior member of staff travels on any official service, where it is necessary for him to incur more than ordinary expenses, the Secretary may authorise the payment of a higher allowance to him. No subsistence allowance will be payable for the time an officer is on board a ship or aeroplane for which a passage, inclusive of food, is provided by the Academy.

10. TABLE ALLOWANCE

Head of Institutions may be allowed Entertainment Allowance by the Praesidium.

11. ADVANCES FOR THE PURCHASE OF MOTOR VEHICLES

(a) All senior members of staff are considered eligible to receive an advance for the purchase of a motor vehicle, provided the nature of their work warrants this purchase.

(b) Advances are to be repaid over four years.

(c) Normally, no advance may be granted if a previous similar advance has been made within four years.

12. EARNED LEAVE

(a) Expatriate Officers

Three months as part of each tour of 15 months.

(b) Ghanaian Officers

Two months as part of each calendar year for Research Officers and some senior Administrative Officers. Other Administrative Officers will have leave of six weeks. Details can be obtained from the Secretary.

(c) Where a senior member of staff travels to his home by a normal sea or air route, the leave will be taken as commencing from the date of which he leaves Ghana.

13. STUDY .../

13. STUDY LEAVE FOR GHANAIAN OFFICERS

When Fellowships become available, Ghanaian officers will be considered and may be recommended by their Directors or Heads of Institutions/Units to take advantage of these. The duration of the fellowships should not exceed a period of six months, two months of which should be counted as earned leave. Officers will be paid normal salary in addition to the Fellowship grant.

41/13/62

14. MEDICAL FACILITIES

A senior member of staff, his wife and children whilst residing in Ghana will receive without charge:

(a) medical (including maternity) and dental attention from a University or Government Medical Officer;

(b) medical and dental attention obtained on a recommendation of a University or Government Medical Officer or of a Medical Officer to whom he or a member of his family has been directed in advance by a University or Government Medical Officer, provided that:

(i) members of staff shall bear the cost of appliances - medical, dental, optical - as shall be prescribed by the Medical Officer as well as bear subsistence cost in hospital;

(ii) the Secretary may authorise that a senior member of staff be reimbursed the cost of a medical or dental attention taken outside the scope of the conditions contained in the above sub-paragraph if the Academy is satisfied that this cost ought properly to be met from the funds of the Academy;

The Academy ill-health procedure is as laid down in Appendix 1.

15. MATERNITY LEAVE

Up to three months' maternity leave on half pay will be granted to a female senior member of staff on the recommendation of the University or Government Medical Officer.

16. LEAVE PASSAGE

Non-Ghanaian

(i) The Academy will provide tourist class air or 2nd/tourist class sea passage to Ghana for a new appointee (whether Ghanaian or Expatriate), his wife and children up to a maximum of 5 children.

(ii) An Expatriate Officer will be entitled to leave passage for each tour for himself, his wife and those of his children (up to a maximum of 5 children) normally resident in Ghana. These passages will be tourist class by air or 2nd/tourist class by sea. The cost shall not exceed the tourist air fare between Accra and London by the shortest route.

(iii) Senior .../

(iii) Senior members of staff whose domicile is agreed by the Academy to be outside West Africa other than United Kingdom will be permitted to extend the fourth overseas passages to the country of domicile at the Academy's expense.

(iv) When an overseas senior member of staff leaves the service of the Academy after having served less than 7½ months of the current tour, the Academy will pay only a proportion of the cost of the normal repatriation passage for himself and his family.

A1/13/63

17. LEAVE PASSAGE FOR GHANAIAN OFFICERS TO VISIT INSTITUTIONS IN AFRICA

A Ghanaian officer will be granted leave passage during his 3rd, 4th or 5th leave in order to visit an African Research Institution. He will be paid allowances as provided under Estacode for that country.

Where possible arrangements will be made with the host Institution for exchange of facilities including hospitality.

18. BAGGAGE

Provisions as contained in the G.O. of the Ghana Civil Service.

19. CHARGES FOR SERVICES

A senior member of staff will be responsible for payment of all services such as conservancy, water, electricity, etc. These charges as well as rent will normally be recovered from salary at source.

20. HOUSING

Where the Academy provides accommodation rent will be charged at the Government rates.

Cookery, cutlery, linen, carpets, soft furnishing and similar items are not provided. But accommodation will be partly furnished.

21. SUPERANNUATION SCHEME

The Academy's Staff Provident Scheme will be the same as that of the Ghana Universities Staff Provident Scheme. The terms of this Provident Scheme will not be inferior to the Federated Superannuation System for other Universities (S.S.F.U.).

Officers will be informed of the details when they take up appointments.

22. CHILDREN'S ALLOWANCE

(a) Non-Ghanaian

Senior members of staff shall be entitled to children's allowance of £G50 per annum for each child resident in Ghana and of £G100 per annum for each child being educated overseas up to a maximum of 5 children under 21 years of age.

(b) Ghanaian

No children's allowance is payable to Ghanaian senior members of staff.

23. INCREMENTAL .../

23. INCREMENTAL DATE

The Incremental Date for all senior appointments will, wherever possible, be 1st October.

When an appointment is made before or after this date the officer may not receive his next increment but may be given a lump sum equivalent to a proportion of his annual increment based on the number of months for which he has worked.

24. ALLOWANCES FOR CONFERENCES OVERSEAS

The Academy will use the Estacode of the Ghana Civil Service for determining amounts to be paid in an overseas country.

25. RETIRING AGE

A senior member of staff will normally be required to retire from the service of the Academy at the age of 60. After this age (60) an extension of 2 years may be granted subject to satisfactory medical report. Further extensions will only be on yearly basis up to a maximum age of 65.

26. POINTS NOT COVERED BY THE PRECEDING CONDITIONS

Points not covered by the preceding conditions shall be determined in accordance with rules and regulations to be made by the Academy from time to time.

A senior member of staff shall be bound by statutes, circulars, rules and regulations issued by the Academy from time to time.

GHANA ACADEMY OF SCIENCES
1 AUG 1963

APPENDIX I

ILL-HEALTH PROCEDURE

41/3/65

The Academy's ill-health procedure is as follows:-

(a) When a senior member of staff suffers from an illness which causes his absence from duty for a continuous period of fourteen days, at the end of this period he is required, to furnish to the Secretary a medical report from a Government or University Medical Officer.

(b) If the report under (a) above certifies that continued absence from duty is necessary, the senior member of staff may be dispensed by the Academy from discharging his duties without loss of salary for a period not exceeding six months. Such period to be reckoned as a continuous period from the date of the first grant of dispensation.

(c) In the event of the illness of a senior member of staff necessitating further absence from duty beyond any dispensation granted by the Academy under (b) above, the Academy may extend such dispensation on such terms as it shall think fit.

(d) During any period of absence from duty on account of illness, a senior member of staff is required to provide to the Secretary a report from a Government or University Medical Officer at intervals of one month from the date of the first report.

(e) If a University or Government Medical Officer certifies the necessity of sick leave outside Ghana for a senior member of staff who has not resumed his duties, will be deemed to have vacated his appointment on the date following that on which his dispensation expired.

(f) Sick leave in excess of 12 months in any period of four years will be without pay.

(g) In special circumstances, the Academy may extend the limits given above.

GHANA ACADEMY OF SCIENCES
1 AUG 1963

GHANA ACADEMY OF SCIENCES

41/3/66

CONDITIONS OF SERVICE FOR JUNIOR MEMBERS OF STAFF

Operative Date: 1st October, 1963

1. CONDITIONS OF EMPLOYMENT

The conditions of employment shall be those set out in the letter of appointment. Before engagement a member of staff will be required to pass a medical examination conducted by a Government or University Medical Officer.

2. DEFINITION

In this document the words, "Junior Members of Staff", means established and unestablished employees who receive annual salaries of not more than £G705.

3. TERMS OF APPOINTMENT

Appointment may be established or unestablished. An established appointment is normally subject to a probationary period of 3 years. An officer with previous non-pensionable (unestablished) service of more than three years in the same or analogous grade may after appointment to an established office, have his probationary period partially waived by two years.

4. EFFECTIVE DATE OF APPOINTMENT

The effective date of appointment will be the date of assumption of duty. In the case of promotions the effective date shall be the date of approval.

5. HOURS OF WORK

(i) Travelling time from a member of staff's residence to his place of work shall not be included in the hours of work of a member of staff.

(ii) A member of staff will normally be required to attend at work for not less than forty hours in each working week. (Actual working hours will be determined by the Head of Institution concerned but will normally be seven and half hours a day from Monday to Friday inclusive, and four and half hours on Saturday).

(iii) Notwithstanding 5(ii) above a member of staff may be required to work reasonable overtime for a period of hours outside and in excess of his normal working hours but not overtime payment shall be made.

(iv) With the prior approval of the Head of Institution concerned, a member of staff will be allowed to be off-duty for not more than 1½ hours a week.

6. POINT OF ENTRY

Point of entry in the salary scale will be fixed by the Secretary of the Academy in consultation with the Director concerned. Previous relevant experience and qualifications will be taken into consideration.

If an .../

If an officer's salary on his old scale is about the same as his salary in the new scale to which he is about to be promoted, an increment will be granted in the new scale dating from the date of his promotion, provided that the period between the officer's date of promotion and the date of his next increment on the basic scale of his old post is not more than three months.

7. TERMINATION OF APPOINTMENT

One month's notice of termination of appointment on either side will normally be required, or where circumstances permit a month's earned leave may be substituted by the employee. In case of misconduct a member of staff may be dismissed without notice.

8. DISCIPLINE

(i) Disciplinary action may be taken against a member of staff in respect of misconduct, wilful disregard of instructions, neglect of duty or inefficiency.

(ii) A member of staff may be dismissed without notice for habitually absenting himself from work without proper permission.

(iii) Except in case of sick leave with pay a member of staff may lose a proportion of his salary for the day or days on which he is absent, Saturdays counting as full days.

(iv) Any of the following punishments may be awarded against a member of staff:

(a) Warning or reprimand.

(b) Withholding or deferment of increment.

(c) Suspension from duty without pay for a period not exceeding fourteen days. (See (v) below.

(d) Dismissal without notice.

(v) A fine as distinct from suspension without pay will not be awarded as a punishment.

9. TRANSPORT ALLOWANCE TO A MEMBER OF STAFF ON ASSUMING DUTY

On assuming duty a member of staff will be paid actual transport expenses incurred for himself, his wife, and children up to the age of 16 as well as his baggage, from his home town or his last place of employment, up to a maximum of the rates shown in the General Orders of the Ghana Civil Service. An application for Railway Warrant(s) should be submitted to the Academy where rail travel is contemplated.

10. TRANSPORT ALLOWANCE ON LEAVE

When proceeding on and returning from leave, actual transport expenses incurred for himself, his wife and a maximum of 5 children up to the age of 16 will be paid as shown in the General Orders of Ghana Civil Service, and not exceeding the allowance that would have been paid if he had spent his leave in his home town within Ghana.

In the .../

In the case of employees whose homes are in other West African countries, when proceeding on and returning from leave, they will be paid actual transport expenses incurred by them up to a point on the Ghana boundary annually if they so wish, or alternatively they will be paid transport expenses to and from their home towns once in every four years.

In the event of the death of an officer while in the service of the Academy, if he was eligible for free transport, the Academy will bear the expenses of removing to his home in Ghana (or to any other place provided the cost is not more than the entitlement of baggage as in the General Orders of the Ghana Civil Service) his widow (or a female relative) and his children up to a maximum of 5 below the age of 17.

Transport charges must be claimed within three months of resumption of duty otherwise they may not be recovered.

In all cases where rail travel is contemplated, Railway Warrant(s) should be applied for, otherwise claims for railway fares will not be considered, except in very special circumstances. Where a member of staff fails to apply for a Railway Warrant, only appropriate road transport expenses may be approved.

11. FREE TRANSPORT ON TERMINATION OF APPOINTMENT

(a) An officer whose appointment has been terminated on account of ill-health may be paid transport expenses to his home town for himself, his wife and up to a maximum of 5 children, up to the age of 16 as shown in the General Orders of the Ghana Civil Service.

(b) The transport expenses of an officer whose appointment is terminated for any reason other than ill-health may be paid at the discretion of the Secretary, who reserves the right to determine the mode of travel.

12. TRANSPORT ALLOWANCES

(a) Vehicle maintenance and mileage allowances may be paid to an officer who holds a post in respect of the Secretary certifies that the holder requires the specified means of transport for the efficient performance of his duties.

(b) These allowances will be at the following rates:-

Category of Vehicle	Cubic Capacity	Monthly Maintenance Allce.	Mileage Allowance
Push Bicycle	-	£G1. 0.0d	1d per mile
Two wheeled Vehicles	(1) 100 cc. and under	1.15.0d	1d " "
	(2) 101 cc. - 200 cc.	2.10.0d	2d " "
	(3) over 200 cc.	3.15.0d	3d " " (4d " " with side-car)

(c) The payment of these allowances will be at the discretion of the Director/Secretary

(i) when transport is available but not used or
(ii) when transport is unserviceable or
(iii) when the member of staff is sick for more than two weeks.

(d) Maintenance allowance will not be paid in respect of a vehicle which is the subject of a deed of assignment to the Academy unless it is insured.

13. SUBSISTENCE ../

13. SUBSISTENCE ALLOWANCE

Members of staff travelling on duty may claim subsistence allowance for each night during which they are away from the office at the following rates:-

Salary Rate	Allowance per night
Under £G151 per annum	3/9d
£G151 - £G550 per annum	7/6d
Above £G550 per annum	10/-

41/13/69

14. ACTING ALLOWANCE

If a member of staff acts in a post two grades above his substantive post for a period not less than six weeks, he may at the discretion of the Secretary and Director receive an acting allowance equivalent to the difference between his salary and the minimum salary of the grade immediately above his own.

15. ADVANCES TO PURCHASE MEANS OF TRANSPORT

At the discretion of the Secretary and subject to the availability of funds, advances may be granted to members of staff for the purchase of vehicles under the conditions set out in Appendix "B".

16. SALARY ADVANCES

At the discretion of the Secretary and subject to the availability of funds advances may be granted as follows:-

(a) An advance, not exceeding one month's gross emoluments, may be made to an employee on first appointment or not more than one month before he proceeds on or returns from leave; the first instalment will be deducted from his salary from the first whole month, after his appointment or his return from leave and the period of repayment shall not exceed six months.

(b) Such advances can be granted to unestablished employees after one year's continuous service with the Academy, but it must be guaranteed by established member of staff.

(c) An advance of salary may be granted to meet emergency cases, which must be recommended by the Head of Institution.

(d) An advance of salary may be made to an employee to take a correspondence course, once in every two years or earlier if the Head of Institution is satisfied.

17. VACATION LEAVE

Leave may be granted as follows, and will normally be allowed annually during periods convenient to the Academy:-

STAFF ON BASIC SALARY OF	NO.OF WORKING DAYS
(i) £G300 - £G705 p.a.	24
(ii) Below £G300 p.a.	14

18. SICK .../

A11/13/70

18. SICK LEAVE

(a) A member of staff who is duly certified by a University or Government Medical Officer to be unfit for duty may be granted sick leave as follows:-

	Maximum Period on Full Salary	Maximum Period on Half Salary	Period Without Salary
Member of staff after first year of service	6 months, subject to a satisfactory medical report on progress at three-monthly intervals.	6 months, subject to a satisfactory medical report on progress at three-monthly intervals.	Sick leave in excess of 12 months in any period of four years.
Non-Established members of staff with five years' continuous service	Three months	Three months, subject to a satisfactory medical report on progress at the end of the first period of three months	Sick leave in excess of six months in any period of 12 months
Non-Established members of staff with 12 months' continuous service	30 days	Two months, subject to a satisfactory medical report on progress at the end of the first period of 30 days	Sick leave in excess of three months in any period of 12 months
All Members of staff during first year of service except those transferred from other pensionable service	-	-	All sick leave

In especial circumstances the General Purposes Committee may extend the limits given above.

(b) The grant of sick leave pay for absences greater than a week will be subject to the issue of an approved medical certificate of incapacity.

19. MATERNITY LEAVE

After twelve months continuous and satisfactory service, a woman member of staff may be granted the vacation leave already earned by her and. in addition, three months' maternity leave on half pay. Of this leave six weeks, if possible, are to be taken before confinement, on production of a Doctor's Certificate, stating that her confinement may be expected to take place six weeks after date of Certificate.

Maternity .../

Maternity leave will count towards a retiring award and for increment, but will not earn vacation leave.

A woman member of staff returning to duty after maternity leave, will be given the opportunity, after every four hours of duty, for a maximum period of nine months, to nurse her baby for half an hour.

A1/21/71

20. MEDICAL ATTENTION

(a) A member of staff, his wife and children will receive without charge such medical, surgical and dental attention as is considered necessary by the Government or University Medical Officer. Members of staff will normally be responsible for their subsistence costs in hospital and for the provision of spectacles and dentures. Where any staff sustains an injury as a result of his work which requires that he should be an in-patient in a hospital, his subsistence costs will be paid by the Academy.

(b) The Academy is responsible for maternity fees of members of staff certified by a University or Government Medical Officer.

21. RENT

According to the General Orders of the Ghana Civil Service.

22. DEDUCTIONS FROM SALARY

Only normal charges are to be recovered from employee's salaries (or wages), such as:

Repayment of advances, Hospital Fees, Rent, Conservancy, Electricity, Water, Telephone charges, Purchase on credit, T.U.C. dues, Development Bonds, Income Tax.

Apart from these no abnormal deductions may be made from an employee's salary (or wages) without his consent.

23. CASUAL LEAVE

(a) A member of staff may apply, in writing, for casual leave to enable him to attend to his personal affairs.

(b) No casual leave may be granted unless all leave for which a member of staff is eligible has already been taken.

(c) Subject to the foregoing conditions a Head of Institution (or other officer authorised by him) on being satisfied that an application is genuine may in his discretion grant the person up to 10 days casual leave in every period of two years.

(d) Casual leave may be granted, within the maximum entitlement, in one or more spells, and may, in exceptional circumstances, be extended beyond such entitlement. Any extension of casual leave will be without pay and will not count for pension.

24. UNIFORMS .../

41/3/72

24. UNIFORMS

Two official uniforms or overalls, as may be appropriate may be supplied to the following employees of the Academy on employment and thereafter one every nine months:

Cooks, Stewards, Drivers, Messengers and Laboratory Technicians.

All uniforms remain the property of the Academy.

25. PAYMENT OF SALARIES

(a) An officer earning £G160 p.a. or over may have his salary paid in cash or into his bank account.

(b) An officer proceeding on leave for more than one month may be paid his leave salary for a month in advance.

(c) An officer placed under interdiction for an offence committed, will be paid salary according to Ghana Civil Service regulations in force for the time being.

26. INTERDICTION

Current Government Regulations regarding payment of salaries, etc., to be followed.

27. SUMMARY DISMISSAL

A member of staff summarily dismissed for disciplinary reasons in accordance with paragraph 8 above, shall not be entitled to notice or pay in lieu of notice and he may forfeit his paid leave entitlement or any proportion thereof.

28. RETIRING AGE

A member of staff will normally be required to retire from the service of the Academy at the age of 60. After this age (60) an extension of 2 years may be granted subject to satisfactory medical report. Further extensions will only be on yearly basis up to a maximum age of 65.

29. STAFF SUPERANNUATION SCHEME

The Academy may allow certain categories of staff to participate in its Contributory Provident Scheme. Eligibility to join the Scheme will be referred to in the letter of appointment of the member of staff concerned.

GHANA ACADEMY OF SCIENCES 1 AUG 1963

APPENDIX "A" .../

A/1/13/73

A P P E N D I X "A"

1. ENTITLEMENT TO FREE TRANSPORT

Weight of baggage for which free transport by road or rail is provided - as in the General Orders of the Ghana Civil Service.

2. LORRY FARES AND FREIGHT RATES

(a) Passenger fares - maximum rate: 2d a mile (or 1d for children under twelve).

(b) The Academy will be responsible for providing transport for the removal of the baggage of an officer.

GHANA ACADEMY
1 AUG 1963
OF SCIENCES

A1/13/74

APPENDIX "B"

1. Established members of staff may, subject to funds being available be granted advances of up to £G20 for the purchase of bicycles, or provided a maintenance, as stipulated under Section 12 (b) of the Conditions of Service, has been approved for the post which an applicant holds, advances not exceeding:

(a) Category 1 .. .. £G70

(b) Category 2 .. .. £G150

(c) Category 3 .. .. £G200

for the purchase of Motor Vehicles other than motor cars - i.e. motor cycles or scooter, or autocycles, may be granted:

(i) An established member of staff on a salary of £G680 or above.

(ii) An established member of staff whose salary is less than £G680 if his Head of Institution is satisfied that the vehicle to be purchased is essential and in all respects suitable for the efficient performance of the duties of his post, on the following conditions:

(a) that an advance is repaid in 12 equal monthly instalments for bicycles and 48 equal monthly instalments for motor cycles or scooters, or autocycles by deductions from salary;

(b) that advances to purchase motor vehicles other than motor cars may not be granted if a similar advance has been made within five years and not exceed the limits set out above or the member's basic or notional basic salary; but officers who travel an average of less than 250 miles per month on official duties shall be eligible for an advance to purchase means of transport after <u>four</u> years from the date of a previous advance, and officers who in the normal course of their duties travel more than 250 miles a month shall be eligible for a new advance after <u>three</u> years, provided that there is no outstanding amount on the previous advance;

(c) that the balance of any previous advance to buy a vehicle must have been repaid, and the vehicle to be purchased must not have been licensed for the first time more than four years before the proposed date of purchase;

(d) that proof of purchase and insurance of the vehicle is furnished;

(e) that proof of continued insurance is furnished for any period during which part of the advance may be outstanding;

.....10/.

A/13/75

(f) that in case of failure on the part of a member of staff to renew the insurance before the expiry of the policy, the Secretary may forthwith pay the amount of the renewal premium to the Insurance Company and debit the member's personal advance account for immediate repayment by deduction from salary.

2. Non-established members of staff with salaries of £G180 per annum or over may receive an advance, subject to funds being available, of up to one month's salary, or £G20, whichever is the less, for the purpose of buying a bicycle, on the following conditions:

(a) that the advance should be guaranteed and refunded in 12 equal monthly instalments by deductions from salary;

(b) that proof of purchase and insurance of the vehicle is furnished.

3. In the case of a vehicle purchased with an Academy loan being involved in an accident during the currency of the loan, it will be the duty of the member of staff to make a written report immediately to the Secretary with a copy to the Accountant.

GHANA ACADEMY OF SCIENCES
1 AUG 1963

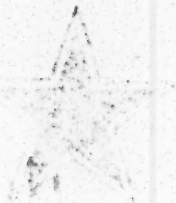
PROCEEDINGS

of the

GHANA ACADEMY

of

SCIENCES



PROCEEDINGS

OF THE

GHANA ACADEMY

OF SCIENCES

The *Proceedings of the Ghana Academy of Sciences* is a publication intended to contain not only the lectures given at the Anniversary Celebrations, but also other learned articles by Academicians and other scholars.

For the present it will appear once a year.

Manuscripts should be addressed to:—

The Secretary,
Ghana Academy of Sciences,
P.O. Box M. 32,
Accra,
Ghana, West Africa.

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EDITORIAL NOTE

The lectures contained in this volume were first delivered in the Lecture Hall of the Ghana School of Law and in the Great Hall at Legon in November of 1960 and 1961, as part of the celebrations marking the first and second anniversaries of the Ghana Academy of Sciences. The aim in planning the first anniversary lectures as covered by the first five in this volume was that they should be as representative as possible of the different fields of study covered by the Academy's membership and should have as their general theme: " Learning in our Changing Society ".

The first four lectures and the sixth are by members of the Academy; the fifth and the seventh are the first and second Anniversary Addresses, which were delivered in the Great Hall of the University by Sir Sydney Caine, Director of the London School of Economics and Political Science, and Sir Alexander Todd (as he then was), Professor of Chemistry, Cambridge University, respectively.

We wish to thank those of our members, who gave these lectures as well as Sir Sydney Caine and Lord Alexander Todd, who, in spite of their many responsibilities in their respective Universities, so readily responded to our invitation to visit Ghana as the guests of the Academy in order to deliver the Anniversary Addresses and participate in the celebrations marking the completion of the Academy's first and second years of existence.

From the interest shown in these lectures at the time of their delivery we feel sure that the decision to publish them and thus make them available in a permanent form will be generally welcomed.

The views expressed in the lectures are entirely those of the authors themselves. The concern of the Editorial Board has been simply to make the lectures available in a suitable form, particularly for the benefit of those who were unable to hear them at the time of their delivery.

J. YANNEY WILSON
Secretary.

FOREWORD

By OSAGYEFO DR. KWAME NKRUMAH
The President of the Academy

AS THE FIRST publication to be issued by the Ghana Academy of Sciences since its establishment nearly three years ago, this volume has a special significance. And it is most opportune that it should appear just when the Academy is completing the first phase of its development and is to become the main body in Ghana for the organisation and co-ordination of all research, both pure and applied, at the national level.

The papers contained in this volume serve a twofold purpose. Firstly, they provide a record of developments at an important stage in the growth and expansion of the Academy which will be of great value in future. Secondly, they serve to underline one of the Academy's chief purposes, namely, to provide a common meeting ground where scholars and scientists with different interests and backgrounds can exchange ideas and obtain the benefit of viewpoints different from their own.

Whatever other services the Academy may render to the intellectual life of our nation, I feel sure that it will more than justify itself if it succeeds in fulfilling this particular function. The current tendency for knowledge to become increasingly fragmented and specialised is not altogether healthy for the ultimate well-being of human society, and I think some emphasis should obviously be laid on the basic unity of all knowledge. Otherwise, instead of producing balanced and responsible citizens, our educational systems will turn out myopic technicians, unaware of their cultural inheritance and incapable of applying their knowledge to the solution of the more complex problems that face their own societies.

I think it augurs well for the Ghana Academy of Sciences and its Proceedings that in the ensuing papers the authors successfully break free from the narrow limits of their own fields of specialisation and discuss problems of general interest in terms that are intelligible to the non-specialist. I am sure that only to the extent that scholars and scientists in Ghana are able to do this can they effectively assist in the solution of the many urgent problems that confront us.

I earnestly hope that through the pages of this publication and others which the Academy may in time issue the voice of our growing number of scientists and scholars will find increasing expression, and ensure that this modest beginning develops into something really worthy of the Academy's aims. I trust that what is offered here is no more than a foundation, and that the work of the succeeding issues will provide the necessary superstructure.

ACCRA.
1962.

President,
Ghana Academy of Sciences

THE ROLE OF THE PHYSICAL SCIENCES IN THE NEW GHANA

By PROFESSOR F. G. TORTO, B.SC., PH.D. (LOND.)

GHANA WAS privileged to take the lead in what virtually amounts to a revolution in the fortunes of the dependent territories which had constituted the British and French empires in Africa. It would be going outside the scope of this talk to attempt to outline the political developments which have taken place during the last ten years or so, as a result of which what were somnolent colonial dependencies have almost overnight assumed the role of highly vocal and significant members of the world community of nations. What is relevant, however, is that this rapid political progress has brought in its wake a tremendous urge to bring about conditions of rapid economic development in order to advance the new countries from their positions of relatively backward agricultural societies to the status of highly industrialised nations.

The declared policy of the Ghana Government is a broadening of the economic foundations of the country by energetically promoting rapid industrialisation as well as by diversification of agriculture. A crucial element in the implementation of these policies is the creation of a source of power by harnessing the hydroelectric potential of the Volta river. Another important element is the development of communications, by the creation of a system of all weather trunk roads linking all parts of the country with each other, and with the ports through which the machinery, building materials and the like, required for the industrial effort, must enter the country. There are plans too for very important improvements in telecommunications and broadcasting, and for the introduction of television. A further important objective of the government is the improvement of general living conditions, in both towns and rural areas, by the provision of better housing, water supplies, electricity and other amenities of modern living. It is my aim this evening to attempt to examine the part which the physical sciences, and the physical scientist, must play in bringing about and maintaining these far reaching developments. I shall touch mainly on the role to be played by Chemistry, Physics, Geology and their related fields of Meteorology, Road and Building research.

In the drive towards a greater measure of economic self sufficiency, a key step is the replacement, wherever possible, in the economic system of imported by locally produced materials. Such a policy has been applied with great determination and very considerable success in India in recent years. A beginning in this direction has already been made in this country, and it is to be expected that further development will include the setting up of a number of manufacturing industries and the expansion of existing ones.

Among these would be a number of chemical industries such as the manufacture of alcohol and alcohol products, soap, cosmetics, perfumery and toilet requisites, plastic ware and tubing, vegetable oil products, paper and oxygen.

Alcohol has been brewed and distilled in this country for well over twenty-five years. Apart from a small amount of beer brewed from imported raw materials, the chief raw material employed has been palm wine, and in this respect the industry, which has recently had respectability conferred upon it by legislation, has differed from those in most

other countries. The constituent of the palm wine that is ultimately converted into alcohol is sugar, and palm wine can be replaced by other materials which contain a reasonable proportion of sugar. Alcohol is also obtained from starch present in grains and tubers. It is unlikely that palm wine will continue to be an adequate source of alcohol, if the industry is to develop on the scale that appears probable, and materials such as pineapples, bananas, yams and cassava might be used increasingly for alcohol production. The manufacture of alcohol requires the efforts of chemists and engineers. The fermentation processes are firmly based on chemical principles, and it is necessary to regulate the actual operations according to the nature of the raw material being employed. It is essential that properly trained personnel be available in order to guarantee the quality of the products. It is to be hoped that the alcohol industry will include in its programme, the production not only of beverages but also of the different grades of spirit required for scientific, medical and technological purposes.

The availability of inexpensive locally produced alcohol should give a fillip to the manufacture of perfumes and essences and similar products.

It would be reasonable to expect a development of the exploitation of vegetable oils, and the setting up of certain industries which utilise vegetable oils as a principal raw material. Ghana happens to have a climate which favours the cultivation of the principal oil producing crops, namely palm nuts, ground nuts, and coconuts. If the country is to move towards self-sufficiency in oil products, however, an intensification in the cultivation of these crops will have to come about.

The refining of vegetable oils again falls in the realm of the chemist. The wide variations in characteristics of vegetable oils, the differences in chemical composition of different types of oil, the differences in composition of oils of the same type from different sources, all call for close chemical control if a product of uniform quality is eventually to reach the consumer. A useful development could be the production of solid fats and of margarine by chemical hardening of oils. Thus a possible means of improving the diet of the population might be by making available inexpensive vitamin fortified margarine for use as a butter substitute.

A chemical industry that uses vegetable oil as a chief raw material is soap manufacture. In spite of the recent invasion of the world of cleaning by the modern synthetic detergent, the high price of detergent makes it unlikely that soap will be completely displaced for quite a long time. An indigenous soap has been manufactured in this country for generations, starting from palm kernel oil and soda ash. Limited attempts have been made to manufacture soap on modern lines, and these could well be expanded. The other main ingredient for soap manufacture, caustic soda, will probably have to continue to be imported, but since caustic soda is a relatively cheap chemical, its importation in place of manufactured soap should still carry a considerable economic advantage.

A useful by-product of soap manufacture is glycerol. Glycerol is used in the manufacture of explosives, tobacco, cosmetics, resins, paper and in pharmacy. Since it is unlikely that all the glycerol that can be obtained from large scale soap manufacture can be utilised locally, it may well provide an important export.

Another field in which development could be expected is the fabrication of plastics. This involves the moulding of thermoplastic materials, which could be imported, by comparatively simple and inexpensive machinery into household utensils of different kinds, as well as of pipes which provide a cheap replacement for conventional metal pipes for plumbing. It is interesting that such plastic pipes, fabricated in Nigeria, are now available in Ghana.

Small industries which might be set up, or where they exist already, expanded, are the manufacture of oxygen, paint and matches. Oxygen will play an important part in the expanding technological effort, where it is required for welding and cutting, as well as in medicine. A factory for the separation of oxygen from air has been recently set up at Takoradi. The role of paint in a developing country is too obvious to need elaboration, and it is not surprising that a paint factory has been set up at Tema. A number of problems arise in the formulation of paints for the climatic conditions obtaining in this country, and there is room for investigations into the subject, with a view to the formulation of paints which are not prone to such defects as efflorescence and fungal attack. I believe such problems are engaging the attention of building research experts in the country.

As a timber producing country, Ghana is potentially capable of sustaining a paper industry. A great variety of woods are used for paper manufacture, and the raw materials do exist for the manufacture of at least some of the paper products. In India, where virtually, all paper used in the country is of local manufacture, bamboo, which grows prolifically in this country, has recently been pressed into service for paper manufacture. The term paper embraces a large variety of materials, including writing and printing papers, tissue paper, cardboard, packing boards and even building materials in the form of compressed paper boards.

Paper is probably a suitable material to illustrate the extent to which scientific control must be applied to the production of quite simple materials, and the degree of close testing required in order to ensure the output of material of uniform quality. The pulping process employed is either mechanical or chemical, depending on the ultimate product required. A choice has to be made between a large number of filling materials, such as clay talc and other substances, as well as a selection of coating and sizing agents. The control of the finished product involves the determination by standard procedures of a number of properties, such as tensile strength, stretch, bursting strength, tearing strength, stiffness, folding endurance, moisture content, water resistance, water vapour permeability, brightness, colour, opacity, transparency, and chemical composition. A certain combination of properties is considered desirable for any of the different paper products, and control must be exercised during the manufacturing processes to ensure that the consumer receives a product of suitable and uniform quality.

I should now like to turn my attention to the mineral resources of the country. A considerable amount of work has been done in the past in mapping the mineral resources of Ghana, but although enough information has been assembled to make possible the exploitation of gold, manganese, diamond and bauxite deposits, to an extent that makes the mining industry a very important component of the economy of the country, the picture is far from complete. The detailed geological mapping

of the whole country, as well as isolated prospecting for specific minerals must continue in order to reveal new sources of exploitable minerals. This calls for the services of geological and geophysical teams employing such methods as aerial and terrestrial magnetic measurements, seismic and gravimetric studies.

Recent investigations have, I believe, revealed the existence of iron deposits in the Yendi area of Northern Ghana. Deposits of corundum, an important gem and industrial abrasive, have been recently discovered by Geologists from the University College, and a survey of limestone deposits, recently completed, has revealed the existence of suitable material for the manufacture of cement and fertiliser.

The manufacture of cement from these limestone deposits, which occur in the Western Region and elsewhere, would seem a very necessary undertaking in view of the vast quantities of cement at present imported into the country, and the even vaster quantities that would be required when large concrete works like the Volta dam come to be built. An adjunct of cement manufacture could be the production of lime both for building purposes and for use as fertiliser.

Apart from gold which is processed locally, the other minerals are exported in the form of ore for processing in other countries. In order to reduce the dependence of the country on the industrial system of other countries, to diversify the economy and to exact greater benefits from the mineral wealth of the country, it would be advantageous both to persevere with the search for hitherto undiscovered minerals, as well as to undertake to a greater extent than before the local processing of ores. The most important development in this sphere would come with the implementation of the Volta River Project, and the processing of the bauxite deposits in Northern Ashanti.

The role to be played by physical science and physical scientists in the working of the Volta River Project is going to be very considerable. As is the case with the other minerals, the processing of aluminium requires continuing analysis of the crude ones, control of the purification processes through which the ore must pass before it is ready for the actual smelting operation, and analytical control of the final product.

The creation of the Volta River dam and of a large artificial lake will raise a number of problems which will require the attention of physical scientists.

The creation of a large body of water, such as is envisaged in the plan, may well produce local variations in the climate as a result of change in the pattern of evaporation and precipitation of water. In order to facilitate the practice of agriculture in the areas affected, the services of meteorology will have to be mobilised to study the exact nature of the changes. The extreme importance of an accurate knowledge of local climatic conditions is brought out by the disastrous failure of the East African groundnuts scheme, which was due, among other things, to failure to take into consideration the local conditions of rainfall and drought in deciding the times of planting and cropping and other similar operations.

A problem of major importance in Ghana is that of water supplies. Very large sections of the country comprise regions of scanty rainfall, which suffer from regular and prolonged periods of severe drought. Supplies of water for the population, both human and stock, are completely inadequate, occasioning great hardship, and severely handicapping

the practice of agriculture. This is true of parts of Southern Ghana, but is particularly true of the North, and it is difficult to imagine how that part of the country is to be developed, or how agricultural production in the eastern parts of the country is to be increased, without intensive work aimed at discovering and tapping sources of water, and in conserving supplies available in the wet seasons.

For a number of years the Geological Survey has carried out a search for underground water by sinking boreholes in likely localities in the drier parts of the country, and this work will have to be stepped up if the problem is to be brought under control. It is to be hoped that efforts will be made to dam some of the small streams in these areas in order to create reservoirs of water for the dry periods.

One of the expected consequences of the Volta River Project is the irrigation of certain parts of the south eastern areas of the country, in order to bring some of the large unexploited arable land, like the Accra plains, under cultivation.

The success of such irrigation schemes will depend on a thorough study of the soil. A considerable amount of work has been done in the past by the Government Department of Soil and Land-Use Survey as well as by the University College Faculty of Agriculture, and it is to be expected that such work will continue in order to provide information about the character and potentialities of the soil in the different localities.

An allied problem which must continue to engage the attention of soil physicists and land conservation experts is that of soil erosion. A great deal of work has been done on the problem in this country and in other parts of tropical and sub-tropical Africa, and the application of the experience gained will constitute an important element in the drive for greater agricultural activity.

The production of electricity which is expected from the V.R.P. and the dam at Bui will go towards meeting the needs of industry and domestic consumption in the southern parts of the country. For the remoter regions in other parts, alternatives that suggest themselves are solar energy and wind energy. A great deal of work has been done, especially in France and Italy, and in North Africa, but also in Ghana, on the harnessing of solar energy for practical purposes, such as for cooking, refrigeration and for the generation of electricity. Unfortunately the general world position is that a great deal more work will be required before the cost of the capital equipment required for solar energy schemes can become economic.

The harnessing of wind power is perhaps a more attractive and more feasible proposition. For centuries wind power has been used in many countries to drive mills and for pumping water. The most effective and most suitable application in this country might be the construction of simple wind mills at suitable sites in rural areas to serve the needs of village communities, certainly as a source of mechanical power for milling and for pumping water, and possibly for the generation of electricity.

The physical sciences are playing and will continue to play an important role in the development and maintenance of communications, by air and land, and of telecommunications.

Ghana happens to favour the development of roads as the chief means of land communications, and a very good system of roads is rapidly spreading throughout the country. Problems of the selection of suitable road building materials and of suitable methods of road construction, and of the selection of suitable sites for bridges and other major road works, will continue to engage the attention of road scientists and geologists.

The high cost of construction of modern surfaced roads makes necessary the study of methods and the search for suitable materials for the construction of untarred roads which would prove permanent and withstand the local conditions effectively. Such roads would for quite a long time to come have to serve as links between the smaller rural centres and the main highways.

Improvements and development in telecommunications would play an important part in opening up the country and improving the facilities for the administration and for commerce, as well as for the population at large. Important related activities are broadcasting and television, which together with telecommunications would require the services of physicists and electronics experts.

Of interest here is research which is at present being carried out by the Physics Department of the University College into the characteristics of the ionosphere in these regions. The information which is accumulating might well lead to improvements in radio propagation and reception, which we all know is subject to severe disturbance at certain times of day.

Possibly the most notable scientific developments in the present day world are the outcome of the discoveries and applications of atomic and nuclear fission, and it would be very strange indeed if these developments did not have their repercussions, if they did not play a part in the technological revolution which is expected to take place in this country during the next decade or so.

Where there will be developments in the exploitation of atomic energy in this country is a matter at present for conjecture. One can merely observe that in their present stage of development atomic and nuclear reactors as sources of power are not able to compete economically with power generated from hydroelectric sources. It is not impossible that Ghana may decide to invest in a reactor for reasons of national prestige, as well as for the production of radioactive isotopes, materials which are playing a very important role in modern technology in all parts of the world.

I believe plans are afoot to develop a centre for the co-ordination and extension of various investigations involving radioactive isotopes, as well as for the promotion of the use of radioactive isotopes in other fields where their use has proved superior to older conventional methods. Some of the activities which might be undertaken in this field are the monitoring of radioactive fall out from atomic tests. the measurement of radioactivity in foods, in order to detect any accumulation which might constitute a danger to health. Radio-isotopes could be of great service in a wide range of activities covering most of the sciences and technology. Thus they may be used to study such problems as insect pest migration and lifetime, animal metabolism and thyroid deficiency, for blood studies, as an aid in the eradication of the simulium fly, for radiography, where a small portable unit, needing no maintenance can

replace a large expensive X-ray unit; in radiation theraphy, where isotopes are used as a source either of penetrating radiation, for treating deep seated abnormalities, or for surface radiation. In industry, radio-isotopes may be used for testing castings and welds. They may also be used to spot leaks from supply systems and spillage from tanks, applications which may become important in the Volta River Project and associated irrigation schemes. Isotope studies, involving the use of tritium, a radioactive isotope of hydrogen will be of importance in studying the evaporation from the Volta lake and its concomitant problems. Radio-isotopes may also be used to study sand movement and coast erosion, problems which are encountered in certain parts of the Ghana coast.

The introduction of radio-isotopes into various activities in the country would require that legislation be enacted to control the importation, distribution, control and monitoring of sources of radioactivity and penetrating radiations. Health physicists would be required to keep a check on the safety measures in operation in industrial undertakings and institutions where radio-isotopes are employed.

Sharing the headlines with atomic and nuclear power is the investigation of space. Apart from the spectacular feats which are obvious moves in the battle for technological prestige being waged by the major world powers, are a number of projects which have a direct bearing on, and which might produce revolutionary developments, in radio communications and weather forecasting. It is unlikely that Ghana will undertake the launching of rockets and satellites, but there is an important part which she is in a position to play in international schemes of space research, by providing observation posts, as she has already done in the past, for the collection of important data.

The refining of oil, which according to the announcement made yesterday, is to be undertaken in the refinery to be built at Tema, provides yet another activity, of significant economic importance, in which the physical sciences will play a dominant role.

Another aspect of Ghana's development in which the physical sciences would have an important role to play is the building up of the defence services. The modern army, navy or air force is a highly technical service, dependent on such technical tools or services as radar, wireless, automation, meteorology, surveying, explosive science and rocketry. Modern defence services must therefore be officered and manned by scientists and technicians as well as by administrators and other types of specialists.

To back up the immense scientific and technological effort that is envisaged in this talk, there should be set up some form of advisory or consultant bureau, for example under the National Research Council, which will act as an agency to which industrial and other undertakings can refer their problems. The agency could in turn obtain advice from local specialists or from overseas, or put the undertaking in contact with the best source of advice. Where advice is not available, the agency could undertake the investigation of the problem, or in the initial stages, when the setting up of an experimental service might be difficult, owing to lack of personnel, the agency could place a contract with a suitable service overseas for an investigation of the problem. A process which must be avoided is that which involves the expenditure of time, money and scientific manpower in seeking solutions to problems to which

solutions have already been worked out in other countries. In this respect, Ghana, starting late in the technological field, is in a position of advantage, in that she can draw upon the advances made by other countries.

The final activity that I must mention is fundamental research. Such research is and will be carried out mainly in University institutions.

In the present stage of the country's development, it would appear necessary to justify such research. To many people, it is a waste of money and effort, and highly regrettable, that there are scientists who are working on problems with no apparent direct and immediate bearing on local problems. Why should there be work on the structure of molecules when problems of utilisation of, say, cassava stalks is not receiving attention?

There are many important reasons why such fundamental research must go on. Thus it is true that most applications of science are based on the theories and facts brought to light by fundamental investigations carried out with no end in view other than the discovery of new knowledge. Now and then, in the course of fundamental research, some accidental discovery is made which has an immediate and important application to practical problems. But even without these accidental benefits, fundamental research is worth pursuing for other important reasons. Thus it is a most necessary activity for university teachers, as it ensures that they keep abreast of developments in their own fields of knowledge. The publication of the results of fundamental research by university workers and the subsequent world wide critical scrutiny which they receive serve as a stimulus to the adoption of high standards of enquiry and of integrity. Such publication also serves as one of the most important criteria by which the prestige and standing of the workers and of the institution itself are judged. The prestige which derives from successful high quality research reflects not only on an institution but also on the country in which it is situated, and Ghana therefore has a direct stake in the fundamental research that will be carried out in its university institutions.

The position that fundamental research occupies in the highly advanced countries is brought out by the fact that governments of countries like Britain, America, Canada, France and the U.S.S.R. are willing to spend very considerable sums of money on fundamental research, both in university institutions, and in special institutes of research.

It is pertinent here to mention briefly some of the fundamental investigations being pursued at the University College. In Chemistry there are investigations into the chemical nature of various plant products, including the active principle of local drug plants, the determination of molecular structure by X-ray crystallography, the kinetics of chemical reactions, exchange between ions in solution and in clays, study of various inorganic salt systems, and of pteridines in animals during normal and abnormal growth. In Physics, in addition to the work on the Ionosphere, which I have already mentioned, there are investigations on the earth's magnetism near the magnetic equator, studies of radio emission from stellar bodies, and of the applications of radio—and other isotopes. In Geology studies are proceeding on sedimentary structures, in palaeontology and stratigraphy of Ghanaian formations, and of igneous rocks. Much of this work is capable of having quite important applications to practical problems which arise in the technological development of the country.

And now I have come to the end of my survey. I hope that I have given an indication of the vast contribution which the physical sciences have to make in the development of the new Ghana. The extent to which this contribution will in fact be possible will depend in very large measure on the availability of qualified personnel, and the training of personnel is one of the most urgent matters facing the country. It would not be logical to try to reduce the dependence of the country on the industrial systems of other countries, without at the same time attempting to reduce our dependence on foreign personnel for the running of our industrial system. Obviously, in the initial stages, Ghana will have to rely very heavily on foreign recruitment, as well as on the good will of the larger more advanced countries for technical aid with the implementation of the various schemes of development but it is imperative that an integral part of schemes of industrialisation should be the training of local personnel to take over eventually the running of the different industries.

Apart from the training of professional scientists and technicians, the level of appreciation of technical matters on the part of the general population both in the towns and in rural areas would have to be considerably increased if the ordinary man is to adjust himself successfully to living in a more complex world. A great deal could be done for the technical education of the population at large by exploiting the potentialities of broadcasting and television, and it is to be hoped that this will form an even more important part of the policy for the exploitation of these media.

And now I will end by looking forward into the future. The immense developments I have forecast in this talk will involve the expenditure of vast amounts of human energy, and of money. I am confident that with the determination of the Government that no pains should be spared in bringing about the advancement towards the new Ghana, there will be created in the lifetimes of many of us a country which in the technological and other spheres will be the equal of any of comparable size and resources.

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Dr. Torto was educated at Queen Mary College, London, where he took a first Class Honours degree in Chemistry and was awarded a Queen Mary College Research Studentship. He was awarded his Ph.D. (London) in 1947. He has lectured in Chemistry at the University of Ghana since 1948. He has published several articles on Chemical subjects in Scientific Journals.

Dr. Torto is now in Geneva serving on the Secretariat of the United Nations Conference on The Application of Science and Technology for the benefit of Less Developed Areas due to be held in February, 1963.

THE ROLE OF MEDICINE IN OUR CHANGING SOCIETY

By S. R. A. DODU, M.D., M.R.C.P. (LOND.), D.T.M. & H. (ENG.)

WE ARE ALL aware that great changes have taken place in our country over the past half century; changes that are most immediately obvious in the social, economic and political spheres and have transformed what was a sprawling collection of tribal units into a nation with a great future. I cannot attempt to analyse or even to define all the forces that have been responsible for this unprecedented economic and socio-political progress. However, I propose in accordance with the theme of the first anniversary celebration of this Academy, to examine the part that medical science has played during this period of rapid transformation.

Medicine in the general sense is not new to society and in Ghana the " medicine man " was always considered a respected and influential citizen who in some quarters, I need hardly add, was also feared. He practised his art skilfully and provided a useful check on morality and social behaviour; his favourite diagnosis was: " you've disgraced your soul " and his therapeutic paraphernalia were designed to appease the " personality soul " and to bring peace and harmony within his client. Sometimes he prescribed herbs, potions or salves but these were considered to be merely the vehicles through which invisible agents were supposed to act. Such a system of medicine had little effect in promoting the health of the community; it merely exorcised the sick and made ineffectual attempts at healing.

The " medicine man " was therefore powerless against the harsh tropical environment; his activities encouraged witchcraft belief and belief in mystic powers and he thereby sabotaged his own progress and hindered the development of a purely objective approach to health problems. Under these circumstances, Nature pursued her relentless processes unhampered and unchallenged, with the result that 50 per cent of children born did not reach adult life and the life expectancy was barely 30 years. Every mother had her lamentable tale to tell and every family had some plausible witchcraft story to explain the repeated and obscure death of their siblings. In spite of all this, tropical populations on the whole maintained a reasonable biological balance with their surroundings and I imagine that, within the geographical area that is now Ghana, there were at that time, only a few hundred thousand people, ravaged by disease and harassed by tribal conflict.

It is difficult to determine exactly at what stage modern medical science interceded in this scheme of things. The West African Medical Staff was established in 1902 and before then, the medical work being done was small and probably of little consequence. And yet, by the turn of the century some improvement in the health of the people was already evident. This initial improvement cannot be directly correlated with the infinitesimal amount of medical work being done and it must be attributed simply to the progress in technological development which provided roads, railways, water supplies, improved food distribution and other factors related to purely basic Governmental functions.

The activities of the West African Medical Staff and its impact on our society may be considered in three ill defined and often overlapping phases:—

Phase 1 was, happily, of short duration. It represents the earliest days when the few available doctors were used mainly to ensure and

safeguard the health of expatriate personnel. The policy during this relatively brief period is epitomised in the following statement which appears in the annual report for 1906:—

> " The point in the health of the European Community is segregation and it is one that is apt to be lost sight of or declared too expensive to be practicable."

The legacy of this phase is to be seen in the relics of what is known in some of the bigger towns as " European Quarters ".

Official policy during the next phase was more progressive and gradually health amenities were planned to benefit all sections of the community. This was the beginning of the difficult period of change and adaptation to new ideas; it demanded tact, understanding and sometimes coaxing and coercion. For example, by 1909 a scheme for providing pipe-borne water had been projected for Accra and in this connection, we are told the story of how a powerful priestess, called Aku, vigorously denounced interference with the waters of the god of the river Densu and warned the public that, " whosoever shall drink or cook with the accursed pipe-borne fluid, the same, shall become barren forthwith ". After this declaration, the price of rain water, we are told, rose steeply to 3d. a gallon; what we are not told, however, is whether the shrewd Aku had any vested interests in the divining, storage or distribution of rain water. We know now, that she failed in her bid and that the introduction of wholesome water to Accra, resulted in the virtual disappearance of guinea worm infestation and a diminished incidence of dysentry and other intestinal diseases. By an unconnected coincidence, the infertility rate declined and the birth rate actually began to rise.

From this transition period the evolution of medical practice in this country entered the 3rd phase or the phase of consolidation. More and more people were now availing themselves of the curative services offered by modern medicine. The treatment of yaws by the injection of organic arsenic had been established as a successful and convincing form of therapy and every fourth person attending hospital required an injection for yaws. This created the era of " injectionitis " which unfortunately still lingers in some quarters and established in the minds of most people the mistaken idea that injections are necessarily more efficacious than other forms of treatment. At this stage, the preventive aspects of medicine were still in their infancy; epidemic diseases were known but they were dealt with only as they occurred and the zeal with which they were tackled was directly proportional to the proximity of the epidemic area to Administrative Headquarters.

By 1920, through the power of the injection fetish, a significant number of converts had been won over to accept the methods of scientific medicine or at least to regard them with passive indifference. In that year the Vaccination Order introducing compulsory vaccination was passed without any recorded formal resistance. Not so long before, however, in the 1901 smallpox epidemic, incentives were necessary and a penny was offered for every successful vaccination; no less than 5,000 such pennies were issued from Government chest before the epidemic was brought under control.

The organised attack on preventable disease marks the latter part of the third phase and introduces the most significant aspect of medical practice in relation to our social development. In 1907, only four years after the discovery of the cause of sleeping sickness, two doctors were brought out from Europe for the sole purpose of planning the control of trypanosomiasis. This first control unit was unfortunately disbanded at the outbreak of the first World War. However, in 1932, Ghana was involved in a widespread epidemic of sleeping sickness and 5 years later the Tryps Campaign, the first permanent organisation to limit preventable disease, was formed. The work of this campaign—which centred at Gambaga and later at Kintampo, forms one of the most creditable chapters in the history of medical work in this country. At the peak of the epidemic, some 6,000 patients were being treated annually.

In 1944, a second ad hoc organisation—the Yaws Campaign—was established in the E. Dagomba area and by 1951 the Tryps/Yaws Campaigns had virtually brought these two major scourges under control. In that year the units extended their activities to embrace malaria, bilharziasis, onchocerciasis and guinea worm. The combined and extended organisation was styled the Medical Field Unit (M.F.U.). Today there are five M.F.U. teams covering the whole of Ghana except the extreme S.W. where it is proposed to base a 6th unit. The story of the M.F.U. is one of quiet and unobtrusive endeavour of men dedicated to the work of eradicating or controlling preventable disease. It has not the glamour or appeal of curative medicine, but it is the point at which modern medicine has made the greatest impact on our society as a whole and has contributed in greatest measure to our general welfare.

We can be proud of the work that the relatively small body of doctors have achieved in Ghana during the past 50 years, but it is necessary to have some objective way of measuring this achievement. In this respect the following figures may be quoted for what they are worth:

In 1913, the birth rate per 1,000 was 10·6; in 1933 it was 34 per 1,000 and in 1959 it had risen to 55 per 1,000. Of course part of this trend is only apparent and is related to improved registration facilities. However, during the same period the death of babies under a year old showed a remarkable decline:—

In 1913 one baby in every three babies born did not live to celebrate its first birthday; today the figure is one in ten. Those of us with a forensic turn of mind will agree that it is generally more difficult to avoid registering a death than a birth, so that factors other than improved registration must play some part in explaining this favourable trend. But perhaps the most sensitive index of the impression that modern medicine has made on our population is the extent to which people seek modern medical treatment of their own free choice. In 1913, 49,000 patients were treated in hospitals throughout the country. In 1933 the number (in round figures) had risen to 250,000 per year for the whole country. Today, the Korle Bu Hospital alone attends nearly 400,000 outpatients a year and what is more staggering, nearly 1,000 patients go through the out-patient departments of that hospital every working day.

This is an amazing record which provides insight into future trends and predicts, that in a relatively short space of time, we in Ghana will enter a fourth phase of medical evolution; a phase in which citizens will demand a high standard of medical care as their birth right and their

privilege. And when that time comes, mothers will no longer bemoan the death of their children with quiet resignation and people will no longer calmly watch their loved ones die of preventable illness or consider the misfortunes of famine and disease as reprisals from offended gods. They will blame any civil authority that is not able to deal effectively with the health problems of the time.

The relationship between Governments and the medical profession therefore, deserves our consideration and I propose now to discuss some philosophical implications of the role of Medicine in our Society. I am aware of course, that it was Hippocrates who separated medicine from philosophy and thus saved the medical mind from abstract and non-productive pre-occupation. However on an occasion like this, my colleagues will forgive me for indulging in philosophical speculation.

Article 25 of the Declaration of Human Rights of the U.N.O. states that:

> " Health is a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity.
>
> " The enjoyment of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, or economic or social position.
>
> " The health of the people is fundamental to the attainment of peace and security and is dependent upon the fullest co-operation of individual states " . . .

The Declaration goes on,

> " Governments have a responsibility for the health of their peoples which can be fulfilled only by the provision of adequate health and social measures."

Fundamentally, the function of every society and therefore of every Government is to provide the best possible conditions for life for its citizens. In this duty, the medical profession plays a central role—and medicine, by pursuing its avowed aim of promoting and ameliorating the health of human society, is therefore at the same time fulfilling a function closely related to that of Government. Indeed in some ancient societies, the parts of King, priest and physician were often played by the same individual and as long ago as the 20th century B.C. the King of Babylon laid down the code of medical practice in his Kingdom.

Modern Governmental concern in the organisation of medical practice is therefore not a new development and it is both desirable and inevitable: desirable because health promoting measures are so intimately woven with the educational and socio-cultural pattern of society that a co-ordinating force is essential to ensure balanced development; inevitable because life itself, from the biological point of view, implies a continuous reaction to the circumstances of our environment and our state of health represents our degree of success in this reaction.

But man does not live in isolation and if we consider him in relation to his society, then his health is established when he is at peace, not only with himself but also with the other members of his group and with the group as a whole. This healthy or peaceful climate of harmonious inter-relationship between man and the conditions of his ecological and social system is essential for human achievement and progress. It is therefore evident that to meet the social challenge of our time, we must look to the health promoting science and art of medicine.

Superficially the 20th century has been dominated by the spectacular advances in the physical and technological sciences which have brought mankind to the threshold of inter-planetary travel and to new and exciting exploratory adventures. But a more profound and evolutionary change has been wrought by the application of medical science which has resulted in a reduction of infant and child mortality throughout the world. The annual increase of the population of India alone, for an exemple, is now greater than the increase in the whole world 50 years ago, and in the past decade we have witnessed in this country a significant increase in our own population.

The greatest social challenge of our time therefore, is not projection of man into space, interesting though this may be, nor the production of the most efficient mode of killing; it is simply the responsibility of mankind to ensure that in our changing society, life is made worthwhile for the increasing numbers of people whose birth right it is to enjoy living. And I venture to suggest, that it is quite inconceivable that modern society in attempting to ameliorate the circumstances of its citizens and to fit itself to the problems of the future will not continue to rely on the science of medicine for definition and guidance.

And now what of the future in this epoch of change ? Harmonious reaction to change as we have seen, is the essence of healthy living and it is therefore the key to our future progress. However, the way in which change is brought about has a bearing on the permanence of our reaction to the new idea. For example, during the earliest stages of medical evolution in this country changes were brought about mainly because the population complied with the requests of authority. Changes that are established on the basis of compliance require regular control and supervision for their perpetration. Another method of introducing change is by the process of " identification " which means that a person accepts new ideas because he wishes to be associated or identified with those who hold the same ideas—it is simply change by example; in other words, the habits and practices of those who are generally liked and respected may be acquired by others through a process of " identification ". The third way of inducing change is by " internalisation ". This is an intrapsychic process that produces the most permanent form of change; by this process, logical reasoning proves the utility of the new idea and its relevance to important issues. A practice that is internalised becomes a wholly acceptable and normal mode of behaviour.

It is tempting to apply the same sequential development to our socio-political evolution from colonialism (i.e. compliance) through emergence (i.e. identification) to the status of Sovereignty (or internalisation). But change by internalisation is a process that requires time; it is therefore not surprising that what has been correctly described as the " Colonial Mentality " still permeates some sections of our social life. For example, any parent who still insists on unquestioning compliance from his children is projecting one aspect of this mentality. Children brought up in this way become either timid conformists or rebels who later have to fight for their adult freedom.

The relevance of this brief exposition to my subject is that if the generations that follow are to meet the demands of the future, then it is our responsibility to develop in our children attitudes that are tolerant of change without rejection or rebellion, for it would be their lot to a greater extent than it has been ours, to re-examine even our most cherished and deep rooted customs and behaviour patterns and to discard those

that no longer fit the requirements of the time. This is part of the difficult task of converting a selfish and untutored human child into a reliable and adaptable adult citizen. I am not qualified to moralise on this issue but I must urge that we remember the central role that the mother plays in this process of training and the fact that the degree of success which she attains is dependent on her health and nutritional state, her educational standard and her capacity to provide sustained nourishment for her child. This is therefore a sphere of development which emphasises the need for co-ordinated activity in the social, medical, educational, economic and socio-cultural fields.

It is clear that there is no major medical programme that does not produce profound socio-cultural implications; and if the medical profession itself is to meet effectively, the social problems of our society then the doctors must be familiar with the philosophy and background of their patients; they must be educated and cultured and must have a sympathetic understanding of the prevailing social aims and aspirations. In this connection, the plan to establish an Institute of Tropical Medicine and to develop a Medical School to train Ghanaians in Ghana, to serve the needs of our society, augurs well for the future and is in my naturally biased opinion the most worthy contribution to the future needs of our changing society.

However, I do not wish to create the impression that medicine alone is the panacea for all our social problems, rather my aim has been to emphasise the close and interdependent relationship between the practice of medicine and other social endeavours and I will be the first to concede that fundamental education must form the basis of all sustained social development. At the same time, it is quite obvious that the medical profession plays an important role in the achievement of the social aims of every modern society. A strong medical profession is, therefore, a great asset to every society and a powerful tool, for the execution of social policy, to every Government. It has been aptly said that, " among the architects of the future, the medical profession occupies a prominent place, for it, above all others, is concerned with the needs of man as socius,—it is for others to ensure that in the social order that is fashioned, these needs are satisfied ".

The record of medical achievement in Ghana, leaves no doubt that the medical profession is determined, in full support of the social aims of the Government, to play its destined role in the great task of the social reconstruction of the Republic of Ghana.

Dr. S. R. A. Dodu, M.D. (Sheff.); M.R.C.P. (Lond.); D.T.M.&H. (Eng.). *Physician Specialist, Ministry of Health, Ghana.*

Dr. Dodu received his medical education at Sheffield University, England, where he graduated M.B., Ch.B. (Medallist) in 1951. In 1957 he obtained the M.D. (with commendation) by presenting a thesis embodying research work done by him in Ghana. In the same year he was awarded the Eisenhower Exchange Fellowship for Ghana (1958) which took him on an eight-month tour of observation round American Medical Schools.

THE ROLE OF PHILOSOPHY IN THE NEW REPUBLIC OF GHANA

By C. A. ACKAH, M.A., PH.D. (LOND.)

SOME TIME in 1933, when I was reading for my first degree in Philosophy, I tried to get some help from Achimota College. The Principal encouraged me in a number of ways, but none of the branches of the subject was being taught in the College; he therefore made some effort to persuade me to change for another subject like History for which he had teachers. But I could not be persuaded, in spite of a remark he made that he thought Philosophy should be one of the last subjects to be studied in this country, because he felt there was no need for it in the Gold Coast at that time. I suppose the point he was trying to make was that Philosophy was too speculative a subject to be introduced to a country in which only about five per cent of the population were literate, poverty was rampant everywhere and living conditions were deplorable among the majority of the people, health and social services were considerably below standard, and the indigenes had no idea of what it meant to be free. It was a case of people lacking in many of the bare and material necessities that make it possible to live a decent life, without which it seems a waste of time to suggest, for instance, an examination of the meaning of 'summum bonum' with reference to rival moral theories, or an enquiry into the metaphysical presuppositions of the nature of time and space.

Nearly thirty years have passed since 1933, and with this lapse of time there have been so many changes, several of them phenomenal. In the educational field, we understand from the result of the census of last March that about 30 per cent of the population are now literate; there are now very many secondary schools, at least a few of which compare favourably with some of the best grammar schools in Britain, for example. Health services have multiplied in the number and quality of hospitals and in the supply of doctors, both Ghanaian and foreign; social welfare and community development have reached the remotest villages, and urban areas can boast of many features that characterize a welfare state. The average family now enjoys a better living standard than was possible a quarter of a century ago. Above all, this is now an independent country; the freedom that is now the common experience of all has brought vast opportunities for the use of initiative, since the people have now to rely mainly on their own resources of intellect and wisdom, of character and moral stamina, of power of organization and capabilities that can be employed to achieve.

In the face of what can be described as a wave of development in all spheres of life and activity in the new Ghana, and the tasks that confront the people in the great responsibility not only of achieving but especially of ensuring that they were properly guided along the road to achievement, there can be no doubt that philosophy can have a part to play if it is given due prominence not only in the studies of professional students but also in the more or less recreational literary pursuits of educated men and women of the country. Gone for ever are the days when one could feel it was a waste of time for a Gold Coaster to dabble in philosophy. In fact, the subject has been taught in our University College since its inception twelve years ago; and although up to date only few students have graduated there in Philosophy as Honours candidates, this is not a bad beginning.

For one thing, the educated man in the street, even in more advanced societies, regards the subject as very difficult and abstruse, one that can be studied by only very clever and brainy people. True, the very speculative nature of much of philosophy demands very sustained and consistent thinking and reflection, and these in many cases involve abstract analyses which are possible only after some preliminary studies. But, as I shall presently indicate in some detail, a good deal of philosophy can be read and understood by any well educated person, and it is bound to appeal to and benefit people in all walks of life, the politician and the statesman, the man of industry and commerce, the teacher and the parent, the preacher and any other professional.

I shall now briefly explain what is meant by philosophy. The early Greeks, among whom perhaps all the philosophy of today, at least western philosophy, had its beginnings, used the name to mean every branch of learning in their day. It was Aristotle who began to draw distinctions between the various branches of philosophy as known today, when he founded such disciplines like logic, psychology, ethics and aesthetics as separate studies. It was only as time went on, with the increase of knowledge in the various branches of learning, and the considerable detail that gradually each one study embraced, and the consequent need for specialization in these branches, that each subject came to be identified by its specific name. The term philosophy then came to be applied only to a group of certain studies, the main ones being Logic, Ethics, Social Philosophy and Metaphysics; but subjects like Aesthetics, and Psychology which is strictly a positive science, are also usually regarded as branches of philosophy.

Early Greek philosophy was concerned mainly with cosmology, that is, with efforts to find an answer to the question of the nature of the substance of which all things in the universe are composed. In Socrates and Plato, however, we have the beginnings of philosophy which is devoted not merely to an explanation of the nature of the world around us, but to a study of human activity, moral and intellectual. Their period began with the Sophists, and it covered an era of speculation which formed the maturity of Greek thought; it culminated in Aristotle who, besides distinguishing different kinds of philosophical enquiry as separate disciplines, made sure that the knowledge of the most general principles of the universe—what he called " first philosophy "—took the prominent place in his system.

This is because, according to him, all other branches of knowledge are subordinate to this study which dealt with the most universal principles. Nearly 300 years after his death, this " first philosophy " was given the apparently accidental name " metaphysics " which means " after physics ", merely because Andronicus, who published a complete edition of all his works known at the time, placed the " first philosophy " after the "physics" another work of Aristotle's.

Aristotle thus gave metaphysics in particular, and philosophy as a whole, a definition which has been acceptable from his day up to modern times, for the subject has up to today been regarded as one which examines the world in its most universal aspects. " All the sciences take quite for granted certain principles and facts which are, for them, ultimate. To investigate these is the portion of the philosopher, and philosophy thus takes up the thread of knowledge where the sciences drop it. It begins where

they end. It investigates what they take as a matter of course ".[1] In other words, it is a study that has for its objective the discovery of truth about the world as a whole, so that the philosopher aims at seeing life in its totality.

This idea of philosophy in general makes it a combination of disciplines which gives the philosopher a frame of mind that abhors partial and inadequate explanation of the facts of life, but in all situations that come within his purview, he makes sure that account is taken of all available data, whether or not any of them is a source of inconvenience. This outlook provides a method of approach to the problems of life which demands that justice be done to all the facts in every particular situation, in order that a solution may be arrived at which, as far as is possible from the known data, is likely to be true. This way of looking at things was first developed in modern times by the philosopher Locke who may be regarded as the founder of English empiricism. The empiricist way of looking at things is the scientific attitude. Indeed, it is the method that is adopted by the natural sciences, when they check every relevant material in order to arrive at a reliable hypothesis; and inductive logic explains how it is only by this means of studying particulars that reliable universals can be reached. A faithfulness to facts which makes it impossible to ignore whatever has relevance to any particular situation is therefore what may be described on the intellectual side as the scientific attitude, and on the practical side as the temper of mind which, by assigning to every aspect of life the importance it deserves, is able to view life as a whole and so conceive a true notion of the part that man plays or should play in the sort of world in which he finds himself. Thus philosophy is " concerned with working out a general theoretical standpoint from which empirical data of various types can be seen as forming a coherent pattern ".

In a young nation like Ghana, the value of this attitude to life cannot be over-estimated. Most people are prone to become victims of prejudices; this is because it is easy to overlook certain aspects of a situation which have a claim to be taken into account, or to ignore certain facts which are relevant to a case, owing to the inconvenience they may cause having regard to one's prejudices, or merely as a result of negligence. An example of the attitude I am discussing which is one of the lessons this country can learn from philosophy is the stand taken by our government at the recent sitting of the United Nations General Assembly in New York. The peace of the world is threatened by a number of causes, prominent among which is the persistence of the cold war between the western countries on the one side, and the eastern countries on the other, particularly between the powerful leaders of these two blocs, the United States and Soviet Russia. Surely both sides have their faults as well as their merits. America despises communism and boasts of freedom of speech and religion and political thought and other good things; but, in spite of all the efforts of the central government, negroes are still lynched in that country, and up to today they are regarded and treated as inferior to the white man in some of the states, especially in the south. Russia hates capitalism and boasts of absence of racial distinctions in the Soviet Republics, but we are constantly reminded of what it means to talk of the Iron Curtain. It would be wrong on the part of Ghana, or any of the other uncommitted states, for that matter, to back or oppose either bloc when it came to taking decisions in the council of nations, merely because some members of the one or the

[1] W. T. Stace, *A critical history of Greek Philosophy*, p. 3.

other bloc happened to be old friends or that they happened to be to us strange nations of which we seldom hear welcome stories, whether true or garbled. The logical step to take each time is to weigh all the facts pro and con, and to decide for oneself what to vote for; and the facts must be relevant, for ideologies and political systems do not come in if they are irrelevant to the question at issue. If they do, it means bias or prejudice, and the decision cannot be right, because certain facts will have been taken into account which are not part of the whole which is to be viewed as such. This is the philosophical approach which endeavours to view every situation as a whole, having regard to all the relevant data available each of which is given the claim it deserves. It is this, and only this method of approach to any problem, that can have a chance of yielding reliable results.

In like manner, in our relations to one another, either as individuals or as groups, we in Ghana can make or mar our contribution to the growth of our developing nation, according as we take account of all the facts in any situation and attach to each of them the reasonable importance that belongs to it, thereby being enabled truly to see the situation as a whole and judge rightly, or pick and choose from relevant and irrelevant facts in a way that suits our convenience, and thereby arrive at a warped and biased decision. This is a lesson that can apply to relations in every sphere of activity in Ghanaian life, in the home and in the place we work, in commerce and industry, in politics and religion.

A second important function of philosophy is its critical analysis of ideas, and its acceptance of a theory or opinion or belief only on grounds which have been subjected to the searchlight of reasoning. In Ethics and Social Philosophy, for example, moral philosophers since Plato have propounded theories of the maximum good that human beings should pursue as the goal of moral life. Every single one of these theories has been examined time and again by other philosophers with a view to making sure whether or not they contain any truth and, if so, to what extent; and the remarkable feature is that no generation of philosophers would accept wholly even the analyses and criticisms that have been made of these theories by their renowned predecessors: they prefer to make their own independent examination of them. An interesting case in point is the theory of the ideal state in Plato's "Republic" which has been examined over and over again by philosophers over the centuries and has been praised by almost all of them; and yet within only the past decade or so, the theory has been so completely shattered by sound criticism, notably in Professor Popper's book *The Open Society and its Enemies*, that it is now made to look so false and so grossly authoritarian as not to be worth its use as a textbook for students of philosophy. Descartes, the father of modern philosophy, describes how he discovered the need for this critical spirit in his student days by the remark that he did not have only one teacher, or he might have believed all that was taught him; but that he was taught by a number of professors, and when he found that they disagreed with each other, he had to conclude that no theory he had been taught was unquestionably true. It is only this critical use of reason that can check superstitions, unfounded beliefs and obsolete practices. The argument that one belief or other need not be questioned because it has been held since the days of our ancient sires, or that certain practices and customs of old have allegedly accounted for certain successes of our forbears and should therefore continue in our day, is one that is based merely on the authority of the past or on orthodoxy,

and it is exactly this way of explaining one's actions that philosophy exposes and points out to be no explanation at all. To the philosopher, any belief that cannot survive the test of critical examination based on reason calls for complete abandonment, however deep-rooted it may be, and however long it has been found or supposed to be of utilitarian value. The way of enlightenment lies in the substitution of practices and beliefs that are based on rational grounds.

A simple illustration is an examination of the Akan practice of filling the coffin of a deceased relative with clothing, jewellery and other articles, and money to pay for crossing a supposed ferry between this world and the abode of spirits, before it is nailed and the corpse buried. It does not require the mastery of any abstruse metaphysical treatise like Kant's *Critique of Pure Reason* to be able to reason out the hollowness of the belief on which this custom is based: any illiterate adult who can use his faculty of reason can do that in very simple fashion. He can ask himself, for instance, whether Ghana money could be of any value in the spirit world. If it could, the dead ones would have to rely on Ghana Bank for issues of money for distribution and use in that world; and there should be at least one branch of the bank there to enable the wealthy ones to keep bank accounts. But all this is unthinkable, therefore there is no point in placing money in the coffin of the deceased. Or our illiterate adult can argue: we use money in this world to buy food and clothing, for building houses, etc., all in order to keep the physical body going in health and strength and comfort; but this body dies, and we know it decays and is eaten of worms, and only the ghosts (in which all Ghanaians believe) remain. If so, how could ghosts require clothing which is made in this world? How could " saman " (ghost) which we believe to be spirit like " mframa " (wind) wear solid cloth? But assuming it may need cloth made in this world, what is put in the coffin will get tattered in no time, and it won't be possible to send my deceased relative any more cloths, which could mean bales and bales of cloth regularly sent from U.A.C. stores, for life in the spirit world is said to be much longer than life on earth. But since all this is inconceivable or impossible, what point is there in giving him cloth that, if used at all, will last for only a few weeks? These illustrations are, I think, good examples of the ignorance on which quite a number of our traditional beliefs and customs are based, and they show how a small effort in reasoning exposes the utter absurdity of some of our customary practices. If we are to have all-round development as a people, I think the lesson of critical inquiry which philosophy teaches is invaluable in the enlightenment it gives and can be incalculable in its results.

It is the same lesson that should enable the ordinary man in the street to receive a piece of news, or rumour to be exact, with, as they say, a grain of salt. In social psychology, it is pointed out that suggestion is very powerful in making people in a crowd lose, at least temporarily, their reasoning powers. Le Bon, the eminent French psychologist, explained this by enumerating three main causes, namely, a feeling of power in membership of a crowd on account of which one does not care to act impulsively, whereas if a person were alone, he would feel compelled to act under restraint; contagion with other people which makes every sentiment and act contagious, and above all suggestibility which, being the same for all members of the crowd, gains in strength by reciprocity. Sentiment, he deplores, has never been vanquished in its eternal conflict with reason. This is so true, and it is mostly sentiment that often makes us

swallow wholesale what some persons say. But if presence in a crowd so places us under a sort of hypnotic influence that, perhaps through no fault of ours, we accept without question what others say or suggest, and behave more or less purely instinctively like the lower animals, then at least when we are alone and come back to our real selves, we should be able to employ our reasoning faculty which differentiates us from the lower animals, and make sure that what we have heard is subjected to a critical examination by ourselves, so that when we act upon it we know we do so on reasonable grounds. It seems to me that the intelligent development of nations is built on the foundations of rational acceptance of reforms and innovations, rather than on supine acquiescence in anything someone proposes, merely on account of sentiment.

Someone may say that even in some more developed countries what I am suggesting appears to be an ideal rather than a reality; but I would retort that only the best is good enough for Ghana, and for the rest of Africa for that matter. Besides, it is what ought to characterize Ghana that I am discussing, not what is already characteristic; but the " ought " as outlined in this lecture is, I think, possible on account of the nature of what is. This is in keeping with the methods of philosophy: it examines what ought to be, on the basis of what is. Moreover, we have the history of the successes and failures of the more advanced countries to guide us, so that in trying to evolve for ourselves what suits us best, or, to use a phrase that is now current and popular, if we are to develop the African personality, we must trace the path that, in our estimation, promises a desirable goal; and in this, I submit that philosophy can have a part to play.

I have mentioned the fact that a number of theories have been propounded in Ethics to suggest what is the " summum bonum " that human beings should aspire to attain in moral life. I believe every student of ethics is inclined to feel that although none of them is altogether true, there may be some truth in most of these theories. It seems to me some thinkers accept one theory or other according to their respective attitudes to life. For example, I have always felt that the idealist or self-realization theory is the best on account of my belief in the development of the rational and social self as the ideal worth pursuing in moral life; and although Plato is the father of this theory from the analogy he draws between the ideal man and the ideal state (which is the individual written in " larger letters ", as he puts it), I have had no reason to desert this school of thought on account of recent bombardments of the " Republic ". But Ethics does not teach people how to live virtuously; if it did, one would expect moral philosophers to live the most virtuous lives. As one philosopher observed, " happily there were some good men in the world before there were books of Ethics ". We are only able to learn what the moral life is by living it, and it is in the course of human experience that the nature and the content of this moral life are known and developed. As a matter of fact, in many respects there is no surer guide to morals than the golden rule, which Confucius was the first to formulate some five centuries before Christ; and, as T.H. Green points out in his contrast between the ancient Greek and modern conceptions of virtue, people can today apply the rule much more widely and with much fuller moral insight than was possile in the days of the great Chinese sage. The problem of Ethics may be said to be the effort to discover and define the ideal of life, to make clear what is the nature of the highest good, and then to indicate the general nature of the means of its attainment. The point I am

trying to make, then, is that although the subject does not and, of course, cannot make rules of conduct to be followed by individuals in particular situations, at least some light study of it is of cultural value, by reason of the fact that it not only enables the individual to get some understanding of the meaning and significance of life, but also encourages an attitude to life that is based on a principle of some sort.

Many, perhaps most of us, in Ghana today endeavour to conduct our lives in accordance with the teachings of one religion or other, and, as far as I am aware, the Christian and Islamic creeds have the largest numbers of adherents in this country. It cannot seriously be argued that there is anything in moral philosophy which conflicts with the religious tenets to which the Christian or Islamic Ghanaian is accustomed. In fact, there have been not a few clergymen among moral philosophers, famous among whom may be mentioned such names as Bishop Butler, Dean Rashdall and others. Kant's categorical imperative, for instance, is a principle which can be interpreted as, to some extent, complementary to the Christian " Love thy neighbour as thyself "; for it is only when you love all your neighbours as yourself that you will always do acts that can be universalized, acts that can be categorically binding upon every moral agent to do in similar circumstances. Indeed, the idea of God as the father of all, which logically follows from monotheism, and of universal brotherhood which is common to the two religions practised in this country (in spite of the doctrine of exclusive salvation of the faithful in Christianity and the tendency in Islam to limit philanthropy to members of that cult), can be given a philosophic basis from the theories of both the Idealists and the Utilitarians. The former maintain that it is the common reason of all mankind that makes possible the conception of an obligation which is based upon the recognition of a good common to them all. This common good is the realization of the rational and social self; and all human beings, because they are rational, are morally obliged to endeavour to attain it. This, they conclude, is the best means whereby the unity of mankind can be attained. As to the Utilitarians, it is true their critics make capital of the self-regard which appears to characterize whatever altruism they advocate; nevertheless, they are certain of the argument that pleasures and pains which, according to them, determine the standard of conduct, are felt by all men alike; and that therefore this very fact is sufficient to establish the common humanity of all peoples. There is no need to labour the point that the educated Ghanaian can safely practise his religion as well as acquire some knowledge of Ethics with a view to utilizing it for intelligent living. One has only to try it to know what can be gained.

It is not possible or necessary here to examine the importance of every branch of philosophy to man and to society, with particular reference to the new Republic of Ghana and the people that dwell in it. But this paper cannot be complete without a reference to the value of philosophy to the social life of the individual and the part which some knowledge of social philosopy can play in the conduct of life in Ghana society. Most people live these days, not only in Ghana, but everywhere in the world, as if human society and nearly all the institutions that characterize it, our relations with our fellow men, our daily lives, are all determined by the primary necessities of human existence. This is what is known in sociology as the economic or materialist view of history; and its tenet, as Bernard Bosanquet pointed out, is much like the saying that while statesmen are arguing, love and hunger are governing mankind. Bosanquet

made an admirable assessment of the merits and demerits of this view in his " Philosophical Theory of the State ". He admits man's continuity with the world around him, and adds, " undoubtedly man lives the life of his planet, his climate, and his locality, and is the utterance, so to speak, of the conditions under which his race and his nation have evolved "; nevertheless, " the world in which man lives *is* himself ", and physical conditions " cannot determine a type of human life except by passing into the world which a human being presents to himself ".[1] The ancient Greek conception of the intimate relation, between ' matter ' or conditions of life and ' form ' or the purpose of life, is what at least the ordinary educated man in the street should be able to discover by some acquaintance with political theory. He will then, first of all, be able to find out intelligently for himself what inherent defects there are, if any, in the society in which he lives, because he has an idea, based upon critical inquiry, of a criterion which society should approximate if the members thereof are to have reasonable scope and freedom to live as human beings should live. Secondly, he will be able to realize that it is not love and hunger alone that govern mankind; that it is not enough to get a good job, and be " carful ' and ' frigful ', because whatever values are attached to these are merely instrumental, since they only serve as means to certain ends; but that if, as theorists of democracy say, the state exists for the individual and not vice versa, then, in the words of Green, " the claim or right of the individual to have certain powers secured to him by society, and the counterclaim of society to exercise certain powers over the individual, alike rest on the fact that these powers are necessary to the fulfilment of man's vocation as a moral being ".[2] I think we can agree with Emerson that we do not eat merely for the good of living, and that even " the vegetable life does not content itself with casting from the flower or tree a single seed "; it has a purpose, and so casts many seeds, so that at least one may live to maturity and replace the parent.

In the world of today we are faced, as never before, with a thousand and one problems that confront us, not only as individuals, but as members of families, of communities, of nations and of the world; and we in Ghana, like any other country, have our own peculiar problems besides. Solutions to these problems are matters both of the mind and of the heart. As far as the mind is concerned, we in this country can make sure that we do not fall short of the enlightenment that knowledge brings, and the confidence this enlightenment gives in the attempt to solve some of our problems: and social philosophy can have an appreciable part to play in this regard.

This leads to the final point I have to make, which concerns values. What are our values as a people or as a nation? Have we any values as individuals? There can be no doubt that every adult Ghanaian has some values which become evident in the way he lives, goes about his business, and behaves in his relations with others. The question, however, is the sort of values people generally cherish—the quality of our values. Here again it is only in philosophy that there has been a consistent and systematic study. It is not possible to go into any detailed examination of values, but for the purpose of this lecture we can usefully confine ourselves to only an outline of what most philosophers agree to be the three intrinsic values, namely, truth, beauty and goodness. Every Ghanaian

[1] 4th Edition, p. 29.

[2] 'Principles of Political Obligation', Lecture A, p.21.

will agree, I am sure, that truth for its own sake is an ideal worth pursuing. The phrase ' for its own sake ' is most important, not only because it is what makes truth intrinsic and, for that matter, beauty and goodness as well, but because it is what makes these values superior to all other values. If a person speaks the truth, knowing full well that he has nothing material to gain by doing so, and even in spite of inconvenient consequences that he knows he may experience, he does so because he appreciates truth as a value in itself. In the same way the pursuit of knowledge, not with a view to personal gain of any sort, but simply in order to find out, for example, whether there is any ground for believing that a chief who dies may need the services of attendants as he did while he was alive, is an effort to seek truth for its own sake. Of course, sometimes what is of intrinsic value may also be of instrumental value, that is, may lead to something else of value, such as the discovery that there is no ground for the belief I have mentioned which might lead, with a spread of the truth, to abolition of the practice, by people around some traditional stools, of trying to get hold of strangers and kill them secretly on the death of a chief.

The appreciation of beauty for its own sake is a virtue which, apart from capability of enjoying the beauties of nature and works of art, may make a person view with horror any behaviour that is nauseating. The person who is not only able to see beauty in whatever appears to the good sense, physical or moral, but also has the habitual urge to create beauty in himself and in his surroundings, and to encourage in others whatever generates harmony, has without doubt a sense of values which enables him, like Keats, to know that a thing of beauty is a joy for ever. We have in Akan the saying, ' nyimpa ye few sen sika ' (literally, a human being is more beautiful than wealth) which means the companionship or the good will of a fellow man is more to be desired than material wealth; it also means the good man is more precious than mere wealth. This idea of making beauty the criterion in a comparison between external possessions and what has abiding satisfaction to man as such is an indication of the broad meaning of beauty and the value that attaches to it in our society.

As to goodness, it is so well known to be of value, both instrumental and intrinsic, that I need not dilate upon it. We in Ghana have our own ethical standards which are acknowledged as such by what may be described as the social conscience of the community, and to which people try to conform in their daily lives.

As I have already said, people are apt to attach so much value to material gains as if these are all that matter in life. It is only a well balanced appreciation of values which assigns the good things of the world to their proper places in the life of the individual, with an eye to the meaning and purpose of human existence, that is called for by the philosophic outlook.

Philosophy, I must make it quite clear, does not make people righteous; I have already remarked that if it did, philosophers would be the best people living. It is more a set of disciplines of the mind than of the heart. It provides considerable intellectual exercise and speculation, and does not give lessons on moral behaviour. But the training it gives to the rational faculty is such that its study can and does help to make the personality more complete. Its disciplines provide contemplation of truths about the world, about society, about the individual human being.

No wonder, then, that in the search for truth, it is animated by the spirit of impartiality, which spirit tends to invade other regions of human life. " In the world of action it reveals itself as justice, and in emotion as that form of love which can be given not only to those from whom we receive benefits, but to all who share a common humanity. " This, in my opinion, is the role which philosophy can have in the new Republic of Ghana.

I do not at all recommend that every Ghanaian who can read to understand should study philosophy in all its details and intricacies. Far from it. I have only been trying to indicate the extent to which some study of its disciplines by the average educated Ghanaian can help to raise standards in our country. As Bertrand Russell points out, " not only in philosophy, but in all branches of academic study, there is a distinction between what has cultural value and what is only of professional interest" ; and I cannot end this lecture more suitably than quote the closing paragraph of a chapter entitled 'Philosophy for Laymen' in the book 'Unpopular Essays' by this famous British philosopher:

> " It is not to be supposed that young men and women who are busy acquiring valuable specialized knowledge can spare a great deal of time for the study of philosophy, but even in the time that can easily be spared without injury to the learning of technical skills philosophy can give certain things that will greatly increase the student's value as a human being and as a citizen. It can give a habit of exact and careful thought, not only in mathematics and science, but in questions of large practical import. It can give an impersonal breadth and scope to the conception of the ends of life. It can give to the individual a just measure of himself in relation to society, of man in the present, to man in the past and in the future, and of the whole history of man in relation to the astronomical cosmos. By enlarging the objects of his thoughts it supplies an antidote to the anxieties and anguish of the present, and makes possible the nearest approach to serenity that is available to a sensitive mind in our tortured and uncertain world. "

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THE PLACE OF LAW IN THE REPUBLIC OF GHANA

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ONE CANNOT hope in the course of a single lecture to do justice to the range and subtlety of thought which legal luminaries have given to the development of law in a changing society. With remarkable articulateness which is the peculiar gift of the profession, writers on the origin and method of the development of law have supported one theory or the other setting forth the historical process of the growth and development of law. The very wealth of the ideas they have expressed makes it necessary to refer briefly to the guiding principles which have been enunciated, by Savigny and Bentham, the two eminent leaders of opposing Philosophies.

Savigny who is an opponent of the rationalising and law making tendencies, contended that law is " found " not made. Only when popular custom in part articulated by lawyers, had fully evolved, could and should the legislature take action.

Bentham on the other hand who was a fervent believer in the efficacy of rationally constructed reforming laws, devoted a great part of his life to the drafting of codes for a large number of countries. The influence of Bentham's philosophy is largely responsible for turning Parliaments and similar institutions of States into active legislative instruments, effecting social reforms partly in response to, and partly in stimulation of, felt social needs. While it may be true that until the development of parliamentary institutions, laws of many countries did not lead, but essentially followed clearly formulated social sentiment, it cannot be denied that Savigny's theory is today a matter of history too much out of tune with the basic conditions of modern society. There is, however, the more subtle and realistic theory of the Austrian Jurist Eugen Erlich proposed a century later which is similar to Savigny's approach, because of the emphasis on the ' living law of the people ' based on social behaviour rather than the compulsive norm of the State. According to Erlich, norms observed by the people, whether in matters of religious habits, family life, or commercial relations are law even if they are never recognised or formulated by the norm of the State. This theory also has lost its validity and meaning in the increasingly industrialised and articulate society of our time. Today the legislature is everywhere heavily at work flanked by a multiplicity of administrative agencies on the one side and a variety of judicial institutions on the other side. It actively moulds and regulates the scope of business enterprise as well as property relations of families. It has been rightly stated, that " a highly urbanised and mechanised society in which great numbers of peoples live close together and are ever more dependent upon each other's actions and the supply of necessities outside their own sphere of control, has led to an increasingly active and creative role of the conscious law-making instrumentalities of the State.

In democratic state the interplay between the social opinion and the law moulding activities of the state is more obvious and articulate. Public opinion on vital social issues constantly expresses itself through the elected representatives in the Legislative Assemblies, public discussion in the press, public lectures and a multitude of other channels. It is reasonable to assume that prior to the British Administration of this country

the large body of customary laws recognised by the indigenous inhabitants of the various native states which comprised the Gold Coast, were recognised as laws in response to clearly formulated social sentiment until the Supreme Court Ordinance was passed in 1876 whereby the Supreme Court of the Gold Coast was constituted and provision was made for laws which shall be in force within the jurisdiction of the Court. A brief summary of the relevant sections of the Supreme Court Ordinance which vitally influenced the law of this country will help to elucidate the questions which I propose to discuss this evening.

The Supreme Court was made a Superior Court of record and vested with all the jurisdiction of the English High Court of Justice, and all and singular the powers and authorities of the Lord High Chancellor of England. It was provided, that " The Common Law, the doctrines of equity, and the statutes of general application which were in force in England at the date when the Colony obtained a local legislature, that is to say, on 24th of July, 1874, shall be in force within the jurisdiction of the Court ". The Court was to observe and enforce native law or custom which is not repugnant to natural justice, equity and good conscience nor incompatible either directly or by necessary implication with any ordinance for the time being in force.

The theory of law in the colonial possessions worked out in the 16th and early 17th centuries by the English Judges was that the Englishman took his own law with him wherever he went to settle. This theory worked comparatively well when applied to the American Colonies. The inhabitants, the American Indians were largely driven out and though a measure of trading might have taken place with them there was no problem of working out an integrated state which would need a body of laws which enabled there to be ordered daily transactions between the two peoples.

This policy however became impossible when the territory taken over had been, as in the case of Ceylon, South Africa, parts of Canada and some of the Islands of West Indies, previously settled by some other European powers. There was thus already a system of law which was being applied. Hence it was necessary to make a distinction between settled colonies and conquered colonies. This distinction, however, on examination, was very unreal. The real difference was always between conquered territory, which had a previous system of European law, and a conquered territory which did not.

The Gold Coast which in 1874 comprised only Southern Ghana, was neither settled nor conquered territory. Closely interwoven with the history of the Courts and the law administered, are the various constitutional changes through which the colony has passed. Although the English have had a footing on the Gold Coast as traders since the 17th century, and had built trading forts along the coast between the 17th and 18th centuries on plots of land granted to them by the local chiefs, the traders lived inside or just under their forts built originally as much for holding slaves as for protection. They considered themselves and were regarded by the natives as mere sojourners. The forts themselves were recognised as being on land belonging to the natives, and before a fort could be built a " book " had to be given and the possessor of the " book " was entitled to an annual grant.

The forts had been from 1750 in the hands of " The Company of Merchants Trading in Africa ". They were governed by a body of directors of the Company, by whom a governor and other officers were appointed.

An annual grant for the upkeep of the forts was made by Parliament, averaging from 1750 to 1807—the year when British slave trade was abolished—£G13,500. There were no judicial officers in the forts. Cases between Europeans were decided by the Governor upon his sole authority as Governor. Cases between Europeans and natives in the town under the fort guns were similarly dealt with, but they were rare as little credit was given. In the immediate vicinity of the forts the Governor would exercise his influence in restraint of any great cruelty such as funeral sacrifices or putting a person to death on account of witchcraft. Inland there was no jurisdiction.

In 1821 an act of Parliament was passed (1 and 2 Geo. iv c.28) whereby the corporation of the Merchants trading to Africa was abolished; all forts, castles, buildings, possessions, estates and rights of the corporation were transferred to the Crown, and His Majesty was authorised to annex the forts and possessions to the colony of Sierra Leone when they should become subject to Sierra Leone Laws. This authority was exercised by Letters Patent dated 17th October, 1821, and on 29th March at Cape Coast Castle, Sir Charles McCarthy, Governor of Sierra Leone proclaimed the change of government.

By virtue of his commission, the Governor Sir Charles McCarthy appointed Magistrates from amongst the local Merchants and Officers and established petty debt courts. In criminal cases arising round about the forts, natives were brought by the fort police before the Magistrates. In the meantime the political administration of the Governor resulted in the first war between the British Government and Ashanti. On the 21st January, 1824 Sir Charles McCarthy who was with his troops was defeated and slain at Essamankao. Captain Purdon, the commandant on the Coast organised the tribes for resistance, supplied them with arms and amunition and supported them with the forces of the Crown with the result that he inflicted a signal defeat on Ashantis at Dodowa on the 7th August, 1826.

The disaster of 1824 though avenged in 1826 caused the British Government to think again and towards the end of 1828 the forts were handed over to the Merchants, on certain terms among which was " that British Law should continue in those dependencies ".

In 1830 Mr. George Maclean was at the unanimous request of the local Merchants, appointed President of the Council of Government; and in November 1836 he forwarded a long memorandum to the Committee in London with respect to the regulations governing the forts and concluded: " I have thus, I trust, shown the necessity of providing for the due administration of justice, either by authorising the existing Magistrates to act judicially in all cases, or by the establishment of a separate and competent Court ".

In 1843 a select Committee was appointed to inquire into the state of British possession in West Africa, and more especially with " reference to their present relations with the neighbouring tribes ". The Committee whilst fully admitting the merits of the administration of Captain Maclean —he was given the local rank of Captain in 1838—reported that " the judicial authority at present existing in the forts is not altogether in a satisfactory condition, it resides in the Governor and the council who act as Magistrates, and whose instructions limit them to the administration of British Law, and that, as far as the natives are concerned, strictly and exclusively within the forts themselves; but, practically, and necessarily,

and usefully these directions having been disregarded, a kind of irregular jurisdiction has grown up, extending itself far beyond the limits of the forts by the voluntary submission of the natives themselves, whether chiefs or traders, to British equity; and its decisions owing to the moral influence, partly of our acknowledged power, and partly of the respect which has been inspired by the fairness with which it has been exercised by Captain Maclean and the Magistrates at the forts, have generally we might say, uniformly been carried into effect without imposition of force ".

As a result of this report, the British Settlement Act, 1843 (6 and 7 Vict. *c.*13) was passed whereby Her Majesty was empowered to legislate by order in Council for Her Settlements on the West Coast of Africa, and also to delegate Her authority by commission under Her signet and sign manual to resident officers not being less than three. This Act was repealed by the British Settlements Act, 1887.

In the same year the first Foreign Jurisdiction Act (6 and 7 Vict. *c.*94) was passed declaring that Her Majesty may hold, exercise, and enjoy any power or jurisdiction which she may have or hereafter have within any country out of Her dominions in the same way as if she had acquired such power and jurisdiction by cession or conquest of territory.

Meanwhile on the 6th March, 1844 some Fanti Chiefs, 8 to be exact were persuaded to enter into an agreement with Lieutenant-Governor Hill. Acknowledging that power and jurisdiction had been exercised for and on behalf of Her Majesty within divers countries and places adjacent to Her Majesty's forts and Settlements on the Gold Coast, and declared that " Murders, robberies, and other crimes and offences will be tried and inquired of before the Queen's judicial officers and the Chiefs of the district, moulding the customs of the country to the general principles of the British Law ".

This is the document known as " the Bond of 1844 ". It was obviously made to satisfy the scruples of the British Government. The Chiefs who signed the document only represented a comparatively small proportion of the tribes in the territory which was known as Gold Coast over whom the Governor and his officers purported to exercise jurisdiction. However, it was treated as a basis on which to found jurisdiction, and on 3rd September, 1844, an order in Council was passed reciting the British Settlements Act, 1843 and the Foreign Jurisdiction Act, 1843, and ordering that " All Judges, Magistrates, Assessors and other officers duly appointed to exercise any power possessed by Her Majesty shall in the exercise thereof observe until further order, such of the local customs as may be compatible with the law of England and in default of such customs, shall proceed in all things as nearly as may be according to the said law of England ".

Up to 1850 the forts had been indepedencies of Sierra Leone. But except when the Secretary of State directed the Governor of Sierra Leone to intervene for the sake of legality, there was practically no communication between the two places. It was accordingly decided that the connection should cease, and by charter under Letters Patent dated 24th January, 1850, the Gold Coast was severed from Sierra Leone and was constituted a separate colony. By the same Instrument a Legislative Council was created with power to make laws, right being reserved to Her Majesty to legislate by order in Council; power was given to appoint judges.

In 1853 an ordinance was passed for the establishment of a Supreme Court of civil and criminal jurisdiction " within Her Majesty's Forts and Settlements " in the Gold Coast. To this Court was given the jurisdiction of Queen's Bench Common Pleas and Exchequer Courts at Westminster; the Courts could only sit within the Forts. Mr. Fitzpatrick who was then the Judicial Assessor or Assistant to the Native Sovereigns and Chiefs of the countries adjacent to the forts was appointed Chief Justice, at a salary of £300 a year in addition to his salary as Judicial Assessor. By an oversight no provison was made for any person except Mr. Fitzpatrick being appointed Chief Justice, so that on his resignation the following year another ordinance had to be passed making general provision for that office.

From this date there were two distinct jurisdictions. As Judicial Assessor appointed by the Crown, Mr. Fitzpatrick dealt with cases outside the forts; as Chief Justice appointed under ordinance he dealt with cases within the forts. It is recorded that at first the two jurisdictions were kept distinct; in one court the Chief Justice sat alone, in the other the judicial Assessor sat with Native Chiefs, or he sat alone on appeals from Native Courts with magistrates acting as his assistants. The Chief Justice administered English Law, the Judicial Assessor was less hampered. It would seem that the main difference was in the nature of the evidence received, the Chief Justice being bound by the rules of evidence whilst the Assessor was bound by no rules. Gradually the two Courts drifted into one, and in 1865 Mr. Hackett, Chief Justice and Judicial Assessor said that he no longer sat in different courts, that Natives have never sat with him, that it is impossible for any English Judge sitting with a Native Chief to administer justice.

In 1865 another Select Committee was appointed to consider the state of the British establishments on the Western Coast of Africa. The Committee reported inter alia, that " the proctectorate of tribes about our forts on the Gold Coast assumes an indefinite and unintelligible responsibility on our part, uncompensated by any adequate advantage to the tribes. It is even the opinion of the Colonial Secretary of that Government that it has enervated and disunited the protected chiefs and that, so far from training the chiefs to a better conduct of their affairs, it only leads them to lean on the English. The Committee recommended that the four West African settlements should be concentrated under a Supreme Government at Sierra Leone. In accordance with the recommendations of that Committee a Commission dated 19th February, 1866 under the Great Seal, was passed revoking the Gold Coast Charter of 1850 and placing the Gold Coast once more under Sierra Leone.

Furthermore, the Supreme Court established in 1853 was by the Sierra Leone Ordinance No. 7 of 1866 abolished. Meanwhile the Dutch, the great rivals of the British in the Gold Coast transferred their forts and rights to the British Government in 1872; and after the Ashanti War of 1873–4 a new Charter dated 24th July, 1874 was granted constituting the Gold Coast and Lagos into a new Colony to be styled the Gold Coast Colony. An Order in Council dated 6th August, 1874 was made under the Foreign Jurisdiction Act conferring on the Legislative Council constituted by the Charter the power to make ordinances for the protected territories to the extent of Her Majesty's jurisdiction on such territories. This was followed by the Supreme Court Ordinance passed in

1876, by which the Common Law, the doctrines of equity and the statutes of general application which were in force in England in 1874 were declared to be in force in the Gold Coast.

Assuming that the British traders were regarded as settlers, probably there were in 1874 less than 500 of them in Gold Coast, yet by this ordinance the country was treated as a settled colony and the existing British law of that date was introduced, provided it was considered to be of general application.

Essentially, law expresses the will of a community. If, therefore, the objects and direction of the community change the law will change also. Nevertheless, once a pattern of law has been imposed by the circumstances of the time there is a certain inertia which prevents it being changed. For example, the feudal system in England disappeared for all practical purposes after the reign of Charles I. Nevertheless, feudal land tenures and methods of conveyancing based on feudal ideas, continued in the United Kingdom until at least 1925. Some relics of them still remain.

A time, however, comes when law, whether it be the constitution, the criminal law, the law of marriage or commercial law, becomes so obsolete that it has to be changed.

The extent to which the law is undergoing reform is a mark of the speed in which the society which uses that law is changing. When one looks, therefore, at the changes which are required in Ghana in the law, they are not merely changes which are necessary in the English legal system which has been inherited, but they are also changes which are necessary to provide for an integrated society.

Let us consider one other factor which has affected legal thinking in former colonial territories. Lord Lugard who first worked out his indirect rule principles in Northern Nigeria at the beginning of the century, believed in effect in two civilisations living side by side but not touching each other. Application of this theory to other African colonies was largely responsible for the idea which was until recently reflected in Ghanaian law that there were not only two systems of law in Africa, an African law and a British law, but that, which of these laws applied depended upon the court before which the offender was brought or to which the litigant could resort.

Such a conception was fatal to legal progress, becuase it failed to take into account the fact that British law could only be successful if it were adapted to African conditions, and that African law could only be progressive if it took into account the legal thinking of other parts of the world.

The law should aim at safeguarding the framework of society as it exists by general consent at any particular moment. The mere imposition of English law can only do this by accident. It is only by chance if a particular English conception fits either with the practice in the country in regard to some particular matter or is in agreement with the moral views of the people.

The problem is how to weld African practice and thought into a modern system of law.

Ghana has in the last decade passed through all the stages of evolution from a colonial dependency to a sovereign Republic. Growth and development will of course continue, but it is reasonable to suppose that the constitutional framework of the country is settled for some time to come. We have thus reached a plateau on which the rate of change will be more deliberate, and on which we can build a stable system of law. The foundations of this were laid this year with the passage into law of the Republican Constitution and a number of other constitutional Statutes. We have thus gone some way towards working out our approach to law in this changing society. Law is both an instrument for state advancement and a means for securing private justice.

In the public field it is of the first importance to the success of the government's policies that the law should provide for the efficient organisation and functioning of the Civil Service and other public services, armed forces, local authorities, State Corporations and other instruments of administration.

Another aspect of legal development which should engage the attention of the government, is the position of customary law. The existence of customary law is a valuable link with the past, and should so far as possible be preserved. The fields in which it mainly operates, namely, those of Chieftaincy and family law, land succession, and marriage, are among those which intimately concern the vast majority of our people. It would be quite wrong therefore to attempt to pluck up customary law by the roots or overlay it with a mass of legislation. Nevertheless, it will be recognised that the very nature of customary law renders it unresponsive to rapid social economic changes. It must be our concern therefore to find means of encouraging the natural, if speeded-up, development of customary law and if possible to iron out the less important differences which still mark the various systems of customary law in Ghana. There should be more research and documentation to be followed by legislative modifications, notably in the field of land transactions with the view of reconciling the need for certainty in land titles with the need for preserving family property.

Sir Arku Korsah, M.A., D.C.L. (Dunelm); LL.B. HONS. (London); *Chief Justice of Ghana.*

Sir Arku was educated at the Methodist High School and Fourah Bay College, Freetown, Sierra Leone, and at the Universities of London and Durham; he was called to the bar in 1919. He was at one time a member of the Gold Coast (now Ghana) Legislative Council. He has served on several Government Commissions and Committees, including the Commission on Higher Education for West Africa, 1943–45. He was knighted in 1955, and awarded the K.B.E. in 1960. For several years he was the Chairman of the Council of the University College, now University of Ghana.

EDUCATION FOR A PLACE IN THE WORLD

By SIR SYDNEY CAINE, B.SC. (ECON).

MR. CHAIRMAN, PRINCIPAL, members of the Academy, ladies and gentlemen:—

I begin by saying how honoured I feel to be invited as your guest to speak at the first anniversary meeting of your Academy of Learning. I am a stranger to Ghana, though I have long had a good deal of the kind of knowledge of it one gets at a distance. I have now had a few glimpses of the country in all too short a visit and am impressed, as anybody must be, by the vigour of development and the pace of change, in Tema, in the great Volta river scheme and in countless less spectacular ways. One has only to talk a little with people whose memories stretch back even a decade, still more to those who can go back a generation or more, to realise how great is the pace of change. Underlying all this growth is the growth of knowledge. Your Academy symbolises the belief in the importance of knowledge at the highest level and will, I am sure, itself show the same vigorous growth as the country as a whole and at the same time stimulate further general growth.

I speak as the last of the speakers in this week's series and have had the advantage, and the privilege, of listening to those before me who have covered most of the special fields into which the Academy is divided. Dr. Torto on Wednesday gave us an admirable summary of the way in which the physical scientist may help in development in Ghana in the near future. On the same evening Dr. Dodu spoke of the role of medicine and especially its interaction with other developments and other studies, exemplifying by his own scintillating eloquence his main thesis that a doctor must also be a man of general education. Last night Dr. Ackah took us further into the profundities of philosophy and, resisting the temptations of some of the questioners to produce simple answers to complex questions, showed us the importance of disciplined thought about the very basis of our knowledge and the values by which we govern our actions. Lastly you, Mr. Chairman, set clearly before us the history and the character of the law within which the citizens of Ghana live and work, its defects as well as its strengths and the vast scope for study and reform of the law.

I come last in this feast of reason and I am going to be so bold as to try to complete the picture which has been set before you in parts and to comment on what seem to me to be certain important common features of the picture.

The title I chose, education for a place in the world, does, I hope, come near to the centre of interest of the Academy. Ghana is in the world today in a sense in which she has not been before. In the days of colonial status Ghana looked at the world mainly through British eyes, and dealt with the outer world through British control. Today, she looks at all the world through her own eyes, can draw directly as she herself pleases on the knowledge and skill of all parts of the world and makes her influence felt directly in the counsels of the world.

Now when I speak of the world I mean the whole of our environment, the physical world of the physicists and chemists, the living world of the biologists and the social world of the economists and politicians. To have

a place in that world, or in those several worlds, at once to understand and to contribute to the opulence and magnificence of the varied forms of existence, we need much knowledge. The previous lecturers this week may have deceived you with their lucidity and comforted you with the thought that after all the world is simple if you know enough. I want to bring you back with a jerk and to emphasize that the world is possibly confusing and gets more confusing the more you know about it.

Whenever I have to make a speech my wife says " Do try and make it simple this time ". Like all good husbands I listen to my wife and I do try. But I don't always succeed, and as soon as I started to think about this address I knew I could not succeed this time. I was reminded of what I say at the start of every new session at the London Schoo! of Economics to the new students, when I stress the complexities of the subjects they are going to study, the varieties of the ways we use to teach them and in addition, for many, the strangeness of life in London and in our own buildings. I tell them therefore that they are going for quite a time to feel very confused. That is where I start today; living in the modern world is apt to make one very confused.

I do go on, in talking to our students, to hold out some hope of light and order emerging in time out of the confusion; and perhaps I can hope here also to suggest some ways of throwing light on the world's confusions.

If I may risk exposing my scientific ignorance, let me say a little about the confusions that strike me in natural science. When I was being taught science at school nearly fifty years ago the physical world looked very simple compared with what it does today. True, I was taught that there were a large number of stars in the galaxy of which the sun and its planets form part, but there was only one galaxy; now there are thousands or millions of them. I was told of a variety of elements, but each of them was uniform in itself; now there are things called isotopes which behave in most ways as if they were the same element but are really—and on occasion very disturbingly—different. Again in my schooldays the atoms of elements were known to be composed of other kinds of substance but there were only two basic particles, electrons and protons; now the physicists seem to have identified a dozen or more kinds of particles, and I am sure have not finished with their complicating and confusing discoveries.

So it is with the social world, the world of relationships between men and women. Consider only the number of possible human contacts. There are upwards of three thousand million people on this planet; by getting into an aeroplane you could make personal contact with any one of the great majority of them in a matter of days. Sitting in my office in London I can without stirring from my chair put a telephone call through to any of hundreds of millions of people. Of course life is not long enough actually to see or speak to more than a tiny fraction of these millions; but what we do may vitally affect their lives and what they do may affect ours.

The most obvious, and in a very literal sense the most vital, way in which we may be affected by what goes on thousands of miles away is in matters of war and threats of war and preparations for war. When the Russians let off a nuclear bomb in Siberia or the French let off one in the Sahara we are all worried because first it reminds us that we live in constant danger of another and far more destructive war, and secondly

because we are afraid—I suspect exaggeratedly afraid—about the fall out effects of nuclear explosions. But take also what happens when there is violent disturbance or breakdown of government in any part of the world, as this year in the Congo.

I am not going to stick my neck out by expressing any views about what ought to be done in the Congo, but I think anyone interested in the situation there will agree that it deserves my word " confusing ", with all its differences between rival political leaders, mutually hostile tribes, clashing economic interests and the varied political interests of other countries. And I think that it will also be agreed that it is a situation in which Ghana, in its new relationship to the world, could not fail to be deeply interested.

Politically, socially and economically, in fact, the world is a unity. But it is at the same time a vast complexity. It is, if I may revert to chemical analogies, like one of these complicated molecules built up of dozens or hundreds of atoms, the construction of which cannot be described on flat two-dimensional models. The only difference is that the model of the world of human society would have to contain millions of atoms and probably more than three dimensions. But also, like the atoms in a molecule and the electrons, etc., in the atom, the diverse social elements are normally kept in order by a certain pattern of structure and behaviour. Only occasionally, like the electrons and other particles, do they break loose and cause devastating explosions.

All this may be summed up in the view that knowledge is indivisible, that a fully civilised and developing community needs the catholic and all-embracing view of knowledge and learning for which I believe your Academy stands. Within that comprehensive view of learning I hope that I may be forgiven for emphasizing the kind of studies, the studies of social relationships, with which I am, as Director of the London School of Economics, especially concerned.

As I listened to the previous lectures it seemed to me that they all brought up examples of the need for this kind of study. Dr. Torto mentioned the many ways in which the knowledge of the chemist can lead to the creation of new industries but he recognised, and the questions he answered brought out even more plainly, that at a certain point one has to look at costs and markets and labour supply, that is the kind of thing the economist studies. Dr. Dodu was even more explicit about the interaction between individual health and social organisation. Dr. Ackah came much more directly to a discussion of some of the theoretical problems of political organisation, although I think he would not disagree that he was concerned with basic principles and objectives rather than with particular techniques. And, lastly, you, Mr. Chairman, emphasised very clearly how essential it was for the structure of law in a community to be adjusted to the social and economic organisation of that community.

Thoughts of this kind lead me on to my first main point, that it is just as important for us to know what welds the elements of our social and political world together as it is for us to know what holds the molecules together. It is just as important for us to study the social as to study the natural sciences.

There has lately been much talk in Britain about bridging the gap between the scientific and the non-scientific worlds. Much of it has seemed to me to be curiously old-fashioned. It assumes on the one side

the technical scientists with their fantastic command of potential resources and on the other the students of arts and philosophy with a vision of the ends for which that scientific power might be used, and it suggests that all that is needed is to teach each group something about the other. I believe rather that the problem of reconciliation is one of social organisation, of creating every day relationships in the factory and the village and the council chambers which will enable mankind to use its ever-growing scientific power to good ends, not bad. To bridge the gulf between the natural sciences and the arts we must study how to organise ourselves as human beings, that is we must study the social sciences.

I have already spoken about political relationships between different parts of the world. Quite as important, and much more significant in our everyday lives, are economic relationships. I need not dwell very long with an audience in Ghana on the importance of international trade. We all know that Ghana's economic situation would be very different if men had not come from overseas and developed gold and other mining, still more if the inhabitants of Ghana themselves had not discovered only two generations ago how to grow cocoa and how to sell it for export all over the world. If our memories go back two or three decades we know too what may happen if the complex web of international trade is overstrained or broken. Some of you may remember the cocoa hold-up of the late ' thirties '; and I myself shared responsibility in London in the early years of the war for the arrangements made to take over the cocoa crop when the ordinary marketing channels were broken by the war. They were illustrations of the way the lives of people in any part of the world may be disrupted by human action elsewhere quite outside their control.

You are much interested today in another aspect of international economics, the flow of capital from one country to another. There are at least two meanings to the flow of capital. There is the obtaining from other countries of actual capital equipment, of machines and electric dynamos and railway engines and so on. And there is the obtaining from other countries of the means to pay for that equipment, either by gifts or by loans of money. Ghana, I make no doubt, is interested in both senses of the flow of capital. You need for future development all kinds of so-called capital goods which at present you are not equipped to make in the country; and you need to build roads and ports and schools and factories and innumerable other bits of permanent equipment. In addition you need help in paying for these things—not so much as some countries because Ghana is rich enough to provide some of her own capital, but still you need to get capital from outside as well.

All these things depend on the mechanisms of international trade, of international investment and of international technical aid and these mechanisms are not as simple as they look. There is a great deal more than meets the eye in the problems of exchange of goods and the forces which determined prices in an unregulated market, and economists have written many large books about them. But over and above the pure theory of international trade there is a large and I imagine still growing complex of international organisations which in one way or another concern themselves with trade. There is what is familiarly known as GATT, the secretariat of the General Agreement on Trade and Tariffs, by which a large number of countries have agreed to submit to some degree of international control over what they do with their own tariffs and other devices for

regulating and directing trade. These tariffs, quotas and so on are themselves of course a vast field of study. Then there are the various international agencies which concern themselves in one way or another with trade, finance and communications, the International Monetary Fund, the World Bank, the Food and Agriculture Organisation, the Economic and Social Council of the United Nations, the special Economic Commissions of the United Nations for Europe, for Asia and the Far East and for Africa—I could make the list a lot longer but I will spare you.

All these are concerned with what might be called ordinary trade and finance. There are other organisations particularly concerned with the business of international capital investment and international aid. There are the private agencies, banks, finance houses, etc., concerned with commercial investment, but there are also, in addition to the World Bank, a variety of international and national agencies concerned with providing capital on non-commercial terms. The United Nations has its Technical Assistance Board and its Special Fund; the U.S.A. have their International Corporation Agency; the U.K. has its Colonial Development and Welfare funds for its own colonial territories and is now developing other channels for helping independent members of the Commonwealth; and other countries, e.g. Germany, to say nothing of the Soviet countries, are moving into this field. The complexity of all these arrangements and the variety of problems arising in this business of providing international aid for development is such that a group in London (of which I am a minor member) have founded an Overseas Development Institute simply to act as a centre of information and discussion on these matters.

I mention all this to emphasize the great complications in the economic as well as the political structures which exist in the world. If you are to get the best out of them you need to know how they work. It is the task of the social scientists, of the economists and the political scientists and the sociologists, to study not only what the existing structures are and how they work but why they work and how they might be made to work better. They are all concerned with one aspect or another of the innumerable ways in which men and women live together and work together, organise their families and their businesses, settle their differences by agreement, by submitting to a law or by fighting. In the London School of Economics and Political Science we study every aspect of man in society, sociology and anthropology as well as economics and government, the law that governs societies, the history that has created the institutions and traditions we inherit, the geography that has moulded and framed them and the psychology and philosophy which make up their mental basis.

There are two things especially about the London School of Economics and its origins which are specially relevant to what I am trying to say today. The first is that it began as an institution of purely part-time teaching with no Professors and a dozen or so very part-time lecturers. It has of course long since numbered its full-time students by the thousands and its staff has grown with its subjects of study. Today our full-time Professors in economics alone run into double figures and in all we number well over two hundred teachers and researchers.

I am sure that Sidney Webb when he founded the School had no expectation of the vast elaboration of study and teaching which has since taken place; and that again is an illustration of both the growing complexity of social relationships and social problems and also of our

increasing realisation of these complexities. We in the School of Economics are constantly needing to create new departments of study. Some are particularly relevant to some of the things I have been saying. We run, for instance, a special course on industrial financing for mature students from ministries of finance, central banks, and so on in overseas countries; and we have a department entirely devoted to the subject of international relations.

The second point I want specially to mention in relation to the School itself and to the whole field of study of social, economic and political matters, is the view of our founder, Sidney Webb, about the significance of research. He was devoted to the idea of creating a better organised world, but he did not make the assumption that there was any single and simple principle, the application of which could produce a better world. He believed above everything that the way of social and economic reform lay through careful and systematic study of existing institutions. In a letter written a few years after the School's founding to Mrs. Bernard Shaw Webb said:—

> ". . . only in this path of scientific study lies any hope of remedying social evils, or relieving misery. I am furious when I read of bequests to the Poor Box, or the Lifeboat Society, or the Hospitals—it is worth more to discover one tiny improvement that will *permanently* change conditions ever so little for the better than to assuage momentarily the woes of thousands."

Both Sidney Webb and his equally famous wife Beatrice believed in the study of specific social organisations and institutions. Like Bentham in the field of law and their friend and colleague Graham Wallas they believed in what Wallas called social inventions, the conscious creation of new social, economic or political devices. When I was listening to you, Mr. Chairman, I thought that there was a great fundamental affinity between what you were saying about the need to invent means of adjusting the law of Ghana to its social structure and the thinking of the Webbs.

Sidney Webb believed also that research must be honest and unprejudiced, that the researcher must not decide the solution in advance and look for facts to support it but must follow through to the conclusion indicated by the ascertained facts even if it was unpalatable. He was very caustically criticised by his great friend George Bernard Shaw for this belief in objective research, but he took no notice and insisted on the School of Economics being free for unbiased study. I hope that, though he might be a little surprised, he would accept as logically justified the fact that in many fields of study the scholars of the School have rejected the simple collectivist solutions which once attracted Webb himself.

In all fields of study, in fact, it is important to accept the need of rigorous and unprejudiced research. This indeed is the second main point I want to make. Dr. Ackah in his lecture mentioned that great modern philosopher Karl Popper, whom I am proud to count among the professors at the London School of Economics. Popper has developed a theory about so-called scientific law which I may express colloquially as saying that a scientific law is a hypothesis which has not yet been proved false. The importance of that definition is that we must never take anything completely for granted. We must always be prepared to find, as Einstein found about Newton's law of gravity, that accepted doctrine may need to be modified in the light of new facts.

I suggest that this is especially important for a country like Ghana. Clearly you cannot here repeat all the fundamental research, whether in nuclear physics or classical literature or macro-economics and abstruse statistical theory which is going on elsewhere in the world, but you must be willing and able to check the results obtained elsewhere against your own experience. It would be the greatest of mistakes to say that you will leave real research to other people and concentrate on applying its results. Emerson said somewhere that " the larger the island of knowledge the longer the shore-line of wonder ". We all live in our island of knowledge; it is by wonder or questioning at the margins of that island that we make it longer. And unless we push our thoughts to the margin we shall not fully occupy even our restricted island. You must therefore encourage your scientists, your economists and your scholars of all kinds to research in their appropriate fields so that you may be sure that they are themselves still fully cognisant of how far the limits of knowledge have been stretched, as well as contributing, as your national pride will wish that they should contribute to the world's progress in knowledge.

I have been led on to talk about research as a general topic, a thing which concerns the natural scientist, the classicist, the philosopher and the social scientist alike. I want now to return for a few minutes to some other practical aspects of the purely social studies. In Ghana today, you are in a position where you hope to use your independent status in the world both to improve material conditions in your own country as rapidly as possible and to make a real contribution to the world at large. In connection with material development within the country you need to look both inside and outside.

I know a good many people in Britain, elsewhere in Europe, in the United Nations and in America, who are deeply interested in the development of the tropical countries, especially in Africa. Their interest is I believe genuine and altruistic but I often feel that they fall into the error of thinking that the lead must always come, as it did come in the historical period which is just behind us, from the peoples of Europe and North America, that *we* will find the ideas and the skills and projects of development for you to adopt. I believe that is wrong. I believe that the newly independent countries will more and more be the initiators in their own growth even though they may turn to the more advanced and wealthy countries for technical advice and help. If I am right it is very important that you in Ghana, as in other tropical countries, should know where to turn for help, should know how the international machine works, what help and on precisely what terms you might be able to get from the international bodies, from the British, from the Americans, from the Russians and from anybody else who can be useful to you. At the same time you will want to know whether anything lies under the willingness of particular countries to help, whether there are political strings attached. Again I emphasize the need for full understanding of a complex set-up.

When you turn from the outside help to the internal methods of actual development it is natural to think that the main need is the acquisition of knowledge and know-how in the scientific and technological field. Of course that is enormously important but I want to emphasize the importance also of proper attention to the problems of social and economic organisation. Time and time again it is found that some technical improvement in the process of production, whether agricultural or

industrial, is perfectly well understood, but that the improved process did not get adopted because of some organisational difficulty which is much less clearly understood.

I cannot claim to speak with any direct knowledge of the economic processes in Ghana, but I can quote plenty of examples from other countries. Some years ago I was concerned with a general review of economic development in Ceylon. The agricultural experts had no doubt whatever that the production of rice, the staple food of Ceylon, could be greatly increased by the adoption of methods of cultivation which were very clearly understood and practised in other countries in Asia. There was no great difficulty in teaching those methods to the people in Ceylon, but none the less there was no sign of their making any progress. Why was this? So far as we could see it was basically because the adoption of these methods would mean a change in the times and organisation of planting and cultivation of the rice crop, and that those changes would have all kinds of subtle but none the less important effects on the whole life of the villages. The adoption of different techniques of planting and irrigating and cultivating may change the whole rhythm of life or the age-old division of work between men and women. These changes in turn may interfere with religious or other deep-seated cultural practices. It was very clear, therefore, that the introduction of such improved methods was not just a matter of scientific and technological education, but was dependent on a great deal of knowledge of the whole social and psychological background. That has been the experience in innumerable countries all over the world in introducing new methods to a peasant population living a life based on long-standing tradition in which the economic organisation of production is closely bound up with the social life of the community.

This kind of problem is not in the least confined to peasant, or rural or so-called underdeveloped countries. Managers of very up-to-date factories in the technically advanced countries of Western Europe and America constantly come up against analogous problems. I was told the other day about a difficulty of technical change in the British furniture industry, in particular in that section of it concerned with upholstered furniture, couches, easy chairs and so on. Traditionally, upholstering has been a very skilled trade because it depended on fine adjustments in the distribution of metal springs and their attachment to the materials used as covers for the chairs, settees and so on. Today the springiness of an upholstered piece of furniture is much more likely to be obtained by the use of foam rubber or other new materials, the use of which requires very much less technical skill. The manufacturers are, however, faced with the difficulty in making the adjustments in their factories made necessary by these technical changes because their work people are very reluctant to give up the use of their acquired skills and are nervous of the possible effect on the wage structure and on the security of their own employment. The introduction of this particular technical improvement, therefore, is to only a small extent a matter of technical knowledge. It is much more a problem in industrial relations, that is a problem of psychology and sociology. That example could, of course be repeated thousands or tens of thousands of times in advanced industrial countries.

Industrial development itself, especially in a country with very little previous large-scale industry, is bound to bring all kinds of social changes in its train and may create great social evils if some of the changes are not

prepared for in advance. An almost world-wide phenomenon of recent times has been the flocking of people into large towns; I doubt if you have yet seen it in its full effects in Africa, but in South and South-East Asia, where towns of two and three and four millions have sprung up in a decade or two it has been called the explosion of the cities. Yet, although the phenomenon is widespread we do not know very much about why people migrate to the towns. Equally we are often puzzled as to why people who on all economic calculations ought to migrate do not do so. Why in Britain do not people move from Belfast, where unemployment is high, to London where labour is very scarce? Why do not more people move from Southern Italy to Northern Italy where wages are twice as high? These are some of the many problems of economic psychology that the simple-minded development planner often fails to take account of.

If I may recapitulate I have made two main points; the importance of social science as well as natural science; and the central place of unbiased research. I want now to add a third. Your Academy is mainly interested in high level study, at the University or even post-graduate level. You must however remember the need for an adequate infrastructure or supporting basis of lower level education. Professor Wright, if I heard him aright the other evening, said that we need ten technologists for every graduate scientist, which conforms to experience elsewhere. Many people, too, have pointed out how essential it is for the adoption of improved technical methods that the general populace should have enough education at least to apply them. I would instance one other example. While it is important that you should have well-informed experts in international affairs, it is equally important, perhaps more vital still in the long run, if we are to make progress in the peaceful organisation of the world for the diplomatic and governmental representatives of the various countries to be supported by an adequately informed public opinion in their own countries. There is a very real need for a wide-spreading of a new attitude of mind to world problems, of a realisation of the extent to which the whole world is today a single, even if highly complex community, and therefore on occasion a realisation that the interests of one's own country must be subordinated to those of the world as a whole. It is only from a sufficiently broad realisation of those needs that we can hope in the end to achieve the organisation of world peace and world order.

If, therefore, you are aiming at material development and improvement of the economic and social organisation of the country and an increase of the material productivity I suggest that it is very important that in your education you should produce an adequate number of people trained to think about the problems of organisation as well as enough people trained in science and in technology.

In a country such as Ghana there is another aspect of international education which is my fourth general point. The matters I have been discussing have been the subject of study for a long time in other countries and because other countries have already gone through many of the experiences which Ghana may face in the future it is of the greatest importance to learn as much as possible from them, from their mistakes as well as their knowledge. It is true of us all, and above all in the world of higher education, that the ideal is that of the university community as a universal or world community, one in which one does not stop to think whether an idea or a teacher comes from this country or that, but

only whether it is a good idea and whether he is a good teacher. I believe that that is well realised here and I hope that certainly in the field of higher education you will go on welcoming help from outside your own borders.

I might emphasize here that in speaking of such outside help I am thinking very much of help from any quarter where you can obtain it. Inevitably because of the historical connection the main influence in education here has come from Britain but I certainly would not say that you should in any way limit yourselves to the study of British experience or British ideas. There is much to be learned as well as much practical help to be obtained from other Western countries, in North America, or on the Continent of Europe, from your own neighbours in Africa with their similar problems and from countries such as the Soviet countries with their very different ideas of social and economic organisation. We may have our preferences about the general basis of society and I myself have no doubt whatever that I prefer a society in which individual and personal enterprise has a wide scope, to one in which everything is left to a Government authority, but none the less we should be making a great mistake if we did not try to learn from the experience of all mankind.

Above all may I say that I hope that the new countries will learn from the follies as well as the wisdom of the old. One thing I hope they will learn to avoid is the more extreme and exclusive kind of nationalism Nationalism has been in many countries a great unifying force, the basis on which a governmental order and a social order has been built. But it has too often also been a dividing force and a basis for aggression on other peoples. It is like a drag, excellent if used in the right way but dangerous if used in the wrong way. I hope that you are going to use your strong national feeling in the right way, as a force for service to your community and a basis on which you can confidently deal as equals with other peoples but not as a reason for self-satisfaction and refusal to co-operate with or learn from others.

I think, therefore, that I can summarize what I have been trying to say in four things :—

(1) Do not neglect, owing to any current fascination for scientific study the study of society in all its aspects which is certainly going to be necessary for your own political and material advancement. I suggest indeed that your Academy might well create a 6th Section for the Social Sciences, which are not the same as the Arts.

(2) Objective untrammelled research is essential in all fields.

(3) To support high level education and study you need a very wide provision of somewhat lower level education in the various fields. The scientist or economist is little use without the technician and the routine clerk.

(4) In all these studies and indeed in all forms of education be as international in outlook as possible and continue as you have done in the past to welcome ideas and teachers from all parts of the world whose experience and studies may help you to shorten the process of studying and solving your own problems.

With these thoughts and suggestions I end by wishing the Academy on its first anniversary many happy returns—and still more, many fruitful returns from its activities and studies.

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THE NATURE OF THINGS

By PROF. J. A. K. QUARTEY, M.A., Ph.D. (CANTAB.), F.R.I.C.

The most important characteristic which distinguishes Man from other animals is his possession of creative intelligence. *Homo sapiens*, at the top of the evolutionary tree, shows evidence of this *sapientia*, this special quality which Hindu philosophy calls *dharma*, in the way that he provides not only for the material protection and nourishment of his body, but also for the intellectual development and fulfilment of his personality. However far back we go in history, we find the insatiable curiosity of Man manifesting itself in relation first to simpler questions, and then to progressively more complex problems as more knowledge is gained. One of the earliest problems to come within the purview of this *sapientia* or *dharma* was the subject of The Nature of Things. It is my purpose in this talk to review briefly the changes which have taken place in our knowledge of the physical nature of matter, and to discuss in rather more detail the changes in intellectual climate which have made possible the progressive acquisition of this knowledge. In this discussion the specific examples are chosen mainly from the fields of physics and chemistry; moreover, some depth and detail is sacrificed for the sake of greater clarity. But I believe that the general principles illustrated are applicable to the whole field of scientific development.

From the outset it is important to recall that for early Man the functions of philosopher, priest and king were combined in one and the same person. In the course of time these functions became more and more distinct, and the various activities within each field also became more clearly demarcated. But for a considerable time, the term " philosophy " included what in modern usage we call philosophy as well as what we now call science. Modern philosophy—at least according to one definition of it—is concerned with speculation about what is not yet known, whereas science is concerned with the systematisation of more or less certain knowledge. Thus, in the words of Bertrand Russell, " questions are perpetually passing over from philosophy into science as knowledge advances ". It can therefore be appreciated why in early times, when the amount of certain knowledge was small, philosophy and science were indistinguishable, being known simply as " philosophy ", and the term " natural philosophy " has been applied to certain branches of science even to this day. It was early philosophers, in this sense, who intiiated the enquiry on the nature of matter. Since these philosophers were preoccupied with considerations of deity, it is hardly surprising that the earliest ideas on the nature of matter were formulated in deistic rather than materialistic terms.

The early Greek philosophers, to whom we must look for the origins of theoretical science, considered all matter to be a manifestation of a spirit, or *pneuma*, derived from one deity or another. Of course, long before the theorising of the Greeks, the ancient Egyptians had for a considerable time practised alchemy which involved the practical operations of chemistry. But these operations were purely empirical in nature and utilitarian in purpose; we also find that whenever explanations were attempted they were invariably in terms of magic. It is significant that—at least according to one etymological derivation—the word alchemy means " the mysterious art ", or what we would call " juju ". In alchemy

therefore, as in early Greek philosophy, every natural phenomenon was supposed to occur through the agency of this *pneuma*, and the influence of the deity was invoked to explain every transformation of matter.

This intellectual enslavement to the deity was eventually abandoned, but not in one discrete step. It had a prolonged residual effect which persisted throughout a transfer of this bondage first to the authority of individuals, and then to the dogmatism of organised bodies. As long as this total reliance on the deity continued, Man was a powerless onlooker in the scheme of things, being entirely at the mercy of Nature. Major advances in science were made only when the deistic outlook began to be discarded in favour of a materialistic approach, and it was from this time that science became more and more clearly demarcated from philosophy.

It is not to be inferred, however, that because of the predominantly deistic outlook of this philosophic period there were no significant contributions to the development of science. On the contrary, by the 5th century B.C. Hippocrates and his school of medicine were already beginning to realise the value of observation and experiment. At about the same time Democritus put forward a purely materialistic theory of the universe which involved no divine intervention; what to us here is most important is that he postulated that matter *must* consist ultimately of indivisible particles or *atoms*—a theory which, although based on pure speculation, is very similar to the modern atomic theory. Outstanding among the Greek scientists with this materialistic outlook was Archimedes. In common with the earlier philosophers, he made use of deductive methods in formulating his theories; but unlike them, he always subjected his theories to the test of experimental observation.

If I may take a leap in time, I think it is instructive to refer to the case of organic chemistry where a similar change of outlook was necessary before progress could be made. As long as chemists believe that a *vital force* was indispensable for the synthesis of complex animal and vegetable compounds, organic chemistry stagnated. In 1828, however, Friedrich Woehler converted a typically inanimate substance into at ypical product of animal metabolism. This dealt a death-blow to the *vital force* theory, and from that time organic chemistry has never looked back.

The materialistic outlook—which as we have seen started to come into its own particularly at about the time of Archimedes—found expression not only in the need to experiment, but also in the desire to formulate the results in quantitative terms and to unify as many phenomena as possible in one simple explanation. In classical physics, this approach was epitomised at the beginning of the 18th century in Isaac Newton whose genius shone with such brilliance as has scarcely ever been equalled in any age, in any land. Ranging over fields as diverse as astronomy, mechanics and optics, he pursued scientific enquiry to such practical fruition and with such mathematical completeness that it was thought by some that ultimately all behaviour of matter could be expressed by mathematical formulations. In chemistry, the availability of a sufficiently reliable body of quantitative data enabled John Dalton early in the 19th century to enunciate the atomic theory in a form, the essential features of which have survived to this age. Both Isaac Newton and John Dalton regarded matter as composed of " solid, massy, hrad, impenetrable " particles or atoms, indivisible, unalterable, ultimate—and,

most important—subject to predictable and immutable laws of behaviour. Man was no longer a helpless spectator in the scheme of things; instead, he could now, to a large extend, not merely understand but even *control* Nature. He no longer invoked miraculous intervention to explain the nature and transformations of matter; every effect could be assigned a physical cause, and *vice versa*. Here was the quintessence of classical physics; this was the age of scientific determinism, the age of scientific certainty.

However, this immutable determinism and absolute finality of classical physics was comparatively short-lived. The turn of the 19th century saw a drastic revision of these classical ideas. In 1897 the atom, previously accepted as the " indivisible, unalterable and ultimate " unit of matter, was shown by J. J. Thomson to be in fact divisible and to consist of an agglomeration of even more elementary particles. Thenceforth the search for a theory of matter became the quest for a theory of the atom. J. J. Thomson's experiments were but the first in a long and exciting series by a number of brilliant investigators. In 1898 Pierre and Marie Curie showed that certain atoms were so unstable that they emitted some elementary particles spontaneously. The properties of these elementary particles were studied by Ernest Rutherford, who in 1903 drew the brilliant inference that the atom was a relatively open structure. Meanwhile, in 1901 Max Planck had postulated that in every atomic transformation the energy involved was restricted to certain values or *quanta*. In 1905 Albert Einstein put forward his theory of relativity from which it was shown that matter and energy were interchangeable. Barely a decade later, in 1913 the theory of atomic structure was greatly extended by Niels Bohr, who devised mechanical models of the atom still accepted today. And finally, in 1924 Louis de Broglie showed that matter possessed wave-like properties as in the case of light. These investigations constitute one of the most fascinating chapters in the history of science. They have led to the solution of many of the problems about the behaviour of atoms, and to the development of the atomic and hydrogen bomb.

The concept of the atom in classical physics as a particle, indivisible, impenetrable, unalterable and ultimate has been replaced by the concept in relativistic physics as an agglomeration of more elementary particles, divisible, penetrable, alterable and transitory, with a dualism which exhibits the properties both of particles and of waves. But this is not all: Heisenberg's principle of uncertainty enunciated in 1927 teaches us that the more accurately we determine the position of a particle, the less accurately we can determine its energy, and *vice versa*. There is always a margin of uncertainty which cannot be removed by refining our instruments or modifying our experiments. Our present state of knowledge recognises that the strict determinism and casuality of classical physics are, in fact, approximations of more fundamental laws: applied to commonplace medium-sized objects, they are as good as makes no difference; however, in the consideration of problems of the infinitesimally small atom or the infinitely vast universe, they must yield place to the statistical probability of relativistic physics. The last trace of the old conception of the atom as a solid, massy, hard particle has disappeared. Although we still use mechanical models of the atom for the sake of simplicity and convenience, we know that the truest conception of the atom can be represented only by completely mathematical formulations.

Let us now examine more closely some aspects of the changes in the intellectual climate and attitude which have determined at various stages our state of knowledge of the nature of things. We have seen that our first ideas on the nature of matter came from the ancient philosophers. Considering that the experimental approach was totally absent some of the conclusions of this philosophising are indeed remarkable. The Greek philisophers were at their best, of course, in the realm of pure thought, and in mathematics, for example, where there was no need for experimentation, their ideas have survived the test of time and provided the basis for progress. Just as the philosophising of this period was noticeable for its lack of experimentation, so also was it characterised by the free exchange and discussion of ideas. Given this intellectual climate, therefore, there is every reason to suppose that with the increasing recognition of the need for experiment Greek science would have achieved the heights reached by post-Renaissance physical science.

But it is one of the crucial turning points of history that the Greek world was subdued by Rome. Even prior to this, Greek science and culture had begun to wilt before the militant reaction of the oriental peoples who had been conquered by Alexander the Great rather more than a century before,—a process which was accelerated by Roman imperialistic intrigue. The result was that the unfettered interplay of philosophical ideas was discouraged. Imperial Rome could boast of military might, legal excellence, and proficiency in practical applications of all kinds; but theoretical science was not one of its strong points. It accepted Greek science only for the practical uses to which it could be put. As for all the " philosophising nonsense " of the Greeks. it was frowned upon; and since genius and originality blossom and flourish only in conditions of free interaction of ideas, science came to a temporary halt. However, the imperial might of Rome was founded now upon slavery, now upon stern bureaucratic discipline, but always upon a disregard of fundamental human values. Such foundations have never been known to support any superstructure for ever; nor is anything whatever of enduring value if it is achieved by trampling upon the human spirit. Consequently the empire gradually decayed and finally started to disintegrate in the 5th century.

Fortunately for science, the Greek philosophising habit had only gone into hibernation. Thanks mainly to the Arabian schools, Greek science was always kept alive in some form or other, and after the Renaissance the study of the nature of matter was given fresh impetus by the re-discovery of Greek learning. But this revival had two important effects which retarded the development of science at this stage. First, the very process which had kept Greek learning alive had created an authoritatian mentality which accepted conclusions and theories because of the esteem attached to some ancient writer, and not because they were logically deduced from demonstrable evidence. Secondly, it now produced explanations of natural phenomena in purely materialistic terms in which the deity had no place, and scientific conclusions came into conflict with orthodox theology. The Church met this challenge of free thought by hardening its own attitude into one of sever dogmatism, buttressed by actual deprivations of material comfort and freedom in this life and open threats of punishment and suffering in the life to come.

The effect of the intellectual bondage to the authority of the ancient writers is perhaps best illustrated by the influence of Aristotle. To take an example from the physical sciences, Aristotle held that if it were possible

to create a vacuum, lighter objects *ought* to fall at the same rate as heavier objects in the vacuum. He could not, however, imagine objects of different weights ever falling at the same rate; therefore he came to the conclusion that it *must* be impossible to create a vacuum. A consequence of this conclusion was that the atomic theory as expounded by Democritus had to be rejected since it had taught, albeit wrongly, that heavier atoms would fall faster than lighter ones in a vacuum. It is perhaps not absolutely fair to judge Aristotle from the point of view of the physical sciences, since he was fundamentally a naturalist. Indeed, his insistence on observation and dissection must be counted among his greatest contributions to biology. But even in the field of biology we find the same spirit of dogmatism that characterised the man. For example, although Hippocrates had proclaimed the brain to be the seat of thought processes, Aristotle taught that the heart *ought* to be the seat of intelligence. Finding then that he had to assign some other function to the brain, he called it a " cooling agent ". Again, he maintained that women had fewer teeth than men—and Aristotle was a man who was twice married!

Aristotle's difficulty arose from his use of the word " ought ". His contributions to formal logic were truly magnificent; but deductive logic cannot take the place of inductive discovery: experimental observation alone is the basis of any science. For, scientific laws describe not how a body *ought* to behave, but how, in fact, it *does* behave. It may be observed in passing that social laws, on the other hand, prescribe how society *ought* to behave; but by providing penalties the laws recognise the fact that some members of society may not conform to the prescribed pattern of behaviour. As often happened, both Aristotle's theory and the one which it sought to replace were put forward with a remarkable and equal lack of experimental evidence. The strictly scientific line to have taken in such cases should have been to reject both theories. But—and this is the crux of my thesis—so great was the prestige of Aristotle that his view invariably prevailed. Such then was his authoritarian influence.

The dogmatic attitude of the Church is exemplified by the tribulations of Galileo. Because of the special place in creation which orthodox dogma had assigned to Man, it was necessary that Man's earth should be the centre of the universe; the sun and the other planets were supposed to revolve round the earth. In 1530 Copernicus put forward the theory that the sun was the centre of the universe and that the earth revolved round the sun. This theory made little headway, it must be admitted mainly for lack of experimental evidence. But in 1610 Galileo's telescope revealed the satellites of the planet Jupiter, an important piece of evidence in favour of the Copernican theory. This was too much for the church. Galileo was met with the arrogant stupidity of those who delude themselves into thinking that they have a monopoly of truth, and that their *ex cathedra* pronouncements have absolute and eternal validity. Typically, the Florentine astronomer, Francesco Sizzi, pontificated against the theory thus:

> " . . . the number of planets is necessarily seven.
>
> Moreover, the satellites are invisible to the naked eye, and therefore can have no influence on the earth, and therefore would be useless, and therefore do not exist.
>
> Besides, the Jews and other Europeans have adopted the division of the week into seven days, and have named them from the seven planets: now if we increase the number of planets this whole system falls to the ground ".

Galileo's reply was shattering in its simplicity: there was his telescope—and there was an invitation, to all who cared for the truth, literally to view the evidence! But the orthodox flatly refused to look, lest what they beheld might be anathema to cheerished dogma. Instead they branded Galileo as " false and altogether opposed to Holy Scripture ". After long and bitter wrangling, Galileo was finally summoned to Rome; he was forced to recant and forbidden evermore to publish anything, or to teach, or to receive friends. At last, blind and broken in health, he died in 1642 a prisoner of the Inquisition. Thus ended the heroic stand of a veritable scientist who upheld the truth as he saw it, in spite of protracted persecution. But even the fate of Galileo was not by any means the full heights to which the Papacy rose in its dogmatic glory. Galileo was lucky; he died in his bed. Some fifty years earlier, Giordano Bruno who had been one of the chief disseminators of the same heterodox doctrines of the Copernican theory was tried for heresy, thrown into the dungeons for six years, and, when he utterly refused to recant, was finally burnt at the stake in the year of grace, 1600.

However, an attempt to uphold any particular view of things by the application of arbitrary power invariably results in inviting attention to that version which is suppressed, and it is often symptomatic of the eventual rejection of the very dogmas which it is sought to impose and maintain forcibly. So we find that in spite of bitter harassing, experimental truth could not be permanently suppressed by authoritarian action. In the Renaissance, the novel movement of intellectual non-conformity led by Leonardo da Vinci, which took nothing for granted and relied only on experimental observation, had caused the authority accorded to the ancients to topple from its high pedestal. In much the same way, the chain—reaction initiated by the Reformation now satisfactorily arrested the frightening ascendancy of the dogmatic attitude. The Reformation, of course, was primarily an intellectual reaction to religious corruption and dogmatism. But it is a difficult and indeed futile exercise to attempt to isolate human activities into hermetic compartments. Ideas and achievements in any particular field usually have far-reaching repercussions in other areas of human knowledge.

Thus with the growing impetus of the Renaissance and the Reformation there was a corresponding Scientific Revolution which was heralded by Galileo, and the echoes of which we can trace in such men as Charles Darwin, Pierre Laplace and, in our own time, Bertrand Russell. All these scientists have made significant contributions in their own special fields. But even more important is the contribution which they have made to the scientific outlook. For they symbolise the long, arduous but supremely worth-while struggle to emancipate Man's mind from cant and humbug and to liberate it from the servile acceptance and indeed veneration of authoritarian dogma. This achievement is the finest flowering of individaul genius and fruition of co-operative effort in the whole of science. It is, I further submit, at once the most effective and the most beneficial revolution in the real of human thought, since as a direct result of it the most amazing progress has been made, and continues to be made not only in science but indeed in all the various fields of human endeavour.

It is clear therefore that the most important lesson from the history of science is that dogma has no place; experimental observations are the sole basis for theoretical advance. No theory can be regarded as valid which is not ultimately subject to experimental verification, and freedom

to pursue truth untramelled by dogma is an essential for scientific progress. For—in the words of Alexander Todd—"science is an adventure of the human spirit", and in it freedom of thought and action are as indispensable as in *all* other human activity.

UNIVERSITY OF GHANA,
LEGON, ACCRA.
November, 1961.

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SCIENCE IN MODERN SOCIETY

by PROFESSOR LORD TODD, F.R.S.

It is nowadays almost a commonplace to say that the wealth and power of a nation depend largely on its strength in science and technology. But as regards technology, in the sense of the practical application of invention or discovery to agriculture, administration, industry and military matters, this is no new thing. Technology is as old as mankind itself and throughout its history great empires have risen and flourished through the appearance of inventive genius and the exploitation of inventions by entrepreneurs and they have passed away, often violently, with the appearance of other inventions in the hands of their rivals. I will not bore you with a lot of examples, but will mention only three. A very good case can be made out that it was the invention of the iron-shod plough which could cultivate the heavy soils of Central and Northern Europe that laid the foundation of North European dominance in the middle ages and brought about the relative decline of the Mediterranean powers. Again, in the military sphere it was the genius of Jenghis Khan in the development of cavalry in warfare that carried the Mongols to the gates of Europe, just as it was the development of specialised methods of infantry warfare that carried the Bantu warriors right to the south of this Continent.

Technology then is by no means a new factor in determining the power of nations. What is new is science, or, more properly, the application of the scientific method and the results of scientific research to military, agricultural, industrial, medical and administrative problems. And this is little more than a hundred years old, coming as it did after the first industrial revolution. For the industrial revolution in Europe up to about the middle of last century was based not on science but on invention. The steam engine—perhaps the most important invention of the industrial revolution since it put almost unlimited power at man's disposal—had nothing whatever to do with science. It was not till about fifty years later that men began deliberately to apply the scientific method directly to the solution of industrial problems. This was made possible by the growth of natural science during the period which had elapsed since the so-called scientific revolution of the seventeenth century. As an illustration of what I mean let me as a chemist quote an early example from my own science. For centuries Europe had depended on a plant—madder—for the red dye used to colour textiles, and a large agricultural industry was based on madder growing. Two German chemists Graebe and Liebermann in the eighteen-sixties decided to examine the madder plant; from it they extracted in a pure form the red dye it contained, determined its molecular structure and then made it artificially in the laboratory by synthesis. This synthesis was then applied industrially and the synthetic dye-stuff was so successful that madder cultivation effectively disappeared within ten years. It was successes like these which fed the ever-growing march of technology based on science and, parallel with it, the fantastic growth of science itself. It is this growth of science which has brought us to our present position, and there is no sign that the rate of scientific and technological progress is likely to slow down. And the growth has been extraordinary; more changes have occurred in the last hundred years than in all the recorded history of man prior to that time.

For these reasons science has become, for good or ill, the major influence in all material aspects of our civilisation and, whether we like it or not, it is shaping our future. The rate of its growth and the speed with which its application changes our life are not, however, matched by a correspondingly rapid change in our social attitudes or our cultural background, and it is this disparity in rate of change which lies at the root of most of the present national and international problems, and causes us to live in a state of tension and unease. Each of the current political systems—capitalism, socialism, communism, fascism—represents an attempt to get to grips with this disparity. It is the disparity in rate of change—not science itself—that is to blame, and it is for this reason that I felt I should try to-day to examine some aspects, at least, of the problem of the place of science in a modern society. And it is perhaps of some importance to do so here in Ghana, for it is in a new country which is still building its social structure that opportunities present themselves most readily to reach a real solution.

It is, I believe, imperative that not only statesmen, but the individual citizens of a democratic society should have a better understanding then they now have of what science is, how it operates and what are its potentialities. For one thing science is now very heavily involved in social and political problems, for another financial support for science is now largely in the hands of the state. Decisions on such problems cannot sensibly be reached by a democracy whose citizens are ignorant of science. This then is a problem of education. And there is another aspect to this problem. The growth of science and technology has created a vast demand for trained manpower, and since the new and vigorously growing field of science was not readily assimilated into the traditional educational patterns of Europe—for educational patterns are deeply rooted in social attitudes—the training of scientists has tended to be separated from the training of men of affairs, creative artists, and humanists. This has already led to the appearance of a gap between the scientist and those trained in the humanities, a gap visible in many parts of the world even at school level. This gap must be closed if we are not to arrive at the dangerous position of having, within a nation, two distinct cultures with consequent possibilities of misunderstanding and ultimate disaster. And the gap need not exist, for there is no problem in incorporating science into the education of every child. For science is an adventure of the human spirit and is intrinsically as much a branch of culture as history, philosophy or poetry. Like these other branches of culture it should be part of the education of every child. Specialisation in individual branches of culture comes later at the university stage and need cause no difficulty or division in society given an initial introduction to all branches at school. My plea then is simple. Let us bear in mind that the function of school education is to open a child's mind and not to stuff it full of specialised knowledge; and let science form part of the general education of every child. Only in this way can we hope to produce not only the scientists, technologists and technicians that we need but also the men and women specialising in other fields who will have in addition the awareness of science without which the modern world cannot properly be understood.

In my last sentence I mentioned technicians, and I did so advisedly because the technician is an extremely important member of modern society. True, we need the scientists and the technologists—they are the leaders who will drive ahead in new fields. But the technician—the man with trained skills to apply in scientific and technological work—is

absolutely essential if the scientists and technologists are to be properly used and their findings put to the service of the nation. And large numbers of technicians are needed, especially here in Africa where a great deal that needs to be done requires not the provision of new knowledge, but the application of what is already known. Without them your plans for technical development cannot be carried through, and I therefore plead with you not to rely just on university education, but to pay great attention to the development of your technical colleges and institutes and to the strengthening of the technical skills in your industry and agriculture. Science and technology must be the twin spearheads of national development and you must have the trained men to operate them. But to draw a military analogy, an army composed entirely of generals wouldn't be much good—you need to have a great mass of non-commissioned officers and men as well; and the technician is the non-commissioned officer of science and technology.

I have already drawn attention to the relationship between the power of a nation and its scientific and technological strength. A necessary consequence of this is that science and government are closely connected with each other. Most statesmen nowadays will support science and technology if only as a matter of national survival and the growth of national wealth. That they should do so is clear, but what is less obvious is that—in its higher reaches at least—science should not—and indeed cannot for long—be pursued solely for the wealth or power which it may bring. All genuine science has its origin in the questioning nature of the free human spirit and in its creative genius. It is not something which *can* be dictated to either by theologians or ideologues—or, in the long run, by rulers. It is possible that they might starve it or even destroy it by repression. But they cannot by their own act make it live. It is certain that they cannot simply by supplying the means dictate the nature or scope of the discoveries that can be made any more than they can commission a masterpiece of literature or music just by offering to pay for its production. Indeed they have even less chance of success in science because one cannot predict in advance what will be discovered; if one could predict the answers to scientific problems in advance then there would be no point in science at all. What Newton found, for example, was not predictable and it is the unpredicted discoveries of *new* things that later—often much later—may lead to practical applications undreamed of by their discoverers. This is something which governments should ponder more deeply than they do at present.

Government is and must be interested in technological progress and consequently must spend money not only on technology but on the support of science directed specifically towards technology. This is most clearly seen in the field of defence—and remember that in Britain to-day nearly two-thirds of the Government money devoted to scientific research and development is spent through the Defence Budget (and the proportions in U.S.A. and Russia are probably even greater). In this kind of support science is virtually employed by government. But pure science is something different—it is essentially a branch of culture—and to it an enlightened Government stands, or should stand, in the role of patron rather than of employer. If this point is lost sight of, and if Government seeks to confine its support to science applicable to defence or similar ends it is in grave danger of killing the goose that lays the golden eggs. And its support must be given disinterestedly, leaving full freedom to the scientist. For if government seeks to interfere with the

scientist in the absolute freedom of his researches and the integrity and independence of his speculations then, just as in all other forms of culture, it will at best frustrate its own purpose by undermining the scientist's will to co-operate, and at worst destroy the basis of its own power.

Important though these considerations are they would hardly require labouring were it not for the fact that the scientist is now very largely dependent on Government for financial support. The day of the amateur in most branches of science is gone. The education of the scientist is long and expensive and the equipment necessary for his research is increasingly expensive—in some areas like nuclear physics and research in extra-terrestrial space fantastically so. Until recently the calls made on government money for pure scientific research were small in relation to the national budget; but now they form a noticeable fraction of it and they increase in size and number year by year. In this situation there is clearly a temptation for government to be swayed in giving support by its technological interests in defence or other fields. If yielded to, the effects although they may not be immediately apparent will in the end be disastrous. For under such circumstances technology may indeed corrupt and ultimately destroy science. I believe that the best way to avoid this danger is for government to ensure the healthy growth of the universities by liberal support provided in such a way as to preserve academic freedom—and this not only as regards the faculties of science but also the other faculties, since without freedom the universites cannot fulfil their cultural purpose. There are doubtless different ways in which government funds can be administered without infringing academic freedom, but the system used in the United Kingdom has certainly worked well; in it the funds provided by government are administered, in effect, by the universities themselves. A system which ensures this represents a healthy basis for the relationship which must exist between government and science.

All the evidence I have seen confirms me in the belief that universities are the natural home of pure scientific research and that it is a grave mistake to separate research and teaching. A system in which the universities are regarded as merely teaching institutions and research is kept apart in specialised research institutes with more or less permanent staffs has been tried, notably in countries of the so-called Communist bloc. But it is I think significant that in Russia there is now appearing a retreat form this system as evidenced by the recent changes in the Soviet Academy of Sciences involving a good deal of decentralisation and a move to stimulate research in the Russian universities. Now, it is true that one can point to research institutes where substantial contributions to science have been made; but in general those which have been successful over a period have had some well-defined objective and have thus been in a sense dealing with applied research. I believe that there are only two sets of conditions under which research can be pursued successfully over long periods. The first is where the research is directed to economic, and preferably changing, objectives either short or long term; this is the case in industry or in government organisations dealing with such fields as agriculture, medicine etc., and in such cases it is possible, although not wholly desirable, to work with a more or less permanent staff. The second is the situation which obtains only in universities—where there is a

constantly changing research personnel in the shape of young eager students who spend only a few years there in the early stages of their career and where there is only a very small permanent staff which has also a teaching or training function. In such a situation no economic objective is necessary and pure science can have full rein. It is this constant thoroughput of fresh young minds that is the true glory and strength of the universities and makes them one of the most precious assets of the nation.

For all these reasons I have been glad to know that a good framework for scientific and technical development has been laid down here in Ghana where a National Research Council will cover the broad areas of research and development with which government is more or less directly concerned and this goes together with a university system, the two being in effect linked by the Academy of Sciences. And the fact that the Academy of Sciences embraces not only science, but other aspects of culture is, to me at least, one of its outstanding features since it should serve also to prevent any cleavage between the various divisions of culture. Moreover, through it could be assembled a group which could provide your Government with disinterested advice on scientific policy. Such a group or council is in these days becoming increasingly necessary, for science is now such a vital factor in the framing as well as the execution of national policy that no government can long survive if it is scientifically illiterate.

If I sum up then, what are the essentials when we consider the place of science in our society? I believe that they are (1) a recognition that science is an essential part of culture and should form a part of the education of every child (2) that although technology rests on science and provides the strength of a nation, it should not be allowed to dictate the direction of pure science since (3) pure science cannot by its very nature be fettered and live. To these I would add my conviction that the universities are the real foci of fundamental research and that the separation of teaching and research is wrong, and finally that government must take science increasingly into account in framing its national and international policies.

A final point I would make is this. It has been my good fortune as a scientist to visit many countries (and to work in several) and over the years to have worked in my own laboratories with young men and women from every continent. This has been a wonderful experience and the point that statesmen might do well to ponder is this. Although my students and former students as well as many of my friends come from countries with every type of political system and belief I have never found any dispute or disagreement having anything to do with political background. To all of them the common scientific faith has been a bond strong enough to ensure community of thought and outlook irrespective of race or creed. And in this lies, I believe, a hope for the future. For science transcends and ignores all political boundaries, and it can and will be a unifying force which may in time remove the essentially petty jealousies of sovereign states as we know them, and lead to a richer and a fuller life for mankind.

In our progress to that end Ghana and this Academy can play their full part if they hold fast to the principles which I have enumerated as basic to the position of science in a modern society.

ACCRA.

15th November, 1961.

Professor Lord Todd, F.R.S., *Nobel Laureate, Professor of Organic Chemistry and Fellow of Christ's College, Cambridge University, U.K.*

Professor Lord Todd was educated at the Universities of Glasgow, Frankfurt and Oxford, where he took doctorate degrees in chemical subjects. He has lectured in many parts of the world, held several distinguished positions and has been honoured by numerous academic institutions. He was awarded the Nobel Prize for Chemistry in 1957. He has published numerous scientific papers in chemical and biochemical journals.

Professor Lord Todd was knighted in 1954 and was raised to the peerage in 1962.

GP/A430/1,000/12/62-63

[GHANA ACAD OF SCIENCES - ENC AFRIC.] [INCOMING]

on 6 November, 1962, and in the other to the Stenographer-Secretary, Mr. Blege, on 28 November 1962. Mr. Aberefo has made two repayments, each of £G10, in January and February, 1963, and will make the final repayment of £G10 at the end of the present month, March. Mr. Blege repaid his advance in full by two instalments of £G15 each in December and January.

The requests for the advances were made in writing and reasons for the requests -- in one case the death of a father in a distant town -- appeared to be sound and acceptable. These salary advances, and also a Leave Salary Advance of £G22.2.4. to the Administrative Secretary, Mr. Adotevi-Akue, (also repayed) were sanctioned by the Secretary, Dr. Hunton, acting on behalf of the Director, Dr. Du Bois, whose authorization for this action had been given. The Secretariat had received no information or instructions which would suggest that the above-described advances against salary are regarded as objectionable.

14/13/28

Excess of Income over Expenditure for the Year. The amount of £G376.5.-. remaining to the Secretariat on 1 January, 1963, consisted of £368.5.2. cash in the Bank and £G7.19.10. cash in hand. There were, however, certain indebtednesses incurred in 1962 for which no bills were received until after December 31, 1962. These have not been indicated on the Balance Sheet, although they might be regarded as 1962 expenditures. The total of these bills carried over to and paid in 1963, such as that of £G72.-.-. for the printing of the Information Report No.3 (December), stands at £G139.12.15. In addition, the charges for translation and sound equipment services at the Conference held 18 December, 1962 have not yet been ascertained. The inclusion of these items will, of course, make a considerably lower figure for the excess of income over expenditures for the year, interpreting "expenditure" to mean that incurred during 1962.

W. A. Hunton

The Secretary
Secretariat for an Encyclopaedia Africana

March 5, 1963.

Director

Secretariat
ENCYCLOPEDIA AFRICANA
P. O. Box 2797, Accra, Ghana.

AI/13/46

Memorandum:

From: W. A. Hunton, Secretary

To: Senior Staff Members

Subject: Information regarding the use of AGIP Supply Blanks

Date: April 30, 1963

The following persons on the staff of the Encyclopaedia Africana Secretariat are being supplied with Contract Supply Books, numbered as follows:

Dr. W. E. B. Du Bois	BG.07551-07600
Dr. W. A. Hunton	BG.07601-07650
Mr. L. W. Hesse	BG.07651-07700

1. Each purchase order must be made out in duplicate with a carbon sheet, the customer filling in the vehicle number, his signature and the date of purchase.

2. The Agip Agent will fill in the amount of the purchase and tear out the pink original for his own records.

3. A bill for all purchases by the Secretariat with the order numbers and amounts itemized will be sent to the Secretariat monthly.

4. When bill arrives, each customer's purchase will be listed and this record will be given to him.

5. Upon checking this record with the duplicate slips and verifying the amounts, the customer will give cash (in the amount of his total purchases) to Mr. Blege to be forwarded to AGIP.

6. Mr. Blege will issue a receipt to each customer for the amount received, and the receipt for the total purchase of the Secretariat will be kept on record in the office.

7. If the Contract Supply Book should become lost, the customer must notify the Secretariat immediately, so that use of the book by another unauthorized person may be stopped. The customer is personally responsible for his own Contract Supply Book.

COPY.

(D)

41/13/110

SECRETARIAT FOR AN ENCYCLOPAEDIA AFRICANA

A Tentative Seven-Year Forecast of Its Work and Requirements in Personnel and Finances

1. The Secretariat has its present task:

   a. the completion of detailed plans covering the size, organization, and content of the projected Encyclopaedia Africana in accordance with the basic aims as set forth by the Director;

   b. the organization of regional committees in various areas of Africa to work in cooperation with the Secretariat;

   c. the formulation of detailed proposals as to personnel and financial requirements for the accomplishment of the work, and the editorial procedure to be followed;

   d. the establishment of an all-African Editorial Board (all-African in both composition and geographical representation) to direct the work of preparing the encyclopaedia.

2. These objectives, it is hoped, will be accomplished within the year 1964. As soon as the Editorial Board comes into being, it will presumably appoint the senior personnel of its permanent Editorial Committee, using the existing Secretariat as the nucleus of the new larger body, and maintaining the headquarters in Accra, but in considerably enlarged office quarters.

3. There will then begin the second phase of work: that of collecting and editing materials for the encyclopaedia. This will entail the cooperation internationally of specialists and authorities in the various disciplines and areas of African studies. It will entail also the full-time employment on the Editorial Committee of at least eight sub-editors, each responsible for a given area of Africa. Each sub-editor would require the services of at least two or three assistants(university-trained), and a secretary, and there might be a pool of typists and clerks for them to use collectively.

4. There would be necessary also an administrative-operational director and staff for other non-editorial work, such as attending to recruitment and control of junior staff, equipment and supplies, financial records, and arrangements for translations, printing, proof-reading, etc.

..../2.

5. All told, the basic staff requirements would probably come to about 30 senior employees in the ranks of editors, sub-editors and assistant-sub-editors; and the administrative-operational director and his immediate assistants. A junior staff of about 60 translators, stenographers, typists and clerks will be required on a regular basis, with the number increasing at times when the colume of work so requires.

6. Theactual number of employees to be engaged will vary according to the schedule of publication finally decided upon. It is estimated that within the seven-year period, with the provision of the basic editorial and administrative-operational staff mentioned in paragraphs 3,4 and 5, it would be possible to have the first of the projected ten volumes of the encyclopaedia actually printed in English (with work on French and Arabic texts in progress), and to have one or two additional volumes nearing readiness for publication.

7. No detailed budget estimate has yet been prepared for the seven-year period (when prepared, it would be reviewed and approved or amended by the Editorial Board). The total amount needed for the work projected for the next seven years, even in approximate terms, can be determined only when the time required and the cost involved for the <u>complete</u> publication of <u>all</u> the volumes of the Encyclopaedia have been finally ascertained. In a statement of the Ghana Academy of Learning, 31st October,1960, it was stated that " a conservative estimate for the cost of producing it (the projected Encyclopaedia) might well be not less than £G1 million." This is, without question, an extremely conservative estimate. The operational cost of the work of the basic staff as proposed in paragraph 5, including equipment, would alone approximate not less than £G100,000 a year, and to this has to be added the cost of printing and publishing the volumes.

8. It has been proposed that the cost of this work should be shared among other interested African governments. A resolution to that effect was unanimously adopted at the Conference organised by the Secretariat at the University of Ghana, 18th December 1962, With the steps being taken toward the creation of regional committees and the establishment of a broad Editorial Board representative of Africa as a whole, it should be possible to anticipate the cooperation of other African governments in meeting the costs of the work.

Secretariat for an Encyclopaedia Africana

Accra, 9th May,1963.

(A)

41/13/99

To the Participants at the Conference
on the Encyclopaedia Africana, December 18, 1962:

The Secretariat is pleased to send you herewith its conclusions and proposals with reference to the question which was left unresolved at our Conference, that of the establishment of a representative group of scholars to assist the Secretariat in certain tasks pending the creation of the Editorial Board.

The Secretariat has already written to certain scholars who have been asked to undertake the organization of committees in each of the six regions. In some instances this work has been begun, but in others we are still awaiting responses. The time-table given on page 2 of this statement of the plan will therefore require revision. It is, however, earnestly hoped that all of the regional committees will be established and functioning in the near future.

P. O. Box 2797,
Accra, Ghana
28 May, 1963

The Secretary
Encyclopaedia Africana Secretariat

COPY.

Secretariat
for an
ENCYCLOPEDIA AFRICANA
SPONSORED BY THE GHANA ACADEMY OF SCIENCES
Director: W. E. B. Du Bois, Ph.D., LL.D., L.H.D., Litt.D., Hist.Sci.D.
Fellow, Amer. Assn. for Advancement of Science; Memb., U.S. Nat. Institute of Arts and Letters; Hon. Memb., Hungarian Academy of Sciences; Assoc. Memb., German Academy of Sciences, Berlin
P.O. Box 2797 Accra, Ghana Tel. 77646

41/13/112

June 1,1963

The Secretary,
Ghana Academy of Sciences,
P.O. Box M.32,
Accra.

Dear Dr. Yanney-Wilson:

I have read with great interest the Chapter on Research and the Promotion of Science and Scholarship submitted to the State Planning Commission, a copy of which you were kind enough to give me earlier this week.

Coming to the paragraph on page 19 relating to the work of the Encyclopaedia Africana Secretariat, however, I was a little surprised by two of the statements contained therein. The first sentence says that the Academy "will expand the work in progress to produce an Encyclopaedia Africana during the seven years." In the statement presented by this Secretariat on 9th May,1963 on its "Tentative Seven-Year Forecast," it was stated in paragraph 6: "It is estimated that within the seven-year period . . . it would be possible to have the first of the projected ten volumes of the encyclopaedia actually printed in English . . . and to have one or two additional volumes nearing readiness for publication." The Academy's statement suggests that the publication of the entire ten volumes would be completed within the seven-year period, something which is quite different from the statement made by the Secretariat.

The last sentence of the Academy's statement is as follows: "Financially this project will require about £G200,000 during the plan-period." In the last sentence of paragraph 7 of this Secretariat's statement of cost of the work of the basic staff as proposed in paragraph 5, including equipment, would along approximate not less than £G100,000 a year . . . " It would appear that the phrase "a year" was overlooked, and that the £G100,000 was assumed to be for the entire seven-year period, and was therefore doubled.

The enlarged staff envosioned for the work on the encyclopaedia will probably not be appointed until the beginning of the second year of the seven-year plan-period, that is, in October 1964. Thus, it may be estimated that the total cost of the work on the encyclopaedia during the seven-year period will be £G600,000, plus the £G13,442 representing the Estimates for the Financial Year 1963/64.

I trust that it may still be possible for the sentences which I have cited as being faulty in the Academy's statement to be amended in accordance with the statement as presented by our Secretariat.

Yours sincerely,

W.A. Hunton,
Secretary.

ENCYCLOPAEDIA AFRICANA
P. O. Box [illegible], Ghana.

Copy

41/13/95

June, 1963

The Secretary,
Ghana Academy of Sciences,
P. O.Box M.32,
Accra.

Dear Dr. Yanney-Wilson:

I enclose herewith for the information of the Ghana Academy of Sciences a report, reviewing the work of our Secretariat since its establishment and indicating certain questions which arise with regard to our immediate programme of work.

A copy of this report and the accompanying documents have been submitted to the Chairman of the Academy, Osagyefo Dr. Kwame Nkrumah.

You will observe in section 5 of the report, "Immediate Staff Requirements," the statement made regarding the necessity of securing the services of someone in the rating of Interpreter in order to meet the needs of our Secretariat with respect to correspondence and translation work in French. I regret that we were not informed on the distinction between the rating of Interpreter and Stenographer prior to our arranging for the recent appointment.

You will note in paragraph (c) of section 5 the proposal for the appointment of a qualified and experienced administrative officer for the Secretariat. While I have not previously discussed this question with you, nor have we made provision for this appointment in the Estimates for the Financial Year 1963/64, for the reasons which I have stated in the paragraph, I do feel, however, that this matter should have consideration of the Praesidium of the Academy.

Sincerely yours,

W. A. Hunton
Secretary

Encls. 2 ("A"&"B") (Copies of "C"&"D" are already in your office).

Secretariat
ENCYCLOPEDIA AFRICANA
P. O. Box 2797, Accra, Ghana.

Copy 41/13/94

June 7, 1963

Osagyefo Dr. Kwame Nkrumah,
President of the Republic of Ghana,
P. O. Box 1627,
Accra.

Dear Mr. President:

I am submitting for your information, herewith, a review of our Secretariat's work since its establishment, and a summary of some of the more important problems arising in the plans for the immediate future.

Appended to the report are certain communications which I thought you should be cognisant of.

It is quite a long time since I had the opportunity of meeting with you to discuss our work, and if it is possible for you to spare a few minutes so that we might talk over a few points contained in this report, I will greatly appreciate it.

Very sincerely yours,

Dr. W. A. Hunton
Secretary

Encls. 5 -- "A,""B,""C" &"C", and copy of letter to the Secretary of the Academy of Sciences.

THE GHANA ACADEMY OF SCIENCES

Secretariat for an

ENCYCLOPAEDIA AFRICANA

Director: W. E. B. Du Bois, Ph.D., LL.D., L.H.D., Litt.D., Hist.Sci.D.

Fellow, Amer. Assn. for Advancement of Science: Memb., U.S. Nat. Institute of Arts and Letters; Hon. Memb., Hungarian Academy of Sciences; Assoc. Memb., German Academy of Sciences, Berlin

P.O. Box 2797 Accra, Ghana Tel: 77646

August 3, 1963

Dr. W. E. B. Du Bois,
Director, Encyclopaedia Africana
Secretariat, P. O. Box 2797,
Accra.

Dear Dr. Du Bois:

I have received a circular letter and an announcement regarding the holding of an Inaugural Seminar at the University of Nigeria, Nsukka, at the end of September or beginning of October. The definite dates have not been stated, but a period of five days has been allocated. Professor Hansberry is scheduled to make the inaugural address at the Seminar.

41-13-1

According to the announcement received, a number of important persons in the field of African studies from other African countries and abroad will be present at the Seminar, and some of the topics to be discussed are directly relevant to our Secretariat's work. I therefore believe that it would be advantageous for me to accept the invitation to attend the Seminar.

If you are in agreement, I shall make the necessary arrangements to attend the Seminar. According to information received, the University of Nigeria cannot provide transportation expenses to that country, but will take care of hospitality and travel expenses within Nigeria for the duration of the conference. I assume we would be obligated to pay only the returning plane fare from Accra to Lagos.

I should like to inform you further that I have agreed to participate in a series of lectures being arranged by the Ghana Institute of Public Education at the Kwame Nkrumah University of Science and Technology, Kumasi, in mid-September. I am to give a lecture on "The History of Pan-Africanism" on September 13, and this will require my being absent from Accra from Thursday, September 12 through Sunday, September 15. I would add that it had been originally requested that you give this lecture and that it fell to me to serve as a substitute for you. I trust this arrangement is also in accord with your desires.

Sincerely yours,

W. A. Hunton
Secretary

WAH:b

For COOPERATION

toward an

ENCYCLOPAEDIA AFRICANA

41/81/76

Information Report No. 6 **from the Secretariat, Accra** **September, 1963**

Comments and Proposals

This issue of the *Information Report* aims at reflecting the character of the discussion that has been taking place during the past few months on the Secretariat's proposed method and plan of work, as evidenced by letters received from correspondents in Africa and abroad.

We begin with extracts from the replies of some of those to whom the Secretariat has written, requesting their co-operation in the establishment of regional committees. (A statement of our proposals on this matter was sent last June to those who participated in the Conference on the Encyclopaedia Africana held at the University of Ghana, December 18, 1962. Copies of this statement, with subsequent addenda, are available on request.)

There follow a few other letters recently received, with comments on articles which appeared in our last issue (No. 5, June, 1963).

We conclude this round-up of correspondence with extracts from several of the communications addressed to the Secretariat bearing on the original draft plan for the Encyclopaedia Africana. We expressed our appreciation of these responses on the first page of our issue No. 4 (March, 1963), but could not at that time devote any space to the contents of the communications. We have been carefully rereading these letters in connection with our present work of revising the draft plan, and feel that we should make mention of some of the ideas and proposals advanced by our correspondents. Perhaps you may wish to comment further on certain of the points raised.

Please do not overlook the item on the back page requesting information on unpublished African studies or work in progress. Your assistance will be deeply appreciated by the Secretariat.

Secretariat for an

ENCYCLOPAEDIA AFRICANA

SPONSORED BY THE GHANA ACADEMY OF SCIENCES

Founder: The late Dr. W. E. B. Du Bois

Fellow, Amer. Ass. for Advancement of Science; Memb., U.S. Nat. Institute of Arts and Letters; Hon. Memb., Hungarian Academy of Sciences; Assoc. Memb., German Academy of Sciences, Berlin

P.O. Box 2737, Accra, Ghana, *Tel.*: 77646

CORRESPONDENCE ON THE ORGANIZATION OF THE REGIONAL COMMITTEES

DR. ABDEL MALEK AUDA,

Faculty of Economics and Political Science, Cairo University

" It gives me great pleasure to express my approval of the plan of regional co-operation for the Encyclopaedia Africana as outlined in your letter. I hope that our work will be fruitful, and that my contribution as a leader-rapporteur for the second region will be satisfactory. "

And from a subsequent letter: " I am sorry that some time has passed since I contacted you last, but in fact I was rather busy in contacting the appropriate authorities of our government to arrange for the relationship between the second Regional Committee for the Encyclopaedia Africana and the Higher Committee for Cultural External Relations, the Ministry of Higher Education.

" I am pleased to inform you that after a meeting attended by the Under-Secretary of State for Cultural External Relations, Dr. Salama Hamad, it was decided to establish a bureau within the committee to undertake the responsibility of administration and correspondence of the regional committee . . .

" I have the pleasure to send herewith a list of scholars who have accepted co-operation with the committee. "

(Listed were one hundred members of the faculties of Cairo University, Ein Shams University, Alexandria University, Assyout University, Al-Azhar University, the Institute of Islamic Studies, and of other institutions in Egypt. It had been decided that it would be more convenient to establish separate, co-operating committees for Egypt and for the Sudan in Region 2.)

PROFESSEUR A. BOUHDIBA,

Agrégé de Philosophie, Faculté des Lettres, Université de Tunis:

" Je vous remercie pour la documentation que vous avez bien voulu me faire parvenir. Nous applaudissons à Tunis au projet de constitution d'un Comité Régional pour l'Afrique du Nord. Mes collegues de l'Université suivent avec intérêt votre projet et sont prêts à vous apporter leur contribution pour tout ce qui concerne l'Afrique du Nord et ses relations avec l'Afrique au Sud du Sahara."

DR. AKLILU HABTE,

Dean of the Faculty of Education, Haile Selassie I University, Addis Ababa:

" The appointment of the regional committee is a very wise move and I wish to give you my full support, for a huge continent like Africa cannot be covered by a single central committee. Therefore, if you have several feeding committees contributing to the central committee of the Board of Editors, I am sure your work will be expedited and much more effective and representative of the continent.

" I would like you also to note that I still think your work is a very important one and that if there is anything that we can do for you through our Institute of Ethiopian Studies we would willingly co-operate; in fact, we feel it is part of our duty to co-operate, for the work you do is a contribution to the whole continent."

M. l'ABBE ALEXIS KAGAME,

Butare, Rwanda, Afrique Centrale:

" Je ne puis m'empêcher d'admirer l'idée que vous avez conçue de créer une Encyclopédie Africaine. Ce doit être une oeuvre de longue haleine, évidemment, et chaque Africain qui en a les possibilités doit y collaborer de tous ses moyens. Aussi puis-je vous assurer que ma collaboration vous est en principle acquise . . . En ce qui me concerne, je puis m'occuper du Rwanda . . . En toute hypothèse, la zone précise que je vous propose d'envisager

(Rwanda, Burundi, Congo oriental axé sur le lac Kivu) est la seule qui puisse convenir. Ce serait peu réaliste de songer à l'élargir, car cette perspective se heurterait à l'obstacle majeur des dépenses."

DR. ARTHUR T. PORTER,

Head, Department of History, University College of Sierra Leone:

" I have read with great care the paper you have enclosed on " A Plan for Regional Co-operation." I think the idea of various regional committees is an extremely practical and useful one. I must thank you for the honour you have confered on me by inviting me to be the leader/rapporteur for the West African Region. I have given some thought to this and . . . I would be more ready to consider it if it were a joint leadership with someone from the French-speaking area. If this kind of arrangement is a possibility then I can assure you of my services. "

(The Secretariat had envisaged and is planning just such a sharing of responsibility for the West African area.)

PROFESSOR H. J. SIMONS,

School of African Studies, University of Cape Town:

" I must tell you that I feel greatly honoured at being asked to act as reporter for this region. It is a task that I should like to undertake very much . . . One matter bothers me. I have no difficulty in compiling a list of ' experts ' who would be academically competent to serve on a regional committee, but I am not certain if academic competence is all that we require. We are entitled to ask for whole-hearted goodwill, a positive approach to the project, and an unqualified acceptance of the spirit in which it has been conceived. These intangible qualities are less easy to secure than academic qualifications. To be more precise, it may not be easy to find persons who combine both kinds of attributes.

" I should like to have your guidance on this aspect. Does one give priority to men of goodwill, even though they may be of relatively minor academic standing? Should I make my selection from among African scholars wherever possible? Or is academic ability the main criterion? "

(*In reply to these questions, the Secretariat wrote:* " We want the co-operation of those who have both scholarly qualifications and the right attitude toward African history and culture (I don't think it necessary to explain what I mean by ' right attitude '), but if they lack the second qualification, we can hardly expect their genuine co-operation whatever their scholarly attainment may be. It is basically necessary that the persons working with us share our point of view on what the Encyclopaedia should be . . . . We think that African scholars should play as large a role as possible in our work, but we neither accept all African scholars *ipso facto* as being reliable, nor exclude all non-African scholars as being *ipso facto* unreliable.")

PROFESSOR TERENCE RANGER,

Department of History, University College, Dar-es-Salaam, Tanganyika:

" I should like to accept with pleasure the duty of co-leader/rapporteur for the Rhodesian section of the Southern Africa region. (Despite my appointment to the Chair at Dar-es-Salaam my knowledge of East Africa is as yet very limited, while my contact with scholars working in the Rhodesian field is fairly wide. Moreover, I intend to concentrate my own future research in the Rhodesian field). . . .

" As you will know, there is to be a large conference of African historians in Tanganyika in December organised by the Society for African Culture. This will perhaps give me an opportunity to discuss with Africanists from the Rhodesias and with committee members from elsewhere. I wonder, incidentally, whether one of the tasks of the local committees, in addition to those suggested, should not be to draw up lists of students and scholars working in the field of African studies in their area and to regularly revise these? This is a task much more easily done at regional level."

PROFESSOR F. B. WELBOURN,

Department of History, Makerere University College, Kampala, Uganda:

" The proposal to set up regional committees has met with very great appreciation here; and there is a genuine wish to participate. There will shortly be a meeting of the Uganda Branch of the East African Academy (of Sciences), when it ought to be possible to make more definite administrative arrangements. In the meantime I will try to put in some spade-work."

Other Letters to the Secretariat

DR. JAN KNAPPERT,

Secretary, The East African Swahili Committee, University College, Dar-es-Salaam:

" The article by Mr. G. Ansre in your *Information Report*, No. 5, about 'The treatment of Languages in the Encyclopaedia Africana,' is very interesting indeed. I quite agree with his set-up and conclusions.

" Permit me to add one thing: Would it not be useful to insert a section dealing with the problems of the African National Languages in *Education?* This is in my opinion one of the most vital problems in Africa today: Which languages are to be used in education? What will the effect be on the younger generation?

" I would very much like to have this question raised for discussion."

PROFESSEUR RAYMOND MAUNY,

Faculté des Lettres, Université de Paris:

" Je suis toujours avec autant d'intérêt les Bulletins d'Information que vous avez l'amabilité de m'adresser. La préparation de la grande et indispensable oeuvre que vous entreprenez nécessite en effet une longue période de recherches préliminaires, de prises de contact avec les divers spécialistes et un choix des questions à traiter. Mais ce travail, qui demandera peut-être une génération à mener à bien, sera alors aussi indispensable que les actuelles *Encyclopaedia Britanica* ou *l'Encyclopédie de l'Islam* . . .

" Par ailleurs, je suis intéressé par ce que vous dites dans votre Bulletin de Juin 1963 sur ' La place du contexte naturel dans l'Encyclopédie '. Vous avez raison d'aborder ce point de vue et je vous signale qu'à ce propos, vous trouverez des spécialistes qu'intéressent cette question à l'IFAN de Dakar: botanistes, zoologistes, linguistes. J'ai moi-même écrit en 1952 un ' Glossaire des expressions et termes locaux employés dans l'Ouest africain ' (IFAN, Dakar, Catalogue No. IX, 69 p.), que je vous adresse par pli séparé. Beaucoup de ces questions y sont abordées, mais du point de vue francophone, et non anglophone. Je vous signale que parmi les exemples que vous avez donnés, *arbre-coton* n'existe pas en français ouest africain, mais *fromager* ou *kapokier*. De même, *alligator*, crocodile américain, mais non africain, n'est pas employé ici; par contre *caiman*, également crocodile américain, est employé (à tort) par les francophones ouest africains. "

MRS. E. GOODALL, *Keeper of Ethnography and Pre-Historic Art,*

The National Museums of Southern Rhodesia, Salisbury:

" I have taken an interest in your truly magnificient project to create an Encyclopaedia Africana, in which Southern Africa will be included. I have been glad to learn from these reports, your ideas upon this great work, which your organisation proposes to carry-out. If any assistance from here is possible in the future, I shall be glad to try and help in the matter. In regard to reprints of articles, I will forward by surface mail several that are available, indicating a few of the subjects upon which I am engaged for this museum."

PROFESSOR J. DRESCH,

Directeur, Institut de Géographie, Université de Paris:

" Je vous remercie de m'avoir adressé quelques numéros de votre Bulletin d'Information. Votre projet me paraît non seulement intéressant, mais nécessaire, à condition qu'il soit mené à bien par des Africains et qu'il présente, dans le cadre de nos connaissances scientifiques actuelles, le point de vue des Africains. Car ces connaissances ont été trop longtemps acquises par des étrangers. Que le travail de ceux-ci reste pourtant nécessaire, inévitable, souhaitable au demeurant, c'est évident, et que la Direction de l'Encyclopédie fasse appel au concours d'étrangers, rien de plus normal. Le mien vous est acquis, dans la mesure où il peut vous être utile.

" Je connais assez bien l'Afrique occidentale et centrale, en geographe. A cet égard, je pense que la géographie et les autres sciences humaines ne peuvent éviter de s'appuyer sur le milieu physique tropical, qui exerce une action si importante sur l'organisation économique et sociale, la pensée africaine, le milieu bioclimatique surtout, celui des savanes et des forêts, d'autant plus influent que les populations africaines ont encore un équipement, des moyens de production archaiques. On ne peut comprendre la vie, la culture de populations qui vivent plus ou moins de la chasse, de la pêche, de l'élevage, sans connaître le monde animal et végétal, pour ne pas parler du monde minéral et des possibilités de les discipliner, transformer par des techniques modernes, de transformer par suite les structures héritées de l'histoire traditionnelle ou coloniale."

VARIOUS PROPOSALS REGARDING THE CONTENT OF THE ENCYCLOPAEDIA AFRICANA

On Certain Aspects of African History—

" Consacrez un paragraphe aux révoltes d'esclaves dans le monde musulman. La plus célèbre est celle des Zande en Irak au IXe siècle. Il y en a aussi aux Indes, particulièrement au Bengale et au Gudjarat. Au Bengale une dynastie d'origine africaine a même pris le pouvoir un moment au XIVe siècle . . .

" Il conviendrait de traiter les Iles Canaries considerées comme une province Berbère aberrante plutôt que sous l'angle de la colonisation Espagnole . . .

" Je tiens à souligner l'importance historique et sociale extrème des sociétés dites sans état. Les solides démocraties rurales sont à la gloire de l'Afrique autant que les états plus spectaculaires. Ce sont elles qui ont resisté le plus longtemps au pouvoir colonial. Je crains qu'on ait tendance à les negliger."

Yves Person, Paris.

On the History of Christianity in Africa—

" Please permit me to express my admiration of the work which you have done. I think that the whole field is covered in masterly fashion . . . .

" As far as the list of articles proposed is concerned, of course, I must restrict my remarks to the areas with which I am conversant, i.e. Christianity and African Beliefs . . . .

When I think that under Christianity in Africa to the 16th Century, Egypt, Nubia, Ethiopia and Roman Africa are to be discussed, possibly together with the legendary contacts of these regions with Africa south of the Sahara, then 6,000 words would appear a little tight; yet I think it can be done . . .

" Likewise under ' Africa's relation to the early history of Christianity ' it will be a great achievement to compress competent and adequate information upon such subjects as the famous Sees of Alexandria and Carthage, Origen, Arius, Athanasius, Cyril, Tertullian, Cyprian, Augustine, etc., into 3,000 words, but still it can be done, I think, mainly by referring readers to other sources.

" However, with regard to ' Christian Missions in Africa since the 16th Century (by areas) ' I think it is practically impossible to do an adequate job in 10,000 words. After all, this is definitely one of the areas in which influences coming from outside the continent have affected Africa most, and dependable, comprehensive information on the subject is not readily accessible. I hope very much indeed that it will prove possible to transfer this topic to the 30,000-word category."

THE REVEREND PROFESSOR C. G. BAETA, *University of Ghana.*

Need for a Balanced Historical Perspective—

" So long as we aim to elucidate the landmarks of Africa's culture and civilisation, there is no objection to stress the historical scope of the Encyclopeadia especially in the pre-colonial age; but we should be careful to avoid conveying the impression of antiquarianism. Cultivating unduly what is termed as ' the historical sense ' may weaken our realisation of the present actualities of Africa."

DR. A. A. HILMY, *Acting Cultural Counsellor of the U.A.R., Accra.*

Imperialism and the Scramble for Africa—

" A more inclusive analysis should be made of imperialism, especially, ' The Reciprocal Relationship between the Diplomacy of Europe and the Partitioning of Africa ' (the thesis of part of my course on imperialism in Africa)."

DR. RAYFORD W. LOGAN, *Howard University, Washington, D.C.*

" I would suggest that there should be a section on ' Diplomacy and Alliances '. This seems to me to be an important element in African history about which very little work has been done."

COLIN LEGUM, *London.*

" The introductory essays listed are excellent. I can think only of one subject which I should like to see included, and that is *The Theory and Reality of Imperialism.* My experience as a teacher in the field of African government, economics and law has led me to the conclusion that some of the most prevalent misconceptions of Africa and its people arise from the ideology and pretensions of imperialist states (as expressed in such phrases as ' trusteeship ', ' the sacred trust', ' dual mandate ')."

PROFESSOR H. J. SIMONS, *University of Cape Town.*

Ethnographic Subjects

" D'accord sur la nécessité de mettre en évidence les grands traits culturels afin d'éviter le retour au tribalisme: savoir allier l'unité et la diversité. C'est difficile mais indispensable."

PROFESSEUR L. V. THOMAS, *Université de Dakar.*

" Tout en m'accordant avec l'esprit progressiste dont témoigne votre Projet, je crois qu'il faut essayer d'inclure dans l'Encyclopédie des renseignements concernant un nombre relativement élevé de langues et de peuples. Une des raisons qui m'incline à penser ainsi est précisément la rapidité des changements sociaux en Afrique qui détruisent 'le tribalisme'. "

PROFESSEUR STEFAN STRELCYN, *Uniwersytet Warszawski.*

" African philosophy will have its rightful place under several of the headings in the Draft but it occurs to me that it does merit a chapter on its own to synthesise the many points that will be either implied or mentioned under other headings. Ibn Khaldoun's history of philosophy looks more perhaps to countries to the North and East of Tunis but it is African in the sense that it has been conceived by an African. Bantu philosophy might not have been exhaustively written up yet but whatever we have at present is enough to merit discus-

sion. The least an article on African Philosophy can do is to list the few articles and books written on the subject in the last few years, as a guide to further study. I do not think we need a long contribution but a contribution we ought to have."

HIS EXCELLENCY MR. JAMAL M. AHMED,
Ambassador of the Republic of Sudan to Ethiopia.

" Suggestion to add an item concerning the elements of Ancient Egyptian and Arabic Folklore in African Folklore."

DR. MURAD KAMEL, DR. ABDEL MALEK AUDA AND DR. E. FARID, *Cairo University.*
(One of several suggestions made by them)

A Medical Subject—

" The most important suggestion concerns a discussion of the constitutional or genetic peculiarities of the African people. At present we recognize some very important factors such as the types of hemoglobin which are present. This is an important matter as the disease, sickle cell anemia, results from the abnormal hemoglobins which have arisen as a result of mutation but which may have survived in Africa and other areas where malaria is prevalent because the abnormal hemoglobin is a protective factor. This topic would merit a 6,000-word article."

ROGER A. LEWIS, M.D., *National Research Council, Accra.*

Proposal for an Atlas—

" Your venture is a grand one and comes at a highly significant time. I shall be delighted to co-operate in whatever way is appropriate. I have two suggestions to make. The first is that you may like to include explanations of the origins of truly African names of places, e.g. of Accra itself. The second one is that you might wish to have the initial or concluding volume as an Atlas of Africa, along the lines of some of the famous national atlases of the world, such as the *Atlas de France*. This has some 90 sheets and 360 maps. Apart from the more obvious maps of geology, climate, relief, drainage, vegetation and soils, you would have maps of land use, types of agriculture, crop distributions, livestock, minerals, power, communications (roads, railways, navigable waterways, canals, airways or aerodromes at least), population distribution and by peoples, social organisation, foods, types of settlement and housing, internal and external trade, educational facilities, etc. It is possible that the Survey of Ghana could print it."

DR. R. J. HARRISON CHURCH, *London School of Economics.*

A SOVIET ENCYCLOPAEDIA REFERENCE BOOK ON AFRICA

A short while before his grievous death, the Secretariat's Director, the late Dr. W. E. B. Du Bois, was the recipient of a complimentary copy of the first volume of a two-volume work entitled *Africa, The Encyclopaedic Reference Book*, published in the Russian language in 1962 by the State Scientific Publishing House, *Mezhdunarodnaya Kniga*, and the African Institute of the USSR Academy of Sciences in Moscow. The second volume is now in the press.

While there have been more or less detailed reference works published in the past dealing with areas such as the Congo, Southern Africa, and the former French territories of West and Equatorial Africa, the new Soviet publication is the first, we believe, which aims at presenting varied information in a systematic form about the entire continent of Africa.

The work was planned as the collective production of a considerable number of Soviet scientists with the purpose of providing a large body of information in concise and logically organized form to satisfy the Soviet people's general interest in Africa. There was a 19-member Editorial Board in charge of the work, with Dr. Ivan Potekhin as Editor-in-Chief. They were assisted by 24 consulting editors and a number of other editors with direct responsibility for various sections of the work,—geography, history, economics, education, architecture, literature and languages, music, theatre, ethnography, archaeology; and cartography, illustrations, and bibliography, —together with an additional force of technical editors.

The first volume, of standard encyclopaedia size, consists of 475 pages. The first part of the volume, up to page 194, is given over to a number of survey articles covering the natural environment and resources of Africa, ethnic distribution, history, and other subjects just mentioned above. The remaining pages are in two-column form and carry the alphabetical entries from "A" through "L". Most of these are very brief, often only eight or ten lines or less, but there is a wide range in the length of the entries, some on the present-day states of Africa, for example, running to eight full pages and more. It is planned that the two volumes will together contain 2,400 alphabetical entries.

Illustrations are used to good effect and are found on most of the pages. The first volume also contains over 50 maps on a variety of subjects, including one of Africa in the Stone Age and another of Ancient Africa. Especially noteworthy are two large coloured ethnographic maps on an extra-size folded sheet showing the distribution and location of the major ethnic groups and their component divisions. One map shows 218 such ethnic units in the continent of Africa as a whole; the second shows in clearer detail the ethnic composition of the present population of the western and central Sudan and Guinea coastal region.

There is an index of the more important subjects dealt with at the end of the volume.

INFORMATION DESIRED ON CURRENT AFRICAN RESEARCH

In order that it may be aided in assembling and maintaining an up-to-date register of work in progress or recently completed by Africans and others in the various fields of African Studies, the Secretariat for an Encyclopaedia Africana would be very grateful for the following information:—

(*a*) Names and addresses of African students pursuing advanced or graduate courses in African studies, whether in African institutions or in universities outside the continent.

(*b*) Titles and outlines or abstracts (if available) of research projects in African studies nearing completion, or recently completed but not published, together with the names and addresses of the authors.

(*c*) Lists of unpublished manuscripts of African studies at present held by libraries, universities, research institutions, or individuals.

X X X

The Secretariat will be glad to send copies of this *REPORT*, which is published also in French, to other interested persons whose names and addresses are forwarded to it.

It will greatly appreciate receiving from readers copies of reprints of articles or other published materials.

The Secretariat for an
Encyclopaedia Africana
Secretary: Dr. W. A. Hunton
P.O. Box 2797, Accra, Ghana.

GP/A1661/2,000/8/62–63

For COOPERATION
toward an
ENCYCLOPAEDIA AFRICANA

Information Report No. 7 from the Secretariat, Accra 1963

Messages on the Death of Dr. W. E. B. Du Bois

The Secretariat and Mrs. Shirley Graham Du Bois have made personal acknowledgement of many of the messages of condolence received from institutions, organizations, and individuals in all walks of life in countries throughout the world. We take this means of conveying once more our sincere thanks to all those from whom expressions of sympathy were received.

In the aggregate these messages provide a most impressive testimonial and tribute to the great accomplishments and wide influence of Dr. W. E. B. Du Bois. Perhaps they may one day be published in a volume as part of a definitive biographical work. This is certainly to be desired, for it is impossible to give any impression of the full significance of the messages, taken as a whole, by means of a few selected quotations from them. Nevertheless, it may be permissible to cite here just two or three statements which bear especially on Dr. Du Bois' place in African history, on his contributions to the advancement of African studies, and on the last undertaking of his life as Director of the Secretariat for an *Encyclopaedia Africana*.

(It will be recalled that the tribute voiced by the President of the Republic of Ghana, Dr. Kwame Nkrumah, was contained in the *In Memorian* brochure accompanying the last issue of this *Information Report*.)

Secretariat for an
ENCYCLOPAEDIA AFRICANA
SPONSORED BY THE GHANA ACADEMY OF SCIENCES
First Director: The late Dr. W. E. B. Du Bois
Fellow, Amer. Assn. for Advancement of Science; Member, U.S. Nat. Institute of Arts and Letters
Hon. Member, Hungarian Academy of Sciences; Assoc. Member, German Academy of Sciences, Berlin
P.O. Box 2797, Accra, Ghana, Tel.: 77646

Messages on the Death of Dr. W. E. B. Du Bois

THE HON. MR. JOMO KENYATTA,

Prime Minister, Kenya:

" News of the death of your husband and my old friend has brought great sorrow to me and my people in Kenya. The world will always remember his long years of dedication to the cause of complete Freedom of Africa and his vision of Pan-Africanism. Our loss in this great statesman can never be replaced. "

DR. K. ONWUKA DIKE,

President, International Congress of Africanists, 1962 Session:

" At a recent meeting of the Bureau of the International Congress of Africanists held at Dakar from 8th to 11th September I was asked by members of the Bureau to convey to you their sincerest regrets at the death of your husband and also to express to you their deep and sincere appreciation of the great contribution he made in his long life towards the advancement of African studies. If it can be of any compensation to you in your tragic loss may I say on behalf of the Bureau that without the work of your husband, African studies might not have occupied the prominent position in international scholarship that they do today. I would also like to add my own personal tribute to your husband and to say how much he inspired me in my own work in African history. "

MR. E. D. DOGBOE GAKPETOR,

Chairman, Ewe Cultural Society of Ghana:

" We take this opportunity to sympathize with the staff of the Secretariat for the loss of our dear father and friend, Dr. William E. Du Bois, and pray that his spirit may guide in the process of this gigantic work on the *Encyclopaedia Africana.* " We also ask the gods of Africa, *Mawu sogbo lisa, Mawu sodza, Mawu sowele,* for the continued co-operation of all Africans everywhere in the world for the success of the *Encyclopaedia Africana.* "

Working Committee Established for the Secretariat

Early in September, by direction of the President, Dr. Kwame Nkrumah, who is President of the Ghana Academy of Sciences, a Working Committee for the *Encyclopaedia Africana* Secretariat was established for the purposes of assuming responsibility for some of the functions exercised by the late Director of the Secretariat.

The Committee consists of Professor William E. Abraham, Professor of Philosophy, University of Ghana, Chairman of the Committee, and Mr. M. F. Dei-Anang, of the African Affairs Secretariat, Office of the President, in association with two members of the staff of the Secreteriat, Dr. W. A. Hunton, the Secretary, and Mr. Lebrecht W. Hesse, Research Officer.

Africans in Search of Biographers

The Regional Committees organized or being organized in various areas of Africa for cooperation with our Secretariat have been asked, as one of their first tasks, to prepare lists of those persons in their respective areas who should be the subject of biographical entries in the Encyclopaedia Africana by reason of their significance in African history.

One reason for the urgency of this task and for the need of a collective effort on it is brought out strikingly in the following words of Professor George A. Shepperson (which form the concluding paragraphs of " External Factors in the Development of African Nationalism with particular reference to British Central Africa, " *Historians in Tropical Africa,* Salisbury, 1962, pp. 328–329).

" One task in which historians, inside and outside Africa who are interested in the study of the emergence and development of African nationalism, should co-operate without delay is in the finding, before they are irretrievably lost or destroyed, of the scattered materials of the lives of the pioneers of African nationalism.

Detailed and imaginative study of these leaders would undoubtedly illuminate a series of processes which, without it, are condemned to remain in the limbo of jejune generalization. One thinks immediately of some of the major gaps here: biographies or biographical studies of such leaders as Edward Blyden, Herbert Macaulay, Casely Hayford, Blaise Diagne, Clement Kadilie, and even of men as recently deceased as Bankole Bright and George Padmore.

" But such studies must not concentrate only on major figures: it is the minor figures, the Orishatukeh Faduma's and the Majola Agbebi's, whose lives must also be traced. Sometimes it will be the very minor figures to whom attention must be given. I am thinking here of such a person as Bandele Omonoyi of Ife, who published in Edinburgh, in 1907, three articles criticizing British rule in West Africa[1] and, in 1908, *A Defence of the Ethiopian Movement*.[2] He matriculated in 1906–7 and 1907–8 in the Faculty of Medicine at Edinburgh University, wrote down his nationality as " Yoruba ", though his writings show that he had a West African and, indeed, a Pan-African perspective, and thereafter, apparently, disappears from the picture. There are scores of very minor characters of this sort whose brief but, cumulatively, impressive contributions to the theory and practice of emerging African nationalism must be dug out of ephemeral sources scattered around the world.

" Both the foothills as well as the major peaks of African nationalism must be explored. When this has been done—perhaps as it is being done—a gigantic natural feature may be revealed whose bedrock is not restricted to the ' Dark Continent ' but forms part of a great stratum that has been pushing itself, over a very long period, above the surface in many continents, amongst which Europe occupies an interesting but by no means unique position and Africa is distinguished mainly by the speed of its thrust and the volcanic nature of its eruptions. And, to maintain the geological metaphor, he who would trace the lines of these forces in Africa must not sit back watching the official seismograph of public record office and Establishment family papers, important though these may be for the demonstration of the eruptions when they have finally burst forth; but he must trace the seams and the strata and the fissures, often when cracks are barely revealed at the surface, in many out of the way places. Above all, he must not wait for the mountain to come to him; he must go to the mountain."

(1) *The Edinburgh Magazine*, VII, 19 and 26 January and 2 February, 1907, pp. 1435, 1453 and 1476 (this page number is wrongly printed as 1452) respectively.

(2) This book states on p. vii that Omoniyi had also written a work called *Socialism Examined*. I have never managed to find this.

Toward a Contemporary Art in Africa by Selby Mvusi

Although a work of art is a responsible statement on life, responsibility when individuated in persons and in cultures is difficult to define in terms common to all. Art is communication over and above the fact of its being communion with life. The icon and the image are one. " Form in art is a statement of an understanding of the content of life. Life is not art; it is the content of art".—*Jesse Reichek*. It is this understanding, this appreciation and definition of Being, that distinguishes great works of art from the mediocre and the banal. This is the reality of the great works of art from Benin and Ife. Their significance and appeal lies not in the ritual and ceremony that surrounded their structuring, not just in the African sculptor's expertise in the rendering of form, but in this profound imaging of Man.

In speaking of a contemporary art in Africa, distinction must be made between " Contemporary Art in Africa ", " Contemporary African Art ", and " Art in Contemporary Africa ". The shades of meaning apparent in these distinctions are well worth noting. Failure to appreciate these differences often results in mannerism. When words and phrases such as ' primitive ', ' western ', ' tradition ', ' fetish ', ' indigenous ', etc., are introduced, confusion often confounds art. There being up to now apparently no common scale of evaluation between Euro-American art and the art of other peoples, are we surprised when statements such as the following are made ? " The forest region of West Africa has given rise to the great wood-carvers of our continent. Here, the obsessing need for using up great timbers felled to make forest clearings has beguiled the West African into being a skilled artificer."—*A S. H. Goodwin*.

One wonders whether the writer would be disposed to " explain " the achievements of the Egyptian in stone and those of the Greek in marble in similar vein. The writer's conclusions are drawn to fit a pet theory: a theory not on art in West Africa, but rather on the West African and West Africa itself . . .

A More Precise Analysis Needed

African art is rarely spoken of in terms of the specifics found within the discipline of art. It enjoys special dispensation from the mental rigour we are accustomed to encountering in western art appreciation and criticism. Painting, sculpture, architecture and design are apt to be bundled together under the evocative term " African art ". The basis of analysis becomes not art but the African. This must indeed be so when this art, having been specifically referred to as " African art," is then compared and contrasted with " Western Art " but not with European and American Art, to say nothing of course of its being put onto a comparative time-space scale. It is therefore very difficult not to read into these omissions and commissions, the complex interplay of national, cultural and historical entities, the integrity of which must be preserved at all costs . . .

The artists of Europe encountered the art from Africa first before meeting face to face with Man in Africa. Their encounter with these works of art occurred not in Africa, but in the well-stocked collectors' rooms in Brussels, Berlin, London and Paris. Their embrace of these works of art predates present-day encounter with African men by a full half century. However, much more significant is the fact that these works of art from Africa were in Europe a full two centuries before being recognised as art by the connoisseurs and taste-makers of Europe. Standing on many a mantlepiece, displayed alongside elephant tusks and leopard skins, they had represented the " curio-take " after a gallant exploit. Thus was dark ritual and fearsome ceremony married to art from Africa. It was not until artists in Europe called the house to order and pointed to the art in these works from Africa that Europe and the western world bowed to sublime achievement by man in Africa. The recognition of the art of Africa by the world was a creative act . . .

Art and the African Revolution

Colonialism does not end with the granting of freedom to the colonies. The colonial relationship calls for radical redefinition of value by both the coloniser and the colonised. The " colonial mentality " is a deficit common to both. It is this deficit that must be erased in order to release the creative power of men within this enlarged environment. The African may not trade his Being for the benefits of technological efficiency. His Being is today finding resolution within this enlarged environment. The songs of the Caribbean, the Afro-American's spirituals and his jazz, " High Life " in Ghana, Township Jazz in South Africa, all these constitute but the surface manifestation of this on-going process. Western man can no more hold the West in fee against the whole world. Current international reconstruction decrees death to the age of privilege . . .

The contemporary African artist is today the direct heir to a past richly endowed and a present variously elaborated. He must take stock of his past, this present, and the prevailing values of the age. Within this complex array of resource and control, he must resist the temptation of identifying art with present day change. Mannerism feeds on want of constancy and integrity. Change is constant. There is nothing new about its impact on man today, save its pressure. That too is constant. The contemporary African artist is not a man of two worlds. There never were such worlds. Parochialism decreed it so. " Art unifies the separate destinies of men and cultures ".—*Andre Malraux.*

As Africans, the contemporary artists of Africa have signed a " visceral contract " with the peoples of Africa and through them with humanity. The African is accustomed to living in change and to living with change. The acceleration of change and the changing character of change today should contribute not to bewilderment, revulsion and resignation, but to an entrenchment of the tested belief in Africa that the journey is the native land. The contemporary art of the western world was born out of new awareness. This awareness is not just the oft quoted one of " space ", " form ", " plasticity " and the resolution of problems of optics; it was and still is an awareness of wider humanity. Before Picasso lie strewn the thousands that fought for the rights

of men in Europe. Ahead of Gauguin went those who fought against slavery and its dehumanisation of men. The fight for human freedom in Africa today, in similar vein, inspires the artists of Africa to redefine Man for men.

Extracts from a paper read before the International Congress of African Culture, August 9, 1962, Salisbury, Southern Rhodesia. Mr. Mvusi, a South African, is now a member of the Art Faculty of the Kwame Nkrumah University of Science and Technology in Kumasi.

PERSPECTIVES AND LIMITS OF ETHNO-HISTORY IN AFRICA

by RAYMOND MAUNY

History has been in everybody's mind in Africa since the majority of her peoples attained independence. Everyone turns to the cradle of his origins, tries to retrace the long trail which led across the dimly seen centuries to the time when he became master of his own destiny.

Historians are working everywhere, and in recent years more surveys, text-books, and popular books dealing with the African past have been published than since the beginning of the century. It is therefore rather necessary, in view of needs still to be satisfied, to study the very methods to be used in reconstructing the history of this continent. For, unlike the case of European and Asian countries, we have not, in general, written sources and monuments enabling us to retrace with reasonable accuracy the annals of the past, as has been done in the case of Egypt, India, China, and the Mediterranean world. In the case of Africa South of the Sahara, with the exception of the Nile valley, Abyssinia and the coast of Zanzibar, one has to await the arrival of the Arabs in the seventh and eighth centuries for the first written records pertaining to the savannahs of the Western Sudan, until the fifteenth century for the coast-line from Senegal to Mozambique, and until even the nineteenth century for the interior of the Bantu world.

It goes without saying that the historian, in such circumstances, can no longer restrict himself to regarding the account of a single century of a country as its history; that would mean to limit it to the short period of exploration, European conquest, and economic and political development. That would indeed be failing in his function of reconstructing the past.

History of the conventional type, such as we are accustomed to in Europe or Asia, won't do, then; and the historian who is most dependent on methods suitable to countries with a written culture is compelled, the moment he devotes himself to African history, to cast aside an orthodox approach which has proven unproductive, and to follow little used trails, the only ones whereby he has a chance of finding the necessary material for the reconstruction of the past of those peoples without written documents. Here he will have to rely on ethno-history.

The Definition of Ethno-History

What is ethno-history ? *It is the reconstruction of the past by the utilization of all possible resources in the study of a given historical problem.* While the classical historian will limit himself almost entirely to the use of written documents, contemporary evidence and archaeology, the ethno-historian will have to use, in addition to these customary resources of *history* and *archaeology*, those of oral tradition (starting from the myths about origin to contemporary evidence, including legends, semi-legendary traditions, and traditions more clearly derived from the generations immediately preceding our own), and the resources of *ethnology* in the widest sense: linguistic, anthropological, sociological, etc.

We must realise, first of all, that there are at least two ways of regarding ethno-history: the ethnologist's way or the historian's. With the ethnologist it is a matter of giving his research work a sufficient amplitude in order to better understand the existing conditions of a particular society. The historian, on the other hand, will regard ethno-history only as a supplementary resource required in order to reconstruct the past of a country or a given people.

If we examine the origins of ethno-history, we see that this discipline, which had its beginning in America, was born out of the needs and interests of the historians, rather than of the ethnologists. But if the word is relatively new, especially in Africa, the thing

itself is less so: explorers like Barth, Binger and others were ethno-historians before this word was found, when they were collecting the oral traditions in the countries they passed through; when they compared them with the available Arabic texts and when they were noting down everything interesting about the life of the countries visited; and likewise we must number among the ethno-historians the luminaries among the research scholars and Africanists to whom we are indebted for having made known to us the myths, legends and traditions of a part of the African Continent.

How does each separate discipline contribute to ethno-history as a whole? We are not going to talk about formal history based on ancient writings, but about the frontier regions with their oral tradition, about the marginal areas with their myths and legends.

Distinguishing between Myth and History

Let us take, for instance, the oldest text written by a West African which has come down to us: the *Tarikh el-Fettach* of Mahmoud Kati, started in 1519. We find in it a true codification of the Sudanese oral traditions of the sixteenth century. In it the myth of the origin of the Songai, Manding and Sarakole peoples is told (p. 41); they descended from three brothers, the sons of the King of Yemen, chased away by the harshness of their father. They emigrated towards the Atlantic, taking with them their wives. This origin of the Sudanese peoples was mysteriously revealed in the presence of spirits during an interview obtained with Askia by Sherif Es-Seqli. The same myths exist for other peoples who were descendants of the giant Oudj, a contemporary of Noe (p. 43–47).

What can we retain from these myths? We must be frank—absolutely nothing. They form part of that type of imaginative literature, like the famous passage of Genesis (1–10), which is nothing else but the codification by the Hebrew people of the myth of the origin of man taken from the Chaldeans; a kind of literature which we find among all peoples explaining, each in its own way, man's arrival on earth or in a certain country. Let us remember that in Japan and among the Incas, the royal dynasties of the Sun have their origin in brother legends. Each religion, each people had its own explanation, its myth of origin. All these beautiful tales are of course to be entirely rejected.

A little further, in the same *Tarikh el-Fettach*, we find a legend concerning the origin of the kings of Songhai (p. 49-51), in which there is very little of value, but we are better off with the codification of the tradition concerning the kings of Ghana, the Kaymagas (p. 75-79) and the empire of Mali (p. 55-74). We must note that the author reports facts happening five centuries before his time, in the first case, and two centuries earlier in the second. It is from him that we learn that twenty kings of Ghana had been ruling before the Hegira (*Tarikh es-Soudan*. p. 18, for the sake of balance, states that they were twenty-two before the Hegira and twenty-two afterwards), that their capital was called Koumbi, that they were not black. He gives us also details about their wealth and magnificence.

The First Ethno-Historian

Let us observe, with due praise of Mahmoud Kati, that after having given these details, he makes a confession worthy of a true historian: " God knows it better than anyone, because these events are very ancient and have taken place in regions very distant from us: therefore it is not possible for the historians of our time to deal with this subject in any definite manner that would put an end to further discussion, as they do not have any ancient chronicle on which they could base their statements " (*Tarikh el-Fettach*, 1913, p. 78-79). Let us bestow upon Mahmoud Kati, for his immense and valuable work of codifying myths, legends, and oral traditions, and also for his scruples as a true historian, the title of father of African ethno-history.

Concerning the empire of Mali, the same text gives only some edifying anecdotes about Kankan Moussa himself, the emperor who in 1324 made his famous pilgrimage to Mecca. It is here that we can feel the undeniable superiority of history written on the basis of tradition: what would we know about the emperors of Mali if we had only the meagre facts of the Tarikhs and the oral tradition codified since 1900? It is symptomatic that it is with Al-Omari (1337), Ibn Battouta (1354) and Ibn Khaldoun (1394) that we have the only existing complete details, that it is only thanks to them that we can establish the succession of rulers. After Ibn Khaldoun (end of the fourteenth century) we fall again into inaccuracy, into dull and uncertain genealogies.

And whom are we going to believe if we have two opposite traditions? Is the *Tarikh el-Fettach* right when it states that the head of Djenne " was one of the most humble servants of Malli-Koi and one of his officials of lowest rank " (p. 65), or the *Tarikh es-Soudan* (p. 21) when it states that Djenne resisted victoriously ninety-nine attacks from Mali and never was taken?

I will not say anything about other passages of the Tarikhs, because when they deal with subjects of the fifteenth, sixteenth and seventeenth century, they use conventional history: the authors were eye-witnesses of most of the facts described and had access to archives for the century previous to their own. If I have been rather long in describing the Tarikhs, it is because in the first place they offer an excellent illustration of the codification of myths, legends and traditions at a given time, and in the second place they occupy a position of unquestionable primacy among written documents based on oral tradition.

The Importance of Oral Traditions

Where writings are absent and only oral tradition is left to us, this will be a very useful help to us, and we must be very careful not to neglect it. The recitals of the griots of the royal families, who have responsibility for preserving tradition as it is passed from father to son, have in many cases helped to re-establish genealogies, and to trace the historical development of a people.

But the gathering of tradition requires much effort: it will be relatively easy in countries where great empires existed, precisely because of the existence of professional griots; but what can we say about stateless societies, of whole regions where the social structure is so weak and segmented that there exists no collective memory of events of the past, a past which for certain groups does not extend beyond the time of the father or the grand-father of the informer? There will remain, then, some gaps which will never be filled in, and on the other hand, in numerous regions where no collection of oral traditions has been made, with the disappearance of the last remaining old men a whole span of the history of the areas will sink into oblivion, or rather into nothingness.

Therefore, the gathering of oral traditions is one of the first areas in which African historians should work, using modern techniques, for they, unlike their European colleagues, have not between themselves and their informers the double barrier of race and language . . .

In our era of excessive specialisation, it is odd to affirm that for obvious reasons a wider view of knowledge must be sought. The specialist comes out of his glass cabinet and dares to say the things he would not have dared to say only twenty years ago. He has perceived that the strict limits which he had drawn for his work were preventing him from seeing it clearer and doing it effectively. How could the ethnologist, sociologist, anthropologist, and linguist give valid conclusions without having the background of knowledge represented by history? How could the conventional historian, especially in Africa, limit himself to the use of rare texts and the meagre finding of archaeology?

Ethno-history is precisely born out of this need for co-operation among the various disciplines for the greatest good of each. No research student, however skilled he may be, can work alone today and confine himself to his own speciality. And in Africa more than anywhere else, as much because of the complexity of the problems as because of the small number of specialists, he is obliged to offset the insufficiencies of the infrastructure of research, the lack of documents, by an enhanced collaboration with other scholars in the other countries who are working on related subjects.

(*Extract of an address at the Seminar on Ethno-History, Dakar, December* 11–20, 1961. *The complete address may be found in the Bulletin de l'Institute Francais de l'Afrique Noire, series B: Sciences Humaines, XXIV, No.* 3–4, *July–October*, 1962, 620–627.)

PREPARING THE PLAN OF THE ENCYCLOPAEDIA

The September 1962 issue of *The American Behavioral Scientist*, published in New York, contained a series of instructive and stimulating articles related to the theme, "The Uses of Encyclopedias: Past, Present, and Future." One of the articles, written by Jacques Barzun, Provost of Columbia University, contained a passage which struck us as particularly relevant to the present work of the Secretariat in preparing detailed plans for the selection, organization and apportionment of space for the materials to be included in the projected Encyclopaedia Africana. Although the particular article concerns the plans for a *world* encyclopaedia, of

which numerous models exist,—unfortunately not the case for Africa,—the procedures and objectives discussed in the passage of the article quoted below parallel what the Secretariat aims at accomplishing in its own plan.

"The editors meanwhile face a duty at once delicate and arduous upon the proper discharge of which the intellectual merit of the encyclopaedia rests. This is the allocation of space. To accomplish this rationally it seems to me that they must start from both ends at once, the particular and the general. They have before them hundreds, thousands of actual entries in existing encyclopaedias; many possible new ones suggested by their own or others' reflection and by the mention of subjects and side-issues in the texts being produced or revised. These ideas for articles must be classed by groups indicating length, degree of subordination or autonomy, and proper place within the total scheme of knowledge . . . The charting works downward from the disciplines to their sub-divisions and from the centuries to their constituent parts—men, events, ideas.

"By juggling the elements of both the inductive material (written or suggested articles) and the deductively framed classes, it should be possible to erect a structure, the proportions of which would be clear and defensible. During the construction new ideas and possibilities would occur and many conflicts or connections would emerge and demand examination. It is precisely this, perhaps, which is most to be desired: that as many aspects as possible of the work be examined, that choices be made with as many comparisons of relative weight and value. The writing of the encyclopaedia thereafter would be like the filling in of the outline, which resembles the sketch in charcoal preceding the mural. When this is done, the new encyclopaedia may be said to be a completed conception. It can be seen as a whole, like the mural, in its complex and harmonious unity.

"The record of the space allotment and of the hierarchy of entries would constitute a small book in itself. Such a book could easily be derived from the editorial structure I have described; if published it would serve innumerable readers as a manual for home study and many others as a chart of the circle of knowledge worth contemplating for its own sake . . .

"It follows from the foregoing that in the new encyclopaedia, editorial policies take on a greater authority and force than has been usual in past performances. I mean that the invitation to write articles becomes a strict commission according to rules stated beforehand and designed to be enforced . . . Too often before, the attitude toward learned men has been that whatever they write is a boon to mankind. This may be so when they write on their own initiative; the same cannot be taken for granted when they are asked to help construct a collective edifice."

Secretary on Tour of Regional Committees

With the co-operation of the Ghana Academy of Sciences, sponsors of the Secretariat for an *Encyclopaedia Africana*, and through the courtesy of scholars at various institutions of learning in North and East Africa who have been collaborating in the work of the Secretariat, it was arranged for the Secretary, Dr. W. A. Hunton, to make a tour for the purpose of promoting the work of the Regional Committees of the Secretariat in the areas mentioned.

Dr. Hunton on November 9th flew to Cairo, his first destination. During the remainder of that month and the first half of December visits were being made to Khartoum, Addis Ababa, Nairobi, Dar-es-Salaam, and Zanzibar. Tunis and Rabat were also to be visited toward the latter part of January, before Dr. Hunton returned to Accra.

The responses received by the Secretary to letters sent out announcing the plans for the tour gave promise that his direct contacts with interested scholars in the various cultural centres to be visited would result in more effective co-operation on the part of the Regional Committees in Eastern and Northern Africa in the development of the work on the *Encyclopaedia Africana*.

It is intended that the Regional Committees in other areas of Africa will be visited by a representative of the Secretariat at a later date.

(c)

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GHANA ACADEMY OF SCIENCES

Encyclopaedia Africana Secretariat
Deputy Director

Applications are invited for full time appointment of DEPUTY DIRECTOR on the staff of the Academy's Encyclopaedia Africana Secretariat.

Duties: To assist the Director in the development and coordination of research; responsibility for liaison with scholars and institutions in other countries cooperating in the work of the Secretariat; direction of research projects in Ghana. Later successful applicants would also undertake certain editorial duties.

Qualifications: Candidates must be Africans fully qualified academically in Social Science or History or Classics and with considerable research interest in African studies.

Salary Scale: Normally £G2,300 consolidated. But successful applicant already on a salary of £G2,500 per annum, consolidated, will receive a salary not less than £G2,500 per annum.

Terms and conditions of service generally comparable to those in the Civil Service.

Candidates in the Civil Service or Educational Institutions should apply through their Heads of Institutions.

Applications (6 copies) giving full details of qualifications and experience, and names and addresses of 3 referees, should reach the Secretary, Ghana Academy of Sciences, P. O. Box M.32, Accra, not later than 1st June 1963.

ENCYCLOPAEDIA AFRICANA

A Plan for Regional Cooperation

In reviewing the discussions and various proposals at the Encyclopaedia Conference in December regarding the proposed establishment of a Continuing Committee, the Secretariat has come to the conclusion that it would be extremely difficult, if not completely impracticable, to have such a committee function as a single working group if it were to be enlarged to the dimensions required for due representation of all the regions of Africa and disciplines of African studies. Further, the Secretariat is of the opinion that one of the functions originally assigned to the Continuing Committee -- that of preparing proposals on the method of collecting, editing and publishing materials, and on the long-range budget for these tasks -- involves specialised and technical information which the Secretariat could, perhaps, best seek to secure itself by means of consultation with individuals and agencies experienced in these matters. Hence, it is proposed that both the character and functions of what was called the Continuing Committee should be changed.

41-13-25

Organization

As to organization, the Secretariat feels that it would be preferable, instead of seeking to establish a single all- African Continuing Committee, to have regional committees established which would work independently of one another but would be coordinated by and function in cooperation with the Secretariat. It is considered that six such regional committees should be established with one or two persons in each area being designated leader-rapporteur or co-leaders/rapporteurs (the dual responsibilities being divided on the basis of language or territory).

The rapporteurs or co-rapporteurs in each area would be responsible for enlisting and directing the cooperation of other scholars in the same region, due account being taken of representation from varied disciplines, and for maintaining contact with the Secretariat.

The six regional committees suggested are as follows :-

1. North Africa, from Mauretania across to and including Libya.
2. Egypt and the Sudan.
3. West Africa, bounded on the north and east by Senegal, Mali, Niger and Nigeria.
4. East Africa, including Ethiopia and Somalia, Uganda, Kenya and Tanganyika.
5. Central Africa, from Tchad southward to and including the Congo (Leopoldville), with Madagascar to be regarded as also attached to this region.
6. Southern Africa, from Angola, Northern Rhodesia and Mozambique southward.

Functions

As originally conceived, the Continuing Committee would have been concerned solely with preparations for the establishment of the Editorial Board and with the drafting of administrative proposals for its consideration; once the Editorial Board came into being, the Continuing Committee would cease to exist. However, it is believed that the regional committees here proposed, in addition to the accomplishment of certain tasks in advance of the creation of the Editorial Board, might play a continuing valuable role after that event, its functions changing as the work on the Encyclopaedia develops.

At the present time, the Regional Committees' first task would be to assist in the organization of the Editorial Board by determining in each area who should be nominated and their readiness to serve. (The Secretariat's concept has been and remains that of an all-African Editorial Board.) The number of nominees for the Editorial Board from each region remains to be decided, but would probably not exceed four or five.

A second function immediately in order would be that proposed by Professor Thomas L. Hodgkin in the December 1962 issue of the Secretariat's Information Report -- of compiling a list for each region of those persons who should be dealt with in biographical entries in the Encyclopaedia Africana, or in a section of it, to be known as the Dictionary of African Biography. While Professor Hodgkin proposed a list of something like 750 names for each of four broad regions of Africa, from which the Editorial Board would make the final selection of 2,000 entries, it is here suggested that there should be six such regional lists, averaging about 500 names each -- some of the areas obviously meriting a longer list than others. Otherwise, the procedure for this phase of the work would follow in general the plan outlined by Professor Hodgkin.

4-13-26

A third function of the regional committees in advance of the establishment of the Editorial Board might be to consider the suitability or shortcomings of the contents of the projected Encyclopaedia, as outlined in the Draft Plan after its further revision by the Secretariat, in relation to their particular areas. It would have to be made clear, however, that the Regional Committees' recommendations with regard to the contents of the Encyclopaedia should be viewed solely as advisory rather than mandatory. Where the Secretariat for any reason finds itself in disagreement with the recommendation of a regional committee it would transmit both its own views and those of the regional committee to the Editorial Board, and it would rest with that body to make the final decision.

The first two tasks mentioned would have priority over this third one. It will, in any case, be some few months hence before the Secretariat is ready to circulate the revised Draft Plan for consideration by the Regional Committees and they should in the meantime concentrate on the Editorial Board nominees and on the biographical lists. If the regional committees can be established without delay, the following time-table might be projected for its work as thus far outlined:

Preliminary Report on nominations for the Editorial Board by June 1, 1963;

Final Report on these nominations by October 1, 1963;

Report of List of Biographical Entries proposed by December 1, 1963;

Final Date for Recommendations regarding the Draft Plan by February 1, 1964.

With this time-table, it would be possible to envisage the first meeting of the Editorial Board taking place about a year from now, during the month of March, 1964, with recommendations ready for its consideration at that time covering all matters with which the regional committees and the Secretariat have been concerned.

After this stage has been reached, the Editorial Board might decide to request further assistance from the regional committees or from some of their members in obtaining certain kinds of information locally or in preparing certain articles, such as the biographical entries or those on the contemporary states of Africa. There are, of course, other ways apart from such work in which liaison with the regional groups could be of practical value to the Editorial Board in the accomplishment of its aims.

W. A. Hunton, Secretary
Encyclopaedia Africana Secretariat

March 13, 1963
WAH/SAA.

41/13/96

Report on the Work of the Encyclopaedia Africana Secretariat

1. Review of the First Year's Work

The main emphasis in the work of the EAS during the first year, since its office began functioning at the end of April 1962, has been to broaden and develop contacts with scholars in Africa and abroad, acquainting them with the aims set forth by the Director and further elaborated by the Secretariat, for the publication of an Encyclopaedia Africana. This work was carried forward through voluminous correspondence with African and other scholars, through publication and dissemination of the Secretariat's Information Bulletin (the fifth issue of which is appearing this month), and through the holding of a conference organised by the Secretariat at the University of Ghana last December, attended by over 150 persons.

In addition to receiving wide support and expressions of cooperation, the Secretariat has been given tangible aid in the form of a considerable number of contributions of reprints, monographs and other published materials, as well as a microfilm of some needed materials provided without cost by a University in Warsaw, and a photo-copy of other desired material similarly provided by the Library of Congress, Washington, D.C. With these materials and others purchased, the Secretariat has begun the organisation of its own reference resources, fully indexed.

Another objective during the first year of work was the preparation of a draft plan for the content and organisation of the projected Encyclopaedia. This was widely circulated for criticism and was discussed at the December Conference. A completely revised draft plan will be completed later this year.

2. Beginning the Second Phase of the Work

The main emphasis in the second phase of the work is toward transforming the goodwill and general support manifested into concrete organisational forms in order to give practical assistance to the development of the Secretariat's plans. The organisational forms aimed at are (i) a series of six regional committees which, under the direction of one or two leaders in each area, will cooperate with the Secretariat in certain specific undertakings (see enclosure "A"); and (ii) the establishment of an all-African Editorial Board, the membership of which will be derived from proposals made by the various regional committees. The plan for regional cooperation has met with approval on the part of those with whom the Secretariat has corresponded, except that answers are still awaited from prospective leaders in Morocco, Uganda, and one or two other places. In the Republic of Sudan, a committee has already been organised, including a number of distinguished scholars. such as Professor Mekki Shibeika and His Excellency Jamal Mohammed Ahmed, Sudan Ambassador to Ethiopia. In Egypt (U.A.R.), as will be seen from enclosure "B", official action has resulted in the organisation of a committee of 100 scholars from all the leading universities of that country to cooperate with our Secretariat.

There is obviously need for a representative of the Secretariat to visit various African cultural centres in order to promote and ensure the proper functioning of these regional committees. This was one of the principal tasks envisioned for the Deputy Director of the Secretariat, which post efforts are being made to fill (see enclosure "C", and paragraph 5(b) below).

3. The Question of Financial Support from other Independent African Governments

The principle of general support by all the independent African States of the work toward the publication of an Encyclopaedia Africana has been expressed in the pages of the Information Bulletin, and it also received unanimous endorsement at the Conference organised by the Secretariat last December. Thus far, however, the Secretariat has made no request, direct or indirect, for financial assistance from any African Government other than Ghana, or from any other source. It has been thought that the request for the financial cooperation of other governments would come more appropriately simultaneously with or immediately following the establishment of the Editorial Board, when the all-African character of the enterprise would become self-evident. In the light of Dr. Auda's letter (enclosure "B"), the question now arises whether the Secretariat should

proceed to act on the implicit offer of financial assistance from the U.A.R., or whether it would be wiser to answer by saying that this matter will be considered at a later date -- that is, when the Secretariat (or Editorial Board) is prepared to ask for the financial support of all the Governments of independent African States on a multilateral and uniform basis.

AI/13/67

4. The Question of Possible Financial Assistance from United Nations Sources

On the other hand, there is no question about the desirability of proceeding at once to seek financial and technical assistance for the work of the Secretariat through the Technical Assistance Programme and Special Fund of the United Nations and through UNESCO channels. It is believed that, given the directive from the President's Office, the Ghana Academy of Sciences and/or the Ministry of Education could be effective in supporting the Secretariat's request for three forms of assistance: (i) financial grant or grants for the purchase of needed equipment and research materials; (ii) one or two experts or specialists in the technical aspects of encyclopaedia planning and editing who would be brought to Accra to work for a year or two with the Secretariat; and (iii) the provision of fellowships for the training of Africans in selected countries abroad in the techniques of encyclopaedia production, handling of classification systems, bibliographical editing, etc.

As indicated in the Secretariat's "Tentative Seven-Year Forecast," hastily prepared at the request of the Secretary of the Academy of Sciences, it is expected that as the practical work on the Encyclopaedia develops, a senior staff of some 30 persons would be required (see enclosure "D," paragraph 5). As many of these as possible should, of course, be Africans, and if this is to be realised it is necessary to begin now selecting and training the future senior staff members. It is for this reason that it is considered urgent to do whatever is possible at the present time toward securing UN and UNESCO assi tance in such training programmes.

5. Immediate Staff Requirements

The present operational staff, in addition to the Director and the Secretary, consists of one senior employee, Mr. L. W. Hesse, and three junior staff members engaged in secretarial and stenographic work.

(a) One of the junior staff members received his appointment only a week ago, as a result of application for the post of Stenographer (French). This person, however, does not meet our Secretariat's pressing need for someone who is fully qualified to compose and answer correspondence in French, and to prepare satisfactory translations from English to French. It would appear that, in order to get a person with the qualifications desired, it would be necessary to secure someone in the rating of Interpreter rather than Stenographer (French). We hope that this change can be effected as soon as possible. It should be recalled that fully half of the correspondence received by the Secretariat is in French, a good portion of the research materials to be used are in French, and the Secretariat's Information Report and all documents circulated by it are issued in both English and French.

(b) Reference has already been made to the post of Deputy Director which it is desired to fill with an African of recognised scholarly standing who will be able to assume responsibility for promoting the work of the regional committees, enlisting the cooperation of various scholarly and professional organisations in Ghana and other African countries, and sharing in the general planning and direction of research for the Encyclopaedia.

Copies of the notice published with respect to this post have been sent to African scholars and institutions outside Ghana, but to date there has yet been no likely candidate found for the post. One of those considered as a possible candidate is Professor Joseph Ki-Zerbo of Ouagadougou, Upper Volta. It has as yet been impossible to get into direct contact with him.

(c) It has been necessary for the Secretary to give a considerable portion of his time and attention to matters which might well come under the functions of a competent administrative officer. Reference is to such matters as hiring, interviewing, and dealing with the problems of junior staff members; attending to

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equipment and supplies for the office; transacting financial matters with the Ghana Academy of Sciences; and direction of the daily routine office work. The demands on the Secretary's attention and time for these matters prevent him from making his best contribution toward the productive work of the Secretariat. It is, therefore, proposed that a qualified and experienced Administrative Officer be appointed as soon as possible for the Secretariat.

Respectfully submitted by

W. A. Hunton

Dr. W. A. Hunton
Secretary, Encyclopaedia Africana Secretariat

6 June, 1963
P. O. Box 2797,
Accra.

A SHORT NOTE ON THE PLAN OF THE ENCYCLOPEDIA AFRICANA

Ny A.A. Hilmy
A.G. Cultural Counsellor of the U.A.R.

41 13/42

1. It is implied that any plan devised for the Encyclopedia Africana should be conceived as flexible and not rigid to make room for any unexpected modifications. The project is characterised by newness and boldness, lacking any previous model to build upon; hence it is essentially exploratory as to its scope, material and trends. Supplements comprising what is known as addenda and corrigenda may later be found indispensable.

2. So long as we aim to elucidate the landmarks of Africa's culture and civilisation, there is no objection to stress the historical scope of the Encyclopedia especially in the pre-colonial age; we should be careful to avoid conveying the impression of antiquarianism. Cultivating unduly what is termed as "the historical sense" may weaken our realisation of the present actualities of Africa.

3. Articles dealing with the physical environment should be dwelt on at length to realise the following :

(a) to refute certain assumptions by certain scholars of colonial geography meant perhaps to discourage Africans to develop their own resources. This point has been raised by certain African intellectuals in the 2nd World Congress of Negro culture (Transactions Vol.I p.265 Paris 1960.)

(b) To refute the thesis of Eurafrica well expounded by A. Zischka in his work translated from the German into French and published in Paris 1952 under the title : L'Afrique : Complement de l'Europe.

(c) to explain the impact of geography on African history and culture and the inter-relations of the African regions and the reciprocal impacts between Africa and the outside world; in short an integrative context. Thus we refute the fallacy, either of the isolation of certain regions in Africa or the isolation of the continent.

(d) Articles dealing with the physical environment, flora and fauna are helpful in explaining African totems, institutions and folklore.

(e) Lovers of nature are eager to know something about the animals and birds of Africa. I.F.A.N. could satisfy such a need by issuing special numbers of its : Initiations Africaines under the title : Les Animaux Proteges de l'Afrique Noire (Dakar 1951).

(f) The present African States are taking measures to encourage tourism in their respective countries. Articles on the physical environments, flora and fauna will help realise that aim.

4. The African Encyclopedia is both regional and racial; regional means comprising the whole African continent but the term racial is intended

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to cover all the peoples of Africa and also communities of African origin, living outside Africa. Afro-centrism should cover indigenous, Africanised and coloured peoples of Africa together with the communities of African descent in the new world. This will give us scope to deal with the offshoots of African culture outside Africa. The impact of the Yoruba, Fanti, Ashanti, the people of Dahomey etc. on the Caribbean central and south America will explain the African genius for survival. There is a lot to say about their influence on the linguistics, dogma, art, music and folklore in certain traits in American culture.

5. Biographies of eminent people of African origin who lived in America should be dealt with in the Encyclopedia. Otherwise where can we read the biographies of Booker Washington, Garvey, Richard Wright, George Padmore and Franz Fanon? Writers and poets of Negritude who are mostly citizens of the Caribbean islands but who glorify their African roots should occupy a prominent place in the Encyclopedia.

6. The size of articles is a relative problem. But the editorial staff should have a healthy sense of proportion so as not to give undue prominence to unimportant or less important questions. Subsidiary data can be included in paragraphs of smaller type.

7. Last but not least is a proposal which I submit with firm conviction; that is the issuing of the Encyclopedia in three versions : English, French and Arabic to give a wider circulation of the Encyclopedia to African peoples who know only one of these three major languages. This measure has been successfully done by the International Union of Academies in issuing in Leyden both the old and new Encyclopedia of Islam in three versions : English, French and German.

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ENCYCLOPAEDIA AFRICANA SECRETARIAT

STAFF APPOINTMENTS

Qualifications, Duties, Salary Schedules
(up to March 5, 1963)

A. APPOINTMENTS IN EFFECT AS OF MARCH 5, 1963

1. Senior Research Officer

Qualifications: Honours university graduate with experience and interest in African historical research and possessing a good general knowledge of institutions and scholars in Africa and abroad engaged in African research studies. Should be able to assist in planning and organizing the collection of material on given subjects for the projected Encyclopaedia Africana.

Duties: to assist in the direction, co-ordination, and carrying out of research for the Encyclopaedia Africana; to assist on the preparation and editing of material for the Secretariat's Information Report; and to engage in such other activities for the preparation of the Encyclopaedia as the Director may request.

Salary: £G1,040 x 50 - £G1,540 (including special element added in lieu of pension). Mr. Lebrecht W. Hesse, employed in this post as of August 13,1962, receives a gross salary of £G1,040 per annum.

2. Stenographer/Secretary

Qualifications: West African School Certificate with credit in English, or other equivalent education. Ability to write shorthand at the speed of at least 100 words per minute, and to type at the rate of at least 50 words a minute. Must have had a minimum of three years' experience as Stenographer/Secretary in a standard office.

Duties: Responsibility for taking down and typing dictated letters and memoranda, for receiving visitors and incoming calls, for the efficient handling of envelope-addressing and other preparations for large bulk mailings, for the operation of the duplicating machine, and for general office services.

Salary: £G520 x 25 - £G750 (with 10 per cent of salary added in lieu of pension). Mr. E. A. Blege, in view of his experience and qualifications, receives a total gross salary of £G600, plus 10 per cent in lieu of pension.

3. Stenographer Grade 1

Qualifications: Sound general education and command of English. Ability to type accurately and with a speed of 50 words per minute and to take down simple dictated notes and short letters at a speed of 100 words per minute. Knowledge of general office routine such as filing and keeping postal expenses record. At least three years' experience in such work in a standard office.

Duties: General typing, taking down and transcribing of simple dictated material and maintenance of office files, operation of duplicating machine, together with such other office work as the Secretary may assign.

Salary: £G300 x 15 - £G450 (with 10 per cent added in lieu of pension). Mr. S. A. Aberefo was employed as Stenographer Grade II on July 12, 1962 and received a gross salary of £G300 per annum (including 10 per cent of salary in lieu of pension) up to August 31, 1962, at which time, in view of his having proved his qualifications for up-grading, his appointment was changed to that of Stenographer Grade 1 at the salary scale indicated. He has since September 1, 1962, received a gross salary of £G360 per annum, including 10 per cent of salary in lieu of pension.

Note: The advancement of this stenographer in rank and salary was put into effect by the Secretary, Dr. Hunton, acting on behalf of the Director, Dr. Du Bois, who had authorized it. The Secretariat was unaware of any obligation to secure

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authorization for such action from any other source. Where necessary in the future, approval will be sought from the Academy regarding any changes in the status or salary of the Secretariat's employees, and it is regretted that this was not done in the case in question.

Since our estimates of the Secretariat's expenditures for the year October 1, 1962 to September 30, 1963 were prepared in August prior to the change in the grade and salary of the stenographer, this is not reflected there or in the Estimates as approved on November 13, 1962. An amount of £G125 was, however, authorized in the Estimates for "Increments of staff," and in view of this fact and the circumstance that there are no present commitments for certain other staff salaries provided for in the approved Estimates, the Secretariat foresees no difficulty arising in connection with meeting the revised salary of the stenographer within the established Estimates.

4. Together with the Director, Dr. Du Bois, and the Secretary, Dr. Hunton, whose respective honorarium and salary were authorized by the sponsoring body, the Ghana Academy of Sciences, the staff of the Encyclopaedia Africana Secretariat, as of March 5, 1963, consisted of five persons. The Secretariat also employs a Gardener (part-time) at the rate of £G48 per annum.

B. VACANCIES - Appointments previously made and authorized under current Estimates

5. Administrative Secretary (post vacant since February 28, 1963)

Qualifications: Holder of the West African School Certificate with credit in English, and fully qualified in book-keeping and accountancy (Inter A.C.C.A. and at least one year of practical office experience; or final C.I.S., C.C.S. or A.I.A. and at least two years of practical office experience). Should have training in general office management and at least a year of experience in such work.

Duties: proper maintenance of all financial records and accounts of the Secretariat and handling of all authorised financial transactions; responsibility for the proper care of the office quarters and equipment; keeping an inventory of office equipment, stationery and supplies and arranging for purchase of these as required and authorised; supervising and promoting the efficient operation of the general office work; assisting the Secretary in the handling of correspondence and such other work as he may request.

Salary: £G680 x 30 - £G980 (with special element added in lieu of pension). Mr. Adotevi-Akue, employed in this post as of July 30, 1962, received a gross salary of £G748 per annum until February 28, 1963, when he terminated his appointment, giving notice only on the same day.

6. Temporary Research Assistants (post vacant since September 30, 1962)

Qualifications: Completion of at least the Junior Year at the University of Ghana, with some work in university courses bearing on African history and culture. For at least one of these assistants a sound knowledge of French is essential.

Duties: assisting the Secretary and Senior Research Officer in carrying out analysis of specified books and periodical material as directed and in performing other assigned research tasks; doing such office work as the Secretary may assign.

Salary: Two persons employed in this capacity (Mr. L. O. Cantey as of July 5, 1962, and Mr. Richard Commey as of July 16, 1962) were appointed for the period to September 30, 1962, and received a gross salary at the rate of £G600 per annum per person.

Note: According to the vote approved for 1962/63, provision is made for the employment of four persons in this post at a gross salary of £G300 per annum each for three months.

C. Appointment terminated - not established in current Estimates

7. Office Assistant (post vacant since November 24, 1962) (The terms and salary scale of this appointment were established by the Ghana Academy of Sciences).

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Qualifications: "A good general education, perferably up to School Certificate or General Certificate of Education level. A knowledge of shorthand will be an advantage. A knowledge of typing and general office routine is essential." (Quoted from advertisement).

Duties: "to assist in the setting up and running of a section of the office of the Academy concerned with the preparation of the Encyclopaedia Africana." (Quoted from advertisement).

Salary: £G680 x 25 - £G830, plus 10 per cent of salary in lieu of pension. Mr. Samuel Bampo occupied this post from April 27, 1962 to November 24, 1962, when his appointment was terminated, and received a gross salary of £G748 per annum, including special element added in lieu of pension.

D. ADDITION TO STAFF immediately required

8. Immediate adjustments are made necessary by the unexpected resignation of the Administrative Secretary (see No.5 above). After careful consideration of the matter, the Secretary and Director have decided that, instead of seeking another person for the same position, it would be preferable, for the present at least, to have the present Stenographer/Secretary, Mr. Blege, assume the book-keeping responsibilities formerly carried by the Administrative Secretary and to secure, as quickly as possible, the services of another Stenographer Grade 1, perferably one who has a knowledge of French as well as the other usual qualifications. This is desirable because of the fact that about half of the Secretariat's correspondence is in French and its Information Report and documents are issued in both English and French.

It is planned to seek a qualified person for this post of stenographer by publishing an advertisement in the usual way.

The Secretary
Secretariat for an Encyclopaedia Africana

March 5, 1963.

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This was dictated yesterday by Dr. D as his answer to the questions raised at the Standing Committee meeting last Monday Night.

[1963]

An Encyclopedia differs from an ordinary literary work. It is an attempt to set down at a particular time the current knowledge of some subject. It can never attempt to summarise all that is known on the subject, but only to make a fairly complete statement of the current knowledge. An Encyclopedia Africana would cover an immense stretch of time, and during that time scientific opinion concerning Africa changed in many ways, being at its height when the Sudan was feeding the civilisation of Egypt down to the time when the American slave trade was trying to justify itself by denying all civilisation to black folk.

Since the Second World War gradually opinion among scientists has come to recognise the great contribution of Africa to all human culture, and there exists today already a body of knowledge written and ready which can be used for the purpose of an Encyclopedia. At the same time, an Encyclopedia can never be a quick and hurried enterprise. Its work must be done slowly. When we consider how much time has been spent on the Encyclopedia Britannica and on various German and Russian Encyclopedias, we must realise that this is a work of decades and not of weeks. If we are able to bring out the first volume of the Encyclopedia Africana in 10 years, we will be doing a good piece of work. We cannot think of doing it in 10 days.

41-13-11

The subjects to be treated must be decided on before. There has been already published a tentative outline of an Encyclopedia of the Negro in the United States. It needs serious revision and thought. Culture, tribes, migrations, languages, wars and other changes must be studied and taken into account. This is a long and tedious work but it can be done and it must be done. One of the first things, therefore, that we have to do is to find out what has already been written that we can use, what unpublished material is ready for publication, what plans there are for new material, what material there is in which changes and revisions can be made. All this is preliminary work and needs to be undertaken carefully.

I am trying to find out what young scholars among Africans are fitted to do this work and to get their co-operation as soon as possible. Again I must emphasise there is no hurry about this matter, there is no rush. Of course, we want to get started; of course we want to make sure

beginnings; but for this we need to take all the time necessary, and as Africans say, "Time is longer than rope." The intricate and careful study of details of this sort, calls for time and care. We must use both. As an old man, no one could possibly be more eager to see the beginning and completion of this enterprise than I, but more important than beginnings and ends are the care and scientific basis of the work.

As regards the relations between the Secretariat and the Academy, there is no need for misunderstanding so long as the Academy believes in the ends which the Encyclopedia Africana seeks and so long as the Secretariat deserves its sponsorship. But the direction of the work of the Secretariat must be under the absolute control of the Director; otherwise he cannot assume the responsibility.

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A PROPOSED ENCYCLOPEDIA AFRICANA

Early in 1962 preparatory work toward the compilation and production of an Encyclopedia Africana was formally initiated in Accra, Ghana, under the sponsorship of the Ghana Academy of Sciences. As Director of the Secretariat for this undertaking, I am naturally most anxious that what we propose become both well known and properly understood in scholarly circles throughout the world, to the end that we may secure the widest possible cooperation. It is with this purpose in mind that the present brief, preliminary statement is offered.

First, a word of background. In 1909 when I was teaching history and economics in the Negro University of Atlanta, Atlanta, Georgia, I proposed the preparation of an "Encyclopedia Africana". I secured as members of the Board of Advisers, in addition to sixty-two American Negro scholars, Sir Harry Johnstone, K.C.B., and Professor W.M. Flinders Petrie, D.C.L., of England; Professor Giuseppe Sergi of Italy; Dr. J. Denniker of France; Professor William James, LL.D., and Franz Boas, Ph.D., of Harvard and Columbia respectively, and many others. However, I was never able to raise the funds to carry this enterprise forward.

In 1934 the Phelps Stokes Fund initiated a new project to prepare and publish an "Encyclopedia of the Negro". I was chosen as Editor-in-Chief and for the next ten years gave intermittent effort to the project; but again the necessary funds, which we estimated then at $260,100, could not be secured. Perhaps it was too soon to expect so large an amount for so ambitious a project to be carried out by Negroes and built mainly on Negro scholarship. Nevertheless, a preparatory volume summarizing the effort was published in 1944.

When I was in Ghana, West Africa, in 1960 witnessing the inauguration of the independent Republic, the President, Dr. Kwame Nkrumah, asked me if I again would plan an Encyclopedia Africana. I consented to do this and to consult personally and by letter a number of persons who might be interested in this project.

My idea is to prepare and publish an Encyclopedia not on the vague subject of race, but on the peoples inhabiting the continent of Africa. I propose an Encyclopedia edited mainly by African scholars. I am anxious that it be a scientific production and not a matter of propaganda. While there should be included among its writers the best students of Africa in the world, I want the proposed Encyclopedia to be written mainly from the African point of view by people who know and understand the history and culture of Africans.

My thought also is that it would be a great advantage if at this juncture the interest and research of the African intelligentsia were concentrated on the history of the past and the cultural remains of Africa; that this might direct their action away from political and tribal divisions, give them a body of truth to guide them, and unite them in wide agreement as to what has happened on this continent and what can happen in the future.

I realize that this is going to involve difficulties: first, the comparatively small number of Africans who are scientific students of Africa; and secondly, the attitude of European scholars toward Africans. There is, I am sure, a great deal of interest, sympathy and good will among British, French, Belgian and German scholars towards the African peoples. But there is also much prejudice and condescension based upon certain assumptions toward Africans that are almost inevitable among persons educated in Europe. I believe both these difficulties are surmountable. African political independence can mean the encouragement and flowering of independent scientific study of African history by Africans, and there is already some evidence of this. On the other side, a significant number of Europeans have in recent years made valuable contributions to the true reading of Africa's past.

Since 1960 I have been in correspondence about the proposed Encyclopedia with leading students of African history and culture in Britain, Europe

[Ghana, Univ.]

UNIVERSITY
of
GHANA

CONGREGATION

Saturday 23rd February 1963

39-16-2

Another Gunn Press —

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ORDER OF PROCEEDINGS

3.00 p.m. - 3.25 p.m. Arrival of Invited Guests

3.30 p.m. - 3.45 p.m. Processions

(Guests to remain standing while processions move in)

Academic Staff

University Council

— * — * —

3.45 p.m. Address of welcome
by the Chairman of the University Council

Address by the Vice-Chancellor

Presentation to the Chairman:

1. Graduates
2. Graduates awarded
   the Post-graduate Certificate in Education
3. Students awarded other Certificates

— * — * —

Award of Honorary Degrees
of the University of Ghana.

— * — * —

The Chairman of the University Council
dissolves the Congregation

The National Anthem

Processions *(Guests to remain standing)*

— * — * —

Refreshments

LIST OF PERSONS AWARDED DEGREES AND CERTIFICATES IN 1962

GRADUATES

B.A. (GENERAL)

Leonard Doe Abotsi (A) Alexander Kwadzo Agudogo (C) Emmanuel Akwei Allotey (L)
Joanna Yoast Amissah (V) Christina Theresa Anto (V) Bernard Kwame Armah (A)
Ebenezer Aning Asamoa (C) Robert Asiedu (L) Samuel Bempong Boakye (A)
Geophrey Kpowofe Komivi Boccorh (L) Francis Adjei Danso (L)
Lemuel Kofi Dzodzome (L) Gabriel Yawo Etu (L) Francis Gyan Gerrar (C)
Luther Henkel (C) Israel Adebamiji Adenrele Ibuoye (A) Peter Henry Imaha (C)
Paul Robinson Keteku (C) Frank Ignatius McEyeson (A) Isaac Antwi Omane (A)
Robert Thompson Orleans-Pobee (C) Edward Kwadzo Tordzro (C)
Geoffrey Nwabufe Zulike Umezulike (C)

B.A. (HONOURS) CLASSICS

McLean Jacob Anaman (C) Albert Appiah (A) Joseph Cobbinah (C)

B.A. (HONOURS) ENGLISH

Eric Ofoe Apronti (C) Sylvia Awo Mansah Bekpo (V) William Ofori (C)
Adebisi Salami (L) Solomon Noba Shu (L)

B.A. (HONOURS) FRENCH

James Emmanuel Kwegyir Aggrey-Orleans (L) Paul Archibald Vianney Ansah (A)
Benjamin Godzi Godwyll (L)

B.A. (HONOURS) GEOGRAPHY

Joseph Adomako-Sarfoh (A) Emmanuel Kwame Amoah (C) Kwasi Annoh (A)
John Atta-Quayson (A) Christopher Nwankwo Ezeobi (L)
Ohiwerei Imonsumen Irueghe (L) Susie Bueki Puplampu (V)
Hyacinth Ibe Aemecheta Ugwu (C)

B.A. (HONOURS) HISTORY

Christiana Opokua Agyei (V) Meshach Enakerakpor Akpe (C)
Benjamin Owusu Antwi (L) Isaac Baah Ashun (C) Anthony Dick (C)
Anthony Kwofie Jabialu (A) Euphemia Veronica Nnenaa Jacks (V)
John Kweku Kumah (C) Michael Albert Kwamena-Poh (C) Edward Siaw Lartey (C)
Theresa Gyamfuah Owusu (V)

B.A. (HONOURS) PHILOSOPHY

Charles Benjamin Kwabena Archampong (A) George Panyin Hagan (C)

B.A. (HONOURS) SOCIOLOGY

Mary Ekelebah Blay (V) Philip Olufemi Olusanya (A)

B.D.

Philip Dawson Aggrey (C) Jeremiah Festus Asa (C) Cadman Kwaw Assiaw-Dufu (A)
Joseph Omosade Awolalu (L) Emmanuel Kanor Caesar (L)
Victor Kwesi Dugbazah (C) Ebenezer Obo Edusa-Eyison (C) Kodjo Hazel (A)
Francis Kwami Kokuma (C) Ebenezer Alexander Lamptey (C)
Ebenezer Kobina Osam Odoom (L) Ian Cuthbert Roach (C)

B.Sc. (ECONOMICS)

James Frederick Ademila (A) Alphonse Ayite Adjavon (L) Nathaniel Bankole Ajayi (C)
Joseph Bafour Andoh (C) Ignatius Baffoe-Bonnie (C) Seth Komla Bani (A)
Ignatius Isaac Bissue (L) Charles Amoako Doku (C) Harona Esseku (C)
Erasmus Larbi (C) George Kwaku Anto Maison (L) James Edward Musey (A)
Theresa Nelson (V) Timothy Obeng (A) Peter Augustus Ocran (A)
Samuel Adekunle Ogunleye (C) Daniel Benefo Pabi (C) Ekundayo Palmer (C)
Josiah Lanlokun Popoola (C) John Kobina Richardson (L)
Emmanuel Simpiney-Mensah (A) Charlotte Adwoa Smith (V)

B.Sc. (AGRICULTURE)

Joseph Alexander Agyei-Tabi (L) Jonathan Kofi Amenu (C)
Robert Benjamin Dadson (C) Yeboa Alex Dodoo (A) Benjamin Jackson Halm (A)
Seth Appeadu Mensah (C) Assibi Nahyi (C) Kwaku Sosthenes Morris Nyahe (C)
Edward Sowah Otinkorang (C) Paul Kofie Peprah (C) Charles Kwame Tweneboah (C)
Percy Ernest Yamoah (C)

B.Sc. (GENERAL)

Tabury Yaw Adomako (C) George Gray Agbenohevi (C) Robert Akurugu Ajene (C)
Philip Aryee Ammah (A) Joseph Kwabena Asibey (C) Victor Bampoe (C)
John Kojo Ansah Banson (C) Emmanuel Blaise Dogbe (C)
Crosby Yao Godwin Dzodzoe (L) Festus Osafo Gyimah (C)
James Orleans Kweku Harding (C) Bernard Emmanuel Koffi (C)
Albert Evans Kpekata (A) Emmanuel Kofi Kudiabor (C) Solomon Tawiah Lomotey (L)
Hector Mercer-Quarshie (C) Ormsby Kwamena Monney (A)
Brendan Pius Herbert Onyejikwe (L) Andrews Osei-Boateng (L) Samuel Seddoh (C)
Charles Emmanuel Stephens (C) Anthony Kodwo Ezuah Ussher (L)
Joseph Udunana Uzoma (L)

B.Sc. (SPECIAL) CHEMISTRY

Mumuni Dakubu (C) Albert Ababio Owusu

B.Sc. (SPECIAL) MATHEMATICS

Robert Adom Ampomah (A) Osborne Yamoah Jackson (A) Norbert Komla Kofinti (L)

B.Sc. (SPECIAL) PHYSICS

George Modesto Adotevi-Akue (A) Emmanuel Kenneth Agyei (C)
Ambrose Social Kwami Atsu (L) Salifu Dakubu (C) Joachim Robert Tetteh-Lartey (A)

B.Sc. (SOCIOLOGY)

Nelson Otu Addo (C) Maud Ekelebah Blay (V) Oswald Nee Aponsah Crisp-Dodoo (C)
Leo Eyo Essien (L) Robert Augustine Gyampoh (L) Ellen Hayfron (V)
Thompson Kofi Kumekpor (C) Edward Osei-Kofi (A) Felicia Amma Oware (V)
Yanfo Bassa Quansah (A)

B.Sc. (SPECIAL) ZOOLOGY

Jerome Siau Djangmah (A) Kojo Ndzibah Eyeson (C) Felix Ahli Stanislaus Kuzoe (C)
Martin Alabi Mensah (A) Chief John Vanderpuye (A)

POST-GRADUATE CERTIFICATE IN EDUCATION

Frederick Kodjo Adjidjonu (L) Samuel Kwami Adobor (L) Francis Yao Amuzu (L)
Rose Owusuaa Baiden (V) Fabian Kodjoe Donkor (C) Vigilance Duodu (L)
Joseph Kpakpo-Allotey (A) Leo Richard Sam (A) James Reynolds Kodwo Wilson (A)

ASSOCIATE CERTIFICATE IN EDUCATION

Joseph Kwabena Otoo Acquah (A) John Kingsley Adu (A)
Ebenezer Kofi Anku-Tsede (L) Frederick Awuku Asante (L) Stephen Nyarko Baasi (A)
Emmanuel Obeng Bekoe (A) Cosmos Yaw Boateng (L) Seth Danso (C)
Judith Naa-Darkwah Dodoo (V) Newton Doh-Ahiable (L)
Samuel Frank Lawson-Doe (C) Emmanuel Kwashie Tamakloe (A)

CERTIFICATE IN SOCIAL ADMINISTRATION

Kwame Affor (C) Isaiah Kofi Appiah (A) Emmanuel Ernest Kwami Baa-Mintah (C)
Timothy Andrew Djoleto (A) Atta Amonoo Graham (L) Daniel Kode (A)
Francis Isidore Wainchom Nkwain (C) Robert Adumuah Ocquaye (L)
Alfred Appiah Onwona (C) Emmanuel Kwatei Quartey-Papafio (C)
Enchil Medardus Kwasi Udzu (A) Charles Kingsley Vandyck (C)
Gertrude Kathleen Vardon (V)

DIPLOMA IN SOCIAL ADMINISTRATION

Hosiah Dingiswayo Ng'wane (A)

STATISTICS OF STUDENTS
OF THE UNIVERSITY OF GHANA AWARDED DEGREES AND CERTIFICATES
1951 — 1962

	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	Total
B.A. (General) . . .	—	9	12	10	10	20	9	7	9	20	13	23	142
B.A. (Honours):													
Classics	—	—	2	—	—	4	2	2	1	3	4	3	21
English	—	—	3	3	2	1	5	4	5	10	12	5	50
French	—	—	—	—	—	1	—	—	—	2	1	3	7
Geography . .	—	1	1	2	—	5	2	4	3	9	5	8	40
History	—	5	10	13	4	6	7	9	6	10	21	11	102
Philosophy . .	—	—	—	1	—	—	1	2	1	—	2	2	9
Sociology . . .	—	—	—	2	2	1	1	1	3	2	6	2	20
B.D.	—	1	—	—	1	3	—	1	1	1	7	12	27
B.Sc. (Economics) .	—	1	7	6	9	10	3	10	21	33	22	22	144
B.Sc. (Agriculture) .	—	—	—	—	—	3	1	9	7	13	11	12	56
B.Sc. (General) . . .	6	7	10	13	14	15	3	8	15	25	24	23	163
B.Sc. (Special):													
Botany	—	—	1	4	3	2	1	—	1	—	—	—	12
Chemistry . .	—	1	1	—	—	—	—	—	1	1	—	2	6
Geography . .	—	—	—	—	—	—	—	1	—	—	—	—	1
Geology . . .	—	—	—	—	1	—	—	—	—	—	—	—	1
Mathematics .	—	—	2	—	1	1	—	—	—	4	3	3	14
Physics	—	—	1	—	2	—	3	—	2	3	10	5	26
Sociology . . .	—	—	—	—	—	—	—	1	1	1	4	10	17
Zoology	—	—	2	—	5	1	1	—	—	1	3	5	18
Total (Degrees) . . .	**6**	**25**	**52**	**54**	**54**	**73**	**39**	**59**	**77**	**138**	**148**	**151**	**876**
POSTGRADUATE CERTIFICATE IN EDUCATION . . .	—	1	3	3	8	5	14	11	12	11	13	9	90
ASSOCIATE CERTIFICATE IN EDUCATION	25	27	24	20	26	27	17	23	26	19	15	12	261
CERTIFICATE IN SOCIAL ADMINISTRATION	—	—	—	—	—	—	10	8	11	10	11	13	63
DIPLOMA IN SOCIAL ADMINISTRATION	—	—	—	—	—	—	—	—	—	—	—	1	1
LICENTIATE IN THEOLOGY	—	—	—	—	—	—	—	—	—	—	5	—	5
Total (Certificates)	**25**	**28**	**27**	**23**	**34**	**32**	**41**	**42**	**49**	**40**	**44**	**35**	**420**
GRAND TOTAL . .	**31**	**53**	**79**	**77**	**88**	**105**	**80**	**101**	**126**	**178**	**192**	**186**	**1,296**

N.B. Ten graduates hold two degrees each; nine hold B.Sc. General and B.Sc. Special (Zoology) Degrees; one holds B.Sc. General and B.Sc. Special (Botany) Degrees.

QUOD AUDIVI MEMORIA TENEO

The Advent Press, Accra

OUR REF. No GHANYP.5/Vol.4/8

YOUR REF. No

Tel 66321 - 2

GHANA YOUNG PIONEERS
P. O. BOX 2852
ACCRA

27th September, 1963

41-19H-27

Dear Sir,

WREATH-LAYING CEREMONY IN MEMORY OF THE LATE COMRADES GEORGE PADMORE AND DR. W.E.B. du BOIS

A wreath-laying ceremony in memory of the late Comrades George Padmore and Dr. W.E.B. du Bois by the Ghana Young Pioneer Movement will take place at the Castle, Osu on Sunday, 29th September, 1963 at 4.00 p.m.

This is an important occasion for the Youth section of our great Party and I know your attendance at this function as an ardent activist of Nkrumaism will inspire the youth enormously.

I have therefore the greatest pleasure in inviting you to this wreath-laying ceremony.

Attached herewith is a copy of our programme for your information, please.

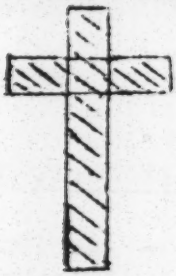
Yours in the Service of Ghana,

(Z.B. SHARDOW),
NATIONAL ORGANIZER.

Mrs. W.E.B. Du-Bois,
Accra.

41-194-28

GHANA YOUNG PIONEERS



LAYING OF WREATH IN MEMORY OF THE LATE GEORGE PADMORE

AT THE OSU CASTLE, ACCRA

ON SUNDAY, 29TH SEPTEMBER, 1963

AT

4.00 P.M.

GHANYP.
NATIONAL HQ.
ACCRA.

Sunday, 29th September, 1963

3.30 p.m. - Arrival of uniformed/non-uniformed Pioneers, Voluntary/Part-time Instructors and Accra Regional Staff.

Singing:

(a) Ghana, Ghana my motherland

(b) Land of our birth we pledge to thee

(c) All through the day.

3.40 p.m. - Arrival of Headquarters Staff at the Castle, Osu.

3.45 p.m. - Arrival of Invited Guests

3.55 p.m. - Arrival of Comrade N.A. Welbeck, Executive Secretary of the Party and the National Organizer's Commission.

4.00 p.m. - HYMN: Oh God our help in ages past.

(2) Oration by Comrade N. A. Welbeck, Executive Secretary.

P R O G R A M M E

(3) Laying of Wreaths on behalf of the Ghana Young Pioneer Movement for late George Padmore & late Dr. W.E.B. Du Bois by Comrade N.A. Welbeck, Executive Secretary of the Party.

(4) Song: George Padmore's Song

He lives //:

(5) Last Post

CLOSING SONG: PAN AFRICAN SOCIALIST SONG.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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LT

MRS SHIRLEY GRAHAM DUBOIS P.O. BOX 2797 ACCRAGHANA

SINCEREST CONDOLESCENCES FROM ME PERSONALLY AND THE ENTIRE

STAFF OF AFRICAN REVOLUTION FOR THE LOSS OF YOUR

HUSBAND DR. W.E.B. DUBOIS HIS WORD AND HIS EXAMPLE

HAVE OPENED THE ROAD TO LIBERATION FOR ALL OF AFRICA

AND PERSONS OF AFRICAN DESCENT EVERYWHERE

RICHARD GIBSON

COL 2797 W.E.B.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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LT

MRS SHIRLEY DOUBOIS BOX 2797 ACCRA

WE MOURN THE PASSING OF OUR GOOD FRIEND BUT HIS
MEMORY IS ETCHED IN OUR SOULS IT IS SYMEOLICALLY
FITTING THAT AT THE DEMISE OF THIS SUPERE SCHOLAR AND
HEROIC LEADER OF HIS PEOPLE IN THE STRUGGLE FOR FREEDOM
WE MARCH TO WASHINGTON IMBUED WITH HIS SPIRITS AND TEACHINGS

GRACE AND BILLY GOENS

COL ~~LT 2797~~

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

VIVIAN HALLINAN
Apartment Houses
61 Peninsula Road
Belvedere, California
GEneva 5-0800

39-18-12

March 12, 1963

Dear W.E.B:

The night before your birthday Bettina and Hubert Aptheker were at our house. Your ears should have burned. You were our main subject of discussion. The DuBois Youth Club is flowering in San Francisco. They now have a similar group in Berkeley, and they are starting another one at State College.

Vin's book has been at the top of the Bay Area best seller list for seven weeks. It hasn't had a chance in the East yet because of the long newspaper strike, but that is to be settled shortly. Of course it is thrilling to have the book do so well, but more important it shows the change in people's thinking. Ten years ago this same book by Vincent Hallinan wouldn't have been published, let alone be a best seller.

I assume from all your recent traveling that you are well and strong again. You really are incredible! Stay in Ghana for awhile, at least until Danny, Vin and I visit you.

All the boys have turned into such fine men. I'm terribly proud of them. My only complaint is that I have no grandchildren. My mother, at my age, with only one child of her own, had three grandchildren.

How fortunate you were to be living in Ghana this winter. The reports from the Eastern United States and Europe were dreadful. It was bitterly cold in California.

Keep well. My love to you and Shirley.

Affectionately,

Vivian

March 22, 1963

Mrs. Vivian Hallnan,
61 Peninsula Road,
Belvedere, Calif.,
U. S. A.

39-18-10

Dear Vivian:

I am still hanging around and thinking of you. The Du Bois Youth Club is a very inspiring movement and I appreciate the goodwill background of it.

I am glad to hear about the success of Bin's book. He deserves it.

I am not quite as well and strong as you assume, but I suppose I should not complain. You are right to be proud of your boys. Only I do wish they would get married and give you the grand-children you deserve.

Shirley joins me in best love. I am thinking of you always.

Very sincerely yours,

W. E. B. Du Bois

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MRS WEB DUBOIS PO BOX 2797 ACCRA

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MY DEAREST LOVE AND DEEPEST SYMPATHY I WISH I COULD

BE WITH YOU NOW LOVE

VIVIAN HALLIMAN

2997

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-77

[Halliman]

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LT

MRS W.E.B. DUBOIS 22 1ST CIRCULAR RD ACCRA

RECEIVED GHANEAN VISA TODAY WILL PHONE YOU FROM

LONDON TAKE CARE DEAREST LOVE

VIVIAN

CCL W.E.B. 22 1ST

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1b-12

Air-mail / Ghana

MIT LUFTPOST
PAR AVION

MIT LUFTPOST
PAR AVION

Prof. Dr. William E. B. DuBois

~~University of Accra~~

c/o Flagstaff House,
P.O. Box [illegible], Accra / Ghana
Accra

Oswalda Hammer, Leipzig N 26
Georg-Schumann-Str. 387
(GDR)

Leipzig, February 23, 1963

Dear Prof. Dr. Du Bois,

39-18-15

although I don't know if this letter will be ever received by you I want to congratulate you to your ninety-fifth birthday. I wish you health and good progress in your work.
I read in our newspapers that you are living in Ghana and working for the independence of the African peoples. I think that you were engaged in the solution of the Negro problem all your life and you have great merits in it.
But now some words to me. I am a student of Anglistics at the Karl-Marx-University in Leipzig and write an essay about your famous trilogy "The Black Flame." It is my task to describe and research the Negro problem as depicted in this trilogy. There is an only little difficulty for me for the third volume "World of Color" is not in our library. Unfortunately your books were not published in our Republic until now but I would be very glad of seeing your books in our book-selling.
I have only read the first and the second volume "The Ordeal of Mansart" and "Mansart Builds a School." I was very thrilled at your

description of the conditions the Negroes lived in. I think, I now know what it means and still means to be an american Negro.
I have already read books about the Negro problem during the last years, e.g. "Uncle Tom's Cabin" by Harriet Beecher-Stowe, "The Royal Kingsblood" by Sinclair Lewis and others, but when I read "The Black Flame" I recognized and understood the whole problem more clear.
The youth of our German Democratic Republic doesn't understand the race discrimination in America. If we hear of such incidents happening at Little Rock and at the ~~Uxford~~ Oxford University in Mississippi we don't comprehend the american people. We are fond of the foreign students studying at our university.

But I have some questions to you. For having not the opportunity to read the third volume of the "Black Flame" I'd like to know your opinion how to solve the Negro problem in the United States of today. Then I wanted to know, too, if you see the main figure of your trilogy Manuel Mansart as a mediator between the two races: black and white. Also I am interested in hearing something about your present work. Are you working at anything else besides the African Encyclopedia?

I would be very glad of getting an answer from you although I know that you are very engaged.

With hearty greetings

your Oswalda Hammer

March 22, 1963

Mr. Oswalda Hammer,
George-Schumann St.387,
Leipzig, N.26, G.D.R.

My dear Mr. Hammer:

Thank you very much for your letter and pictures.

I am not able to do very much work, but I can do a little. I am glad you like my book, The Black Flame. As I say, I am not doing very much work now, but a little now and then. I am planning the African encyclopaedia.

Thank you for your kind words, in which Shirley joins me.

Sincerely yours,

W. E. B. Du Bois

39-18-7

39-1-75

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LT

MRS SHIRLEY GRAHAM DUBOIS ACCRA

A GREAT LOSS HAS COME TO THE NEGRO PEOPLE WITH
THE DEATH OF DR DUBOIS YOUNG NEGROES WILL FOREVER DRAW
INSPIRATION FROM HE LIFE INTEGRITY AND COURAGE OF
OUR GREAT TEACHER AND HUMANITARIAN WHEREVER AND AS LONG
AS NEGRO PEOPLE LIVE THE WORK AND CHARACTER OF DR DUBOIS
WILL BE HELD UP AS THE FINEST HERITAGE OF NEGRO YOUTH
AND HUMANITY MY DEEP SYMPATHY TO YOU AT THIS HOUR

JAMES HERNDON

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[Ho, Li-liang]

Dear Shirley Graham,

Deeply grieved at death of my highly respected Dr. W.E.B. Du Bois, your beloved husband, great friend of Chinese people. Sorry I was unable to be with you during sad moment. Please accept my most sincere sympathy for you. Wish to console you in person soon.

Ho Li-liang

August 29, 1963,
Peking.

39-12-13/

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MRS SHIRLEY DU BOIS BOX 2797 ACCRA

WE GRIEVE OUR LOSS AND THE WORLD , S LOSS DEEPEST SYMPATHY

STEFAN AND GERTRUDE HEYM

COLL 2797

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MRS. W E B DUBOIS ACCRAGHANA

MY DEEPEST SYMPATHY TO YOU AND TO THE WHOLE WORLD IN ITS LOST

LANGSTON HUGHES

COL MRS W E B LANGSTON HUGHES

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

Greatest Scholar's Mistletoe

[N.Y. POST] 4D 4 1 34

(NOTE TO EDITORS: Although, as announced to you last week, Langston Hughes' column will not be available until the first week in November, since he is on vacation, we have received from him a special piece which he wrote recently in Paris with regard to the life and death of Dr. W. E. B. DuBois.)

* * *

By LANGSTON HUGHES

When the late Dr. W. E. B. DuBois, Negro America's greatest scholar and our most distinguished personality, renounced his U.S. citizenship a short time ago and became instead a citizen of Ghana, it was no doubt his gentle way of typing a sprig of mistletoe on his coat tail and turning his back to white America.

Not having matured in the age of James Baldwin, in turning to another country, Dr. DuBois would never dream of putting into latrine vocabulary what the symbolic mistletoe says silently. He was far too urbane to be vulgar and too much of a gentleman to be crass. But turn his back he did on the U. S. A., and in its very turning, the mistletoe was there.

Dr. DuBois was 96 years old when he died in Accra on the very eve of the great March on Washington in search of the still elusive freedom toward which he had devoted his life.

He was one of the founders of the National Association for the Advancement of Colored People. He was for many years its brilliant and poetic spokesman. From its publication in 1903, his book, "The Souls Of Black Folk," was like a Bible to thousands of young Negro students, writers, intellectuals, and just plain ordinary people.

He was a leader in the earliest Pan African Congresses, meeting in Europe because they could not meet in colonial Africa. His spoken and written words were heeded throughout the dark world.

In recent years, the emerging nations of Africa revered him. When, at the state banquet of the inauguration of the first black Governor-General of Nigeria, Azikwe himself presented Dr. DuBois to the assemblage as "the cornerstone of African freedom."

He was given a tremendous standing ovation — an ovation greater than that given any of the distinguished diplomats from the capitols of the world.

Dr. DuBois was a very great American, a very great Afro-American, and perhaps now they are saying overseas, a very great African — for he died in a land whose liberation he had helped to bring about and of which he became a citizen. And he is buried where the sea and the palm trees meet on the bright shores of Ghana.

And he is mourned from Brazil to Birmingham, to Boston, to Bamako by all who have African blood and who knew his name. He lived a long, full and wonderful life and in spite of the police dogs that snapped at his heels — not the Birmingham dogs that bite children, but the bigger and more vicious dogs that yap at dreams — DuBois kept his sense of humor.

Old friends and long time associates of his NAACP days, like Arthur Spingarn, recall many charming stories of his wit and quiet laughter.

They say that once Dr. DuBois was the guest of honor at the table of a well-to-do lady who asked him to say grace before the meal began. Dr. DuBois bowed his head, but from his lips came no audible sound. When he lifted his head, his puzzled hostess said, "Doctor, I couldn't hear you."

"But, Madam, I wasn't talking to **you**," DuBois replied. "I was talking to God."

Julian — Just back from Europe. So nice to find your note. also had news of you from Bill Branch yesterday.
Hastily
Langston

NEW YORK POST

LANGSTON HUGHES

MISTLETOE

When the late Dr. W. E. B. DuBois, Negro America's greatest scholar and our most distinguished personality, renounced his U. S. citizenship a short time ago and became instead a citizen of Ghana, it was no doubt his gentle way of tying a sprig of mistletoe on his coat tail and turning his back to white America. Not having matured in the age of James Baldwin, in turning to another country Dr. DuBois would never dream of putting into latrine vocabulary what the symbolic mistletoe says silently. He was far too urbane to be vulgar and too much of a gentleman to be crass. But turn his back he did on the U. S. A., and in its very turning, the mistletoe was there.

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(may reprint if desired)

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"But Madam, I wasn't talking to <u>you</u>," DuBois replied. "I was talking to God."

--30--

40/4/71

41-194-8

Amsterdam, Nederland
30th August, 1963

Dear Shirley,
My heart goes out to you in this your (and our) most terrible hour.
That we had Doctor in our midst for so long was gratifying. Still more rewarding was his being here up to the day of the great awakening of his people for whom he devoted this life. I hope he was aware of this achievement. He rests indelibly in my own memory for he influenced my direction from the day, in 1924, when I first met him.
You, yourself, are brave Shirley. Nevertheless, the parting is hard. If it is of any consolation at all, please know that we all share your loss.

Sincerely,
Hermie Huisword
Leimuidenstraat 19
Amsterdam (W)
Nederland.

[Humboldt Univ.]

HUMBOLDT-UNIVERSITÄT ZU BERLIN

DER REKTOR

BERLIN W 8, den 6. Sept. 1963
Unter den Linden 6
Telefon 22 01 41

41-194-20

Hochverehrte Frau Du Bois!

Mit großer Erschütterung habe ich die schmerzliche Nachricht vom Ableben Ihres Gatten erhalten. Zu diesem schweren Verlust für Sie und Ihre Angehörigen spreche ich Ihnen in meinem eigenen Namen und im Namen des Senats der Humboldt-Universität zu Berlin mein tief empfundenes Beileid aus.

Wir alle schätzen Ihren Gatten als einen bedeutenden Wissenschaftler, Schriftsteller, Politiker und großen Humanisten, dessen Leben eng mit dem Kampf für die politische Emanzipation der Neger in den USA und für die Freiheit der Völker Afrikas verknüpft ist. Mit ihm ist einer der hervorragenden Gelehrten und Kämpfer für den Frieden und den Fortschritt der menschlichen Entwicklung des gegenwärtigen Zeitalters von uns gegangen. Mit Ihnen, hochverehrte Frau Du Bois, trauert die ganze fortschrittliche Menschheit.

Die Harvard-Universität verlieh Ihrem Gatten als erstem farbigen Bürger der USA die Würde eines Doktors. Später wurde er als Professor für Ökonomie und Geschichte an diese Universität berufen. Das Thema seiner Dissertation "Die Bekämpfung des afrikanischen Sklavenhandels" zeigt bereits anschaulich sein wissenschaftliches und politisches Wirken um die Freiheit der afrikanischen Völker, das in

(92) Bm. G 049-63 1.5

allen seinen Konsequenzen Mittelpunkt seines Lebens blieb. Daran vermochten auch die zahlreichen Verfolgungen und Repressalien, denen er in den USA ständig ausgesetzt war, nichts zu ändern.

Als Ihr Gatte 1958 anläßlich einer Vortragsreise durch die sozialistischen Länder auch unsere alma mater besuchte, wurde er in Würdigung seiner wissenschaftlichen und humanistischen Leistungen von der Wirtschafts-wissenschaftlichen Fakultät zum Doktor honoris causa promoviert. Wir sind glücklich, eine so hervorragende und weltbekannte Persönlichkeit zu unseren Ehrendoktoren zählen zu dürfen.

41-194-21

Die Humboldt-Universität zu Berlin fühlte sich stets mit dem Schaffen Ihres Gatten verbunden und wirkt ihrerseits in Lehre und Forschung für die gleichen Ideale und Ziele, für die Ihr Gatte gestritten hat. Gestatten Sie mir, Ihnen zu versichern, daß wir in unserer eigenen Arbeit weiterhin bemüht sein werden, wissenschaftlich und politisch wirksam für die Beseitigung der Rassenschranken in den kapitalistischen Ländern, für die endgültige Beseitigung des Kolonialismus und für die Festigung der Unabhängigkeit der afrikanischen Völker einzutreten.

Hochverehrte Frau Du Bois, Sie dürfen sicher sein, daß die Humboldt-Universität zu Berlin Ihrem Gatten stets ein ehrendes Andenken bewahren wird.

Ihr

K. Schröder

Professor Dr. Kurt Schröder

39-1-97 [Academy of Sciences, Hungarian]

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SECRETARIAT OF THE ENCYCLOPEDIA AFRICANA

ACCRA P O BOX 2797 GHANA

PERMIT ME TO OFFER YOU ON BEHALF OF THE PRESIDDIUM OF THE HUNGARIAN ACADEMY OF SCIENCES OUR DEEPEST CONDOLENCE ON THE OCCASION OF PROFESSOR DU BOIS DEATH

ISTVAN RUSZNYAK PRESIDENT

COL P O BOX 2797

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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THE ACCRA ASSEMLLY OFFICE OF THE PRESIDENT P O BOX 1627 ACCRA GHANA

IN OCCASION OF DEATH PROFESSOR DR WILLIAM DUBOIS RECEIVE OUR DEEPEST CONDOLENCES THE DEPARTED DID UNFORGETABLE SIGNAL SERVICES IN PEOPLES FIGHT FOR PEACE UNDERSTANDING EMANCIPATION EQUALITY WE CHERISH HIS MEMORY FOR EVER

HUNGARIAN PEACE COUNCIL

COL 1627

To Skirky du Bois

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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LT

MRS DUBOIS P O BOS 1627 ACCRA GHANA

WE HEARD ABOUT YOUR HUSBAND S DEATH WITH DEEPEST EMOTION
STOP HIS ACTIVITY THE NOBLE PRINCIPLES HE WANTED TO REALIZE
MAKE HIS NAME UNFORGETABLE FOR
SUCCEEDING GENERATION STOP RECEIVE OUR CONDOLENCES FULL
WITH AFFECTION AND SADNESS IN DEEP MOURNING OF FAMILY
HUNGARIAN PEACE COUNCIL

COL 1627

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[Hungary]

BUDAPEST, HUNGARY

39-1-296

Accept the expression of my fullhearted participation in the irreparable loss which you and the entire progressive humanity have suffered through the death of professor Dubois honoured and beloved friend and teacher of millions.

Dr. Endre Sik

DEPUTY FOREIGN MINISTER
HUNGARY

JH/SB

UNIVERSITÉ DE DAKAR

N° ..... / IFAN AP

INSTITUT FRANÇAIS D'AFRIQUE NOIRE

B. P. 206 - Dakar
(Sénégal)
Téléphone 340.00

DAKAR le Mai 1963.

Henri J. HUGOT
Chargé du Département
ARCHEOLOGIE-PREHISTOIRE
I.F.A.N.
B.P. 206
DAKAR

à Monsieur le Dr. W.E.B. Du BOIS
Encyclopédia Africana
GHANA ACADEMY OF SCIENCES
P.O. Box 2797
ACCRA (GHANA)

27-30-289

Monsieur ,

J'ai pris connaissance de votre projet d'une Encyclopédie Africaine avec un très vif intérêt. C'est beaucoup plus qu'un soutien moral que l'on se doit d'apporter à une telle oeuvre qui devrait devenir la base de la réflexion profonde sur les immenses et passionnants problèmes de l'Afrique.

Spécialiste de la préhistoire des régions désertiques de l'Afrique je pense, pour ma propre part, qu'il est grand temps de faire le point des connaissances acquises et je vous propose avec enthousiasme ma collaboration en ce qui touche les problèmes de la préhistoire générale, du quaternaire, des rupestres... Il faut en effet - et je pense que c'est là le but essentiel de la belle oeuvre que vous vous proposez de réaliser - fonder solidement une culture dont l'étonnante richesse a trop souvent permis aux amateurs d'en disserter sans cette indispensable expérience de la field research qui peut seule conduire à la comprendre et à l'aimer.

Encore une fois, dans la mesure de mes moyens, vous pouvez compter sur mon entier dévouement .

Dans cette perspective je vous prie d'agréer, Monsieur, l'assurance de mes sentiments de parfaite considération.

Henri J. HUGOT.

Toute la correspondance doit être adressée impersonnellement au Directeur de l'Institut Français d'Afrique Noire.

LECOMMUNICATIONS. DEPARTMENT OF POSTS & TE
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39-1-18

[Institute of African Affairs]

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LT

MRS SHIRLEY GRAHAM ENCYCLOPEDIA AFRICANA ACCRA

AM TOGETHER WITH YOU IN DEEP GRIEF POINT WE SHALL NEVER

FORGET GREAT DUBOIS

POTEKHIN, Director of
Institute of African Affairs
Moscow

MUNICATIONS. DEPARTMENT OF POSTS & TELECOMM
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[Internat'l Longshoremen's -- Union]

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MRS SHIRLEY GRAHAM DUBOIS ACCRA GHANA

ALL OF US WERE DEEPLY SADDENDED TO LEARN OF THE DEATH
OF W.E.B. DU BOIS THOS OF US WHO WERE
FURTUNATE ENOUGH TO MEET AND KNOW HIM WERE ENRICHED
BY HIS KNOWLEDGE AND UNDERSTANDING AND ABOVE ALL
HEARTENED BY HIS QUIET COURAGE AND
PAGE2

CONFIDENCE IN THE FUTURE OF MANKIND AS THE WORLDS OUTSTANDING
CHAMPION OF THE NEGRO PEOPLE HE LEFT AND INDELIBLE MARK
ON THE DEVELOPMENT OF WORLD EVENTS AND AS THE STRUGGLE
CONTINUES HIS CONTRIBUTION WILL BE SEEN AS EVER GREATER
PLEASE ACCEPT OUR CONDOLENCES ON YOUR GREAT LOSS

HARRY BRIDGES PRESIDENT LOUIS GOLDBLATT
SECRETARY-TREASURER INTERNATIONAL LONGSHOREMENS
AND WAREHOUSEMENS UNION

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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[Jackson]

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SHIRLEY GRAHAM DU BOIS POST OFFICE BOX 2797 ACCRA

DEAREST SHIRLEY NADINE WORKING ON TRIP SHE
WILL CONTACT YOU STOOD WITH 200000 OTHERS IN SILENT
TRIBUTE TO HIS MEMORY IN DC LONGER MESSAGE FOLLOWS

ESTHER JACKSON FREEDOMWAYS

COL ~~DU 2797 200000 DC~~

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[Japan]

28th August, 1963.

My Dear Mrs. du Bois,

It is with deep regret that I have learned of the passing away of your beloved husband, Dr. W.E.B. du Bois, and I should like to offer you my sincere sympathy on this sad occasion.

Dr. du Bois' passing will be deeply mourned throughout Ghana - indeed throughout the continent of Africa - but the spirit of his personality will continue to inspire the leaders and masses of Africa on their way to complete emancipation and future progress.

Very sincerely yours,

Munetoshi Ohki

Munetoshi Ohki
Ambassador of Japan

Mrs. W.E.B. du Bois,

Accra.

39-1-85

39-1-12

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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C/O ACADEMY OF SCIENCE SHIRLEY GRAHAM DU BOIS ACCRA

RADIO BROUGHT THE SAD NEWS OF DU BOISES PASSING A
GREAT HEART CEASED TO BEAT BUT HIS WORK AND
PERSONALITY WILL LIVE FOREVER IN THE HEARTS OF
MANKIND WE SEND YOU DEAR SHIRLEY OUR DEEPEST
SYMPATHY AND HEART FELT CONDOLENCE

BEATRICE AND JOSEPHINE JOHNSON

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[Jones]

THE CITY OF NEW YORK
COMMISSION ON HUMAN RIGHTS
80 LAFAYETTE STREET • NEW YORK 13, N. Y.

MADISON S. JONES
EXECUTIVE DIRECTOR

September 6, 1963

Mrs. Shirley DuBois
22 First Circular Road
Accra, Ghana

41-194-22

Dear Mrs. DuBois:

Muriel and I were most saddened to learn of the passing of Dr. DuBois.

As you know, I had had the honor of working with him personally at the NAACP. I am proud to say that he gave me a great deal of counsel, advice and guidance, and I shall never forget the day he personally presented at the United Nations the petition he had authored.

Happily, he lived to realize his dream of freedom for the African countries. His books and writings, of course, were of immeasurable influence not only on me, but on thousands of others. The world is better for his massive contribution toward freedom for all.

We all mourn his loss. We are comforted by the fact that his many, many contributions to our civilization have helped to make for a better environment

for all of the peoples of the world.

You have our deepest sympathy and sincere condolences.

Sincerely yours,

Madison S. Jones
Executive Director

41-194-23

MSJ:lj

14 Leicester Road
Marblehead, Mass.
February 4, 1963

Dear Mr. Du Bois,

I am a senior enrolled at Marblehead High School, Marblehead, Massachusetts. Our Democracy class has for one of its projects the development of the status of the Negro. In connection with this theme I have chosen to report on your 1915 novel, The Negro. In my research efforts it is apparent to me that you have enjoyed a long and busy life. Because of your life span of several generations it is believed that you might be willing to supply a couple short autobiographical paragraphs about the highlights of your life. It would be greatly appreciated if we could receive, before the end of the month, a communication from an author connecting past experiences with those of my generation.

Thank you very much for your cooperation.

Sincerely,

Beth Kelley

Beth Kelley

39-12-6

[Kentucky, Univ.]

UNIVERSITY OF KENTUCKY LIBRARIES
MARGARET I. KING LIBRARY
LEXINGTON, KENTUCKY

5 July 1963

Dr. W. E. B. Du Bois
P. O. Box 2797
Accra
Ghana

My dear Dr. Du Bois:

I would be most grateful if you could place my name on the mailing list for your INFORMATION REPORTS. When the Encyclopedia Africana begins to appear, I hope you will consider sending a review copy to American Notes and Queries (225 Culpepper, Lexington, Kentucky), of which I am review editor.

I hope the individuals to whom you assign the articles on the integration problem in the United States will consult our archives. We have an enormous body of material -- film, clippings, sub-rosa literature, K.K.K. material from the 1920's, Citizen's Council material from the late fifties and sixties, broadsides, sermons, and other basic source mate

Sincerely yours,

Lawrence S. Thompson

Lawrence S. Thompson
Director of Libraries

LST/cec

Inf. Rept 1-5 sent, 31/7/63.

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AIR MAIL

Dr. W. E. B. Du Bois
P. O. Box 2997
Accra
Ghana

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AÉROGRAMME • PAR AVION

TO SEAL

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MRS WILLIAM DUBOIS C/O

DR NKRUMAH ACCRA

NEWS OF THE DEATH OF YOUR HUSBAND AND MY OLD FRIEND HAS
BROUGHT GREAT SORROW TO ME AND MY PEOPLE IN KENYA THE WORLD WILL
ALWAYS REMEMBER HIS LONG YEARS OF DEDICATION TO THE CAUSE OF
COMPLETE FREEDOM OF AFRICA AND HIS VISION OF PAN-AFRICANISM
STOP OUR LOSS IN THIS GREAT STATESMAN CAN NEVER BE REPLACED

JOMO KENYATTA

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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SHIRLEY GRAHAM .CARE ENCYCLOPEDIA AFRICANA ACCRA

GRIEVED AT PASSING AWAY DR DUBOIS PLEASE ACCEPT OUR CONDOLENCES DEEP SYMPATHY TO YOU AND ALL FAMILY THE GREAT CAUSE FOR WHICH HE LIVED AND FOUGHT WILL SURELY TRIUMPH NOT ONLY IN USA AFRICA BUT ALL WORLD

AHMED AND RITA KHEIR SUDAN

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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[Kuo, Mo-Jo]

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SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

GRIEVED LEARN DEATH OF CHINESE PEOPLES FRIEND DR DUBOIS STOP DR DUBOIS MADE GREAT CONTRIBUTION TO CAUSE OF OPPRESSED NATIONS FOR LIBERATION AND PROGRESS OF ALL MANKIND STOP IT IS GREAT LOSS TO PEOPLES OF AFRICA USA AND ALL WORLD STOP PLEASE ACCEPT OUR DEEP CONDOLENCES AND TURN SORROW INTO STRENGTH

KUO MO-JO CHAIRMAN SINOPEACE

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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MRS DUBOIS ENCYCLOPAEDIA AFRICANA ACCRA

SHARE YOUR GRIEF SHALL BE ALWAYS MISSING YOUR HUSBAND THE

KUZNETSOVS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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[Liao, Cheng Chih]

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SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

GRIEVED LEARN DEATH OF DR DUBOIS STOP IT IS GREAT LOSS TO CAUSE OF OPPRESSED NATIONS FOR LIBERATION AND TO CAUSE OF HUMAN PROGRESS AND WORLD PEACE STOP PLEASE ACCEPT OUR MOST SINCERE CONDOLENCES

LIAO CHENG CHIH

CHAIRMAN SINOAASO

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

THE LIBRARY FOR INTERCULTURAL STUDIES, INC.

225 LAFAYETTE STREET, ROOM 314, NEW YORK 12, N. Y. USA.
TELEPHONE WORTH 6-4526

18 September 1963.

Shirley Graham Du Bois,
P. O. Box 2792,
Accra, Ghana.

41-194-18

Dear Shirley,-

The Board has asked me to send you the resolution quoted below.

With sincerest sympathy

Alex Munsell

Alex Munsell, Chairman.

"On September 17th 1963 the Board of Trustees of the Library for Intercultural Studies, with appreciation of the life-long, basic contributions of Dr. Du Bois to the solution of problems both in the United States and in Africa, send their genuine condolences to his wife, Shirley Graham Du Bois.

The light from the Torch of Equal Rights for All, which he has lighted, will continue to burn with ever increasing brightness as great changes take place in the world."

March 22, 1963

Dr. L. Lorch,
Department of Mathematics,
University of Alberta,
EDMONTON, ALBERTA.

My dear Miss Lorch:

I am not in the best of health, but I am still able to do a little work and enjoy something of life.

I hope this letter will find you in good health and Shirley joins me in sending our best love.

Very sincerely yours,

W. E. B. Du Bois

39-16-22

39-1-62

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LT

MRS SHIRLEY GRAHAM DUBOIS PO BOX 2797 ACCRA

SORRY TO HEAR ABOUT DOCTOR DUBOIS WILL WRITE LATER

ROBERT MCCANNS

COL ~~2797~~ +

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

Secretariat
for an
ENCYCLOPEDIA AFRICANA
SPONSORED BY THE GHANA ACADEMY OF SCIENCES
Director: W. E. B. Du Bois, Ph.D., LL.D., L.H.D., Litt.D., Hist.Sci.D.
Fellow, Amer. Assn. for Advancement of Science; Memb., U.S. Nat. Institute of Arts and Letters; Hon. Memb., Hungarian Academy of Sciences; Assoc. Memb., German Academy of Sciences, Berlin
P.O. Box 2797 Accra, Ghana.

Ans. May 1' 63

April 29, 1963

Dear Mrs. McIlvain,

Its been such a long time! We left Brooklyn for West Africa over a year ago for my husband to take up this extremely important work. And he has had the misfortune to spend most of the past year in different hospitals! Last summer a very serious operation was performed on him by British specialists. He was in a London hospital. Afterwards we went to Switzerland for a long period of recuperation. We thought of you many times during those months. But I did not have your address with us so I could not write. After Switzerland we went further east, following the sunshine and he seemed to be well on the road to complete recovery. We returned to our home in Ghana the last of the year.

But our hopes for complete recovery have not been fulfilled. He is well but cannot seem to regain his strength. So the weeks have passed by rather uncertainly. He is impatient with himself. Although he celebrated his 95th birthday February 23rd he wants to go forward with his work and is not willing to "take it easy".

However, we live very comfortably here. This is a beautiful, happy country. We have a big, white tropical house sitting in the middle of an acre of lovely gardens. I wish you could visit us. The weather is not terribly hot. Right now we are going into our cool season: June, July, and August.

Here is something that will interest you: The other day we received a letter from a Dr. J.J. Marais in Cape Town, South Africa, who says he is a "Du Bois" on his mother's side and is doing a book on the family! He wrote for information. I have sent him your name, saying that you know more about the Du Bois family since they left France than anyone else.

I am writing on my husband's official paper so that you can get some idea of his big project. It is going forward in spite of the fact that the "active" work must be done by those under him.

I hope this finds you well. Do write, dear Cousin Laura! We'd love to hear from you. And if you could possibly take a long trip, come to Ghana!

Sincerely,

Shirley

[McIlvain]

Secretariat
for an
ENCYCLOPEDIA AFRICANA
SPONSORED BY THE GHANA ACADEMY OF SCIENCES
Director: W. E. B. Du Bois, Ph.D., LL.D., L.H.D., Litt.D., Hist.Sci.D.
Fellow, Amer. Assn. for Advancement of Science; Memb., U.S. Nat. Institute of Arts and Letters;
Hon. Memb., Hungarian Academy of Sciences; Assoc. Memb., German Academy of Sciences, Berlin
P.O. Box 2797 Accra, Ghana.

August 3, 1963

Dear Cousin Laura,

Your delightful letter, or letters were thoroughly enjoyed. You sound exactly like your charming, valiant self. I have become a real delinquent about answering letters. Our dear William's health has become such an uncertain element that my days and nights go "up and down". I believe now, however, we have come to a kind of level which we must accept as remaining consistent. He is very weak, must be cared for patiently and tenderly. But he is not really sick, suffers no pain and all his faculties retain their efficiency. Now, that he has accepted the fact that his body is weak and his activities therefore curtailed, he is beginning to take some enjoyment in the beauty of his surroundings and the loving attention he receives on every side. Enclosed is an account of a recent visit - the kind of thing which constantly reminds him that he is not forgotten.

49-37-5

I do wish you could pay us a visit. If, at this moment, you are in Prescott, I know what your weather is. We are enjoying cool breezes, sleeping under a light blanket every night and having plenty of sunshine during the day. This is the end of our rainy season when we have our "winter". The temperature hovers around 65 - 70. Ghana is a beautiful, interesting little country. If your nice children would like to give you a present, suggest that they give you a trip to Ghana! If you are good at flying, there is a direct Pan-American plane from New York to Ghana - a one night trip. There are boats, but for one traveling alone I fear the trip might be long and tedious, and the difference in price is negligeble. When you reached here you would have no expense and we'd drive you about the country. We'd love to share our garden, with its thatched garden house with you! I'm sure the Mahoneys would be delighted to see you and help make your visit a pleasant one. They have just left for a holiday in Ireland, but will be returning by the middle of September, as before. Life here is so different that one can hardly get a picture through descriptions.

My husband is having callers this morning, so I must stop. Right now he is on the porch eating a late breakfast. I hope this finds you well. The fall is a good time to visit Ghana. December begins to get very warm and January, February are hot. If my husband is able to travel I plan to take him away in December to where it will be cool. So, think about coming out - any time from now - till the first of December.

Take care of yourself. Love from both of us.

Sincerely,

Shirley

39-1-94

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LT

ALPHAEVS HUNTON 37 FOURTH CIRCULAR ROAD ACCRAGHANA

VERY SORRY FOR IRREPARABLE LOSS FOR SCIENCE HUMAINISM AFRICA DR DUBOIS STOP HIS LIFE WILL SHINE FOREVER STOP SYMPATHY WITH SHIRLEY AND YOU

MACLORIN

COLL 37

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

France.

UNIVERSITÉ DE PARIS

FACULTÉ DES LETTRES
ET SCIENCES HUMAINES

PARIS, 17, RUE DE LA SORBONNE

Chinon, le 24 Juin 1963

Tél. : ODÉon 24-13

Professeur
Raymond MAUNY
1 Rue Victor Hugo
Chinon (Indre-et-Loire)
FRANCE

à

Dr.W.E.B.DU BOIS
Encyclopaedia Africana
P.O.BOX 2797
ACCRA (GHANA)

27-30-296

Cher collègue,

Je suis toujours avec autant d'interêt les Bulletins d' Information que vous avez l'amabilité de m'adresser.La préparation de la grande et indispensable oeuvre que vous entreprenez nécessite en effet une longue période de recherches préliminaires,de prises de contact avec les divers spécialistes et un choix des questions à traiter .Mais ce travail,qui demandera peut-être une génération à mener à bien,sera alors aussi indispensable que les actuelles Encyclopaedia Britannica ou l'Encyclopédie de l'Islam. . .

Pourriez vous me donner l'adresse du Dr.Livio C.Stecchini, qui a publié dans votre Bulletin un article sur l'Afrique et la Culture classique ? Je ne suis absolument pas d'accord sur certaines idées qu'il y expose et aimerais connaître les points qui l'amènent à fonder son opinion.Merci à l'avance.

Par ailleurs,je suis intéressé par ce que vous dites dans votre Bulletin de Juin 1963 sur "La place du contexte naturel dans l'Encyclopédie".Vous avez raison d'aborder ce point de vue et je vous signale qu'à ce propos,vous trouverez des spécialistes qu'intéressent cette question à l'IFAN de Dakar : botaniste zoologistes,linguistes.J'ai moi même écrit en I952 un "Glossaire des expressions et termes locaux employés dans l'Ouest africain"(IFAN,Dakar,Catalogue N° IX,69 p.),que je vous adresse par pli séparé.Beaucoup de ces questions y sont abordées,mais du point de vue francophone,et non anglophone.Je vous signale que parmi les exemples que vous avez donnés,"Arbre-coton" n'existe pas en français ouest africain,mais "fromager" ou "kapokier". De même,"alligator",crocodile américain,mais non africain,n'est pas employé ici ; par contre "caïman",également crocodile américain,est employé (à tort) par les francophones ouest africain.

Veuillez agréer,mon cher collègue,avec toutes mes félicitations pour l'oeuvre que vous entreprenez,l'expression de mes sentiments les meilleurs.

R.MAUNY

[Mellish]

ADDRESS DELIVERED BY THE REVEREND WILLIAM HOWARD MELLISH
AT THE MEMORIAL SERVICE OF THE LATE DR. W.E.B. DU BOIS
AT THE AGGREY MEMORIAL CHAPEL, ACHIMOTA COLLEGE ON
SUNDAY 29TH SEPTEMBER, 1963

"THE GREAT COMPANIONS"

The poet, Walt Whitman, in his "Song of the Open Road," speaks of ____".....the Great Companions.....

"....they are the swift and majestic men ___ they are the greatest women;

"Journeyers over consecutive seasons, over the years, the curious years, each emerging from that which preceded it;

"Journeyers gaily with their own youth, journeyers with their bearded and well-grained manhood,

"Journeyers with their womanhood, ample, unsurpassed, content,

"Journeyers with their own sublime old age of manhood or womanhood,

"Old age, calm, expanded, broad with the haughty breadth of the universe."

In Walt Whitman's words, William Edward Burghardt Du Bois was one of "the Great Companion."

Of his ancestry he wrote in his own inimitable way, "I have a flood of Negro blood, a strain of French, a bit of Dutch, but, thank God, no Anglo-Saxon," and life, parrying his sense of humour, made him almost New England-born _____ and almost the quintessence of the New England character. From that environment came his avidity for knowledge, a conscience sensitive and stern, a compulsion to give life meaning through commitment, and the proud awareness that he, a man of colour in a surrounding white world _____ had been endowed by Providence with unusual talents. Sturdy of build, handsome in profile, patrician in bearing, proud and ambitious, in Whitman's words again, he early knew himself destined to be one of the "swift and majestic men."

In the decades after the American Civil War, Great Barrington was a not-unfavourable environment for a lad of promise. Western Massachusetts had been the scene of abolitionist sentiment, the twenty five Negro families that lived in the valley had been there since the War of 1812 with England and as old residents mingled freely with the farmer folk and towns-people. Neighbours were friendly,

...../2

churches encouraged young people, a New England town meeting saw the participation of all the levels of society, and the local High School was blessed with a principal fresh from Hawaii, who took an interest in an able student of mixed ancestry and taught him Greek and Latin with the perception that these were, in those days, the keys to college. Young Du Bois at his High School graduation delivered an oration on the great Abolitionist, Wendell Phillips. His one ambition was to go to Harvard College.

His widowed mother did not have themeans to send him, nor did his relatives, but they pooled what resources they had as a clan; good fortune brought a summer construction job that paid Du Bois good wages as a time-keeper; and a family council decided that if the means were lacking for Harvard, there was enough to send the boy to Fisk, a Negro University in Nashville, Tennessee. Bitter was his disappointment but as one sees it now, the decision had a crucial bearing on all that was to be. At Fisk, he discovered eager and ambitious Negro students like himself, inspiring teachers, an honest and dedicated president, and, most fruitful of all, the experience in the summertimes of teaching in a rural Negro School in the State of Tennessee. The young easterner from Massachusetts came face to face with both the plight and the potential of the wonderful people that ever after he would call his own.

Harvard was seeking to broaden its student body and when Du Bois applied for admission, a grant was made to this lad from Fisk to come to Cambridge, Massachusetts, for two years, where he attended Harvard College and received his bachelor's degree, and then for two more years in the Graduate School as a Fellow in History and Political Science. Another grant took him to Germany - the intellectual Mecca for American scholarship in the 1890's - where he sat at the feet of great teachers in the University of Berlin and learned the academic disciplines that were to serve him all his life. On his twenty-fifth birthday, far away from home, it was a prescient young man who wrote in his private diary, "I am striving to make my life all

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that life may be . . . . God knows that I am sorely puzzled .... The general proposition of working for the world's good too soon becomes sickly sentimentality. I therefore take the world that the Unknown lay in my hands and work for the rise of the Negro people, taking for granted that their best development means the best development of the world . . . . . "

His first teaching opportunity was in a small midwestern college in Ohio, named after William Wilberforce, half church- and half state-supported, where he taught Latin, Greek, German and English, to which he added a new subject, Sociology, and where he met "the slender, quiet, dark-haired girl," who was shortly to become his wife. At Wilberforce there were difficulties, for this was a dapper newcomer with his superior airs, his Harvard accent, and Continental manners and dress; but ability was there, and within two years the University of Pennsylvania offered him an un-heard-of appointment to conduct a one-year study of Negro life in the city of Philadelphia. He had to devise his own methods and criteria of procedure, and train his crew of investigators. It was a delicate undertaking, for he sensed that its real purpose was to prove a theory that many of the social problems of Philadelphia might be laid at the doorstep of the impoverished Negro portion of the community. "The Philadelphia Negro" - as the completed report was titled - by statistical evidence that was incontrovertible, proved just the opposite, that the life of the Negro in Philadelphia was the product of the Negro's treatment by that city. This was the first work in urban sociology in the United States and one of the first in the world, and it was to the credit of the University that the findings, though distasteful to the city fathers, were published by the University Press.

Simultaneously, Harvard University honoured Du Bois by publishing his doctoral dissertation, "The Suppression of the African Slave Trade to America," as the first volume in a projected series of Harvard Historical Studies.

Atlanta University in the heart of the Southern state of Georgia invited this rising scholar to teach in its new Sociology Department, where he was to labour the next thirteen years. A conscientious instructor, he set demanding standards for his students with respect both to their classroom conduct and their personal deportment. Today we should call him over-zealous and perhaps tyrranical, but there was a logic underlying this Spartan code. At the turn of the Century, which saw the repression of the emancipated Negro and the enactment of the infamous "Jim Crow" Laws on all Southern statute books, the white majority was justifying its behaviour towards the Negro on the grounds of racial inferiority, moral irresponsibility and the lack of intellectual capacity. Du Bois was merciless in criticizing any sign of neglect, laxity, rowdiness or intemperance on the part of his students that might give substance to the accepted stereotypes of Negro behaviour. At the same time, he was tireless in counseling with his students as to their work habits, personal problems and future professional appointments. Despite some resentment of his strictness, the end result was the creation of a body of trained Negro sociologists, scientists and scholars, who, in retrospect, recalled his stern admonitions with gratitude and his personal friendship with affection.

The home which he created with his wife was that mixture of practical simplicity and yet aesthetic feeling that was to characterize his whole life, for he loved the good things and believed in enjoying them, provided they did not detract from duty. This first Atlanta home was a place of repose, friendly warmth for the stranger, and affection within the family circle. In all his writing, there is nothing more poignant than the cry of the heart which he uttered on the death of their first-born son. "Love sat beside his cradle, and in his ear Wisdom waited to speak. Perhaps now he knows the All-Love, and need not to be wise. Sleep, then, child - sleep till I sleep and waken to a baby voice and ceaseless patter of little feet - above the Veil."

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Only personal sorrow enables a man fully to enter the tragedy of another human being and permits the poet to shoulder the accumulated burden of a people's suffering. It was no easy thing for this tight-lipped, grief-stricken New England intellectual to undertake a full encounter with his humble brethren in the Deep South. Yet this is what he now attempted, breaking out of his reticences and moving among the illiterate and impoverished working people on the land. Taking voluminous notes of all he saw and heard, he distilled some of his impressions in essays that appeared in national magazines. An alert editor, A.C. McClurg, recognizing their novelty and intrinsic beauty of expression, offered to publish a volume of them. Du Bois consented and there shortly appeared that classic of United States' literature, "The Souls of Black Folk."

Nothing like this had ever been written before. The response to it was immediate and dramatic, for this was a work so powerful in its appeal to the emotions that each reader was instantly won over or repelled by it. Here, in a nation assiduously cultivating the myth of Negro inferiority, and soothing its conscience with the fiction that the Negro, being what he was, felt contentment with his lot, there spoke this sensitive, cultivated, rhapsodic voice. "You are living with a lie," it said in substance. "We have the same emotions and aspirations you have, if only you would permit us to give expression to them. Life within the Veil for us is hell. You do all in your power to evade the truth; you cannot, for I, like Orpheus, will wing such words that you will have to listen to me". And men and women did listen, for, like the tones of a vibrant bell, "The Souls of Black Folk" tolled the death of all such myths and sounded the toosin of a great new day.

Like polished ebony were these essays and they had enduring substance. While in them Du Bois carefully avoided direct attack upon the leading Negro figure of the country, it was nonetheless made abundantly clear

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that a great fulf existed between Du Bois and Booker T. Washington on issues of policy and programme for the uplift of the Negro people in the United States. In a famous address at the Cotton States Exposition in Atlanta, Mr. Washington had proposed a compromise by which the Negro would not ask for social or political equality in return for a pledge that he would be provided with industrial training and the opportunity to take a place in the rapidly expanding commercial and industrial economy of the nation then engaged in a period of post-war boom. Mr. Washington's proposal had been welcomed with relief by the South and with enthusiasm by the North, where wealthy industrialists banded together to pour funds into Negro institutions designed to fulfil these limited objectives. Du Bois declared in contrast, that, while this might be a necessary conciliatory move for the moment, with immediate dividends in terms of the expansion of such institutions as Hampton and Tuskegee and Fisk, the long-range results would prove disastrous. The Negro in the United States would be doomed to second-rate citizenship, second-rate education, and second-rate employment opportunity, a prediction which fifty years of national history have proven correct. Instead, Du Bois advocated the finest Negro education possible, on a par with the best the white world enjoyed in the United States and abroad; and he called for a start with the ablest Negro youth - "The Talented Tenth," who should prepare themselves for the education of their people. A roar of savage protest greeted these suggestions. By the white majority he was accused of advocating social equality and by the current Negro leadership he was misrepresented and condemned for proposing a Negro elite.

Tuskegee had become the intellectual capital of Negro America, thanks to the attention and financial support it was receiving, and an effort was made to win over the brilliant professor from Atlanta University and add him to the Tuskegee faculty. A fateful meeting took place in New York City, participated in by such industrial giants as Andrew Carnegie; railroad presidents such as William H. Baldwin of the Long Island and later the Pennsylvania Railroad; and investment bankers such as George Foster Peabody, the

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Georgia-born millionaire philanthropist; and others of such calibre. Du Bois was taken to Baldwin's Long Island estate where in the privacy of his home the talk became more candid and blunt. Du Bois was invited to come to Tuskegee; the price of the appointment was the moderation of his views and his submission to the policies and programme of the Tuskegee leadership. There took place no meeting of minds. Du Bois returned to Atlanta more certain than ever of the ultimate outcome of the Tuskegee programme under such outwardly courteous but inwardly ruthless economic patronage, and more certain also as to the essential rightness of his own views, which he now vowed to himself to advance by every means at his disposal.

On July 9, 1905, in response to a call he addressed privately to a select list of coloured men, summoning them to a conference to project an aggressive programme for Negro advancement, fifty nine men in seventeen states indicated their willingness to meet together. Twenty nine from fourteen states actually did gather clandestinely in a small hotel near Fort Erie on Canadian soil. Safety and privacy were undoubtedly considerations but so many of the public acts of Du Bois in later life were designed to have symbolic qualities that it may not be in error to look for the symbol here. In the days of the Abolition Movement and the Underground Railroad, it was the Suspension Bridge just below Niagara Falls that constituted for the fugitive slave the gateway to freedom. In the double meanings inherent in the Spirituals and Freedom Songs that Du Bois loved so dearly, it was both about this bridge and heaven that such words were sung as these:-

Glory to God and Jesus, too,
One more soul got safe!
Oh, go carry the news,
One more soul got safe!

The following year, the same group that had gathered in Canada, with

even more pointed symbolism, met openly in the old Fire House at Harper's Ferry, Virginia, where John Brown made his final stand and was captured by the Federal Troops. The group incorporated itself as "The Niagara Movement" and adopted an eight point programme of unequivocal militancy.

And yet, Du Bois, even at this moment, was still primarily the scholar and sociological researcher. He had been pressing the United States' Commissioner of Labour to finance a study of all the factors of Negro life in a single area in the Deep South. The request was finally granted and Lownes County in the black-soil belt of Alabama was selected. Du Bois with his team of investigators began their work under circumstances of no little personal danger. They met resistance, harassment and shot-gun blasts. This is how Du Bois was away from home when the telegraph brought the terrifying news that violence had erupted in Atlanta, armed white mobs were roaming the streets, the city was drenched in blood, the university buildings half-demolished, the Dean of the Theological School so beaten that he never recovered, and Mrs. Du Bois injured in a manner that contributed to her invalidism in later life, and their daughter, Yolande, saved by hiding in a stair well. Du Bois took the night train for home. Sleepless and in an agony of apprehension, he composed his "Litany of Atlanta," the most biting and savage excoriation ever to come from his pen.

The sullen city to which he returned has been described by the Dean of American Negro Poets, Prof. Sterling Brown, in "An Old Woman Remembers" :-

"..... our folks got sick and tired
Of being chased and beaten and shot down.
All of a sudden, one day, they all got sick and tired.
The Servants they put down their mops and pans,
And brooms and hoes and rakes and coachman whips,

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Bad niggers stopped their drinking Dago red,
Good Negroes figured they had prayed enough.

"All came back home - they'd been away too long -
A lot of visitors had been looking for them.

"They sat on their front stoops and in their yards,
Not talking much, but ready; their welcome ready:
Their shotguns oiled and loaded on their knees.

"And then
There wasn't any riot any more."

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The Professor of Sociology at Atlanta University, now thirty eight years of age, was in the midst of interior crisis. He had been reared in the confident, optimistic, idealistic Harvard tradition of Josiah Royce and William James, trusting in the power of truth to conquer all. Here he was faced with the antithesis of truth - the hideous depths of human depravity and naked cruelty. A widely-read man, he had encountered the writings of Karl Marx in Germany, and as early as 1904 had joined the Socialist Party of the United States. He was not unfamiliar with the work of Sigmund Freud on the Unconscious. Now these elements of knowledge, which had hitherto been sub-dominant in his thinking, rose to the surface. With utter clarity he saw that violence springs from economic privilege and is the instrumentality of those determined to remain in the seats of possession.

In his historical researches, Du Bois had been attracted to the enigmatic figure of John Brown of North Elba and Ossawatomie. Conventional historians had dismissed John Brown as a religious fanatic and crazed man of violence. As Du Bois examined the record afresh, a more significant and delineated personality emerged.

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In John Brown he saw a man of Old Testament proportions who had come face to face with slavery in Kansas, and had come to hate it with all his being. He was not obsessed, but committed to slavery's destruction. He was not embarked upon a quixotic venture, futile from the start, but engaged in a shrewd and calculated enterprise in which he planned to utilize the protection of the Dismal Swamps and the Allegheny Mountains as fortress and redoubt for what we now would call guerrilla warfare. John Brown was the one white man in the whole United States who had won the confidence of Negroes, from Frederick Douglass and Harriet Tubman to the lowliest of men and women, the one leader to whom they might respond in numbers. For reasons beyond John Brown's control, the strategic plan miscarried, but the gaunt, venerable prophet, in his final martyrdom as he stood in Charles' Town Court House and then beneath the gallows, spoke words that electrified the nation and the world.

In Herman Melville's epic, "Moby Dick," there is a passage that illuminates for me what Du Bois found in John Brown at this turning point in Du Bois' own life:-

> "Men seem detestable as joint stock-companies and nations; knaves, fools and murderers there may be; men may have lean andmeagre faces; but man, in the ideal, is so noble and sparkling, such a grand and glorious creature, that over any ignominious blemish in him all his fellows should run to throw their costliest garments."

Faced with the cruelty and mendacity of the human species, as he was witnessing it through Negro eyes in the United States, his work on John Brown reminded him of the other side of the minted coin, that ideal quality of which Melville spoke - the nobility of the same human species, incarnate in the individual who sacrifices himself for the cause of all, and thereby shakes the earth and shapes the future.

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Neither then nor in later life was Du Bois a pacifist. It is true that in his celebrated "Credo" he asserted that "War is Murder" but the war he had in mind was "the wicked conquest of weaker and darker nations by nations white and stronger ....." In later life, speaking of this period with that candor which was natural to him, he wrote, "I had assumed that the path of human progress lay necessarily through war, and that if the coloured peoples of the world and those of America ever secured their rights as human beings, it would be through organized violence against their white oppressors."

The road that Du Bois was taking, once he had rejected the overtures of the Tuskegee group and had called into being the Niagara Movement, placed the President of Atlanta University in a most difficult position. He was a young man just come to the riot-damaged institution, which desperately needed financial help to re-build its campus and expand its faculty and facilities. Carnegie, Baldwin and the other industrial sponsors of the Tuskegee group made it abundantly clear to President Ware that financial grants would be dependent upon the prior removal of "certain hindrances." The President so informed Du Bois, who, realizing he was the real "hindrance" and loving the university, knew that the time for his departure was come.

The lynching of a Negro in Springfield, Illinois, the home and burial place of Abraham Lincoln, on the centennial of the Great Emancipator's birth, shocked the nation. It set into motion a group of Negro and white leaders, Du Bois among them, acting under the impetus of "The Niagara Movement," to form the National Association for the Advancement of Coloured People, historically the most important Negro organization in the United States down to the present day. It quickly and quietly absorbed the members of the Niagara Movement. Du Bois was asked to become its Director of Publications. The objective scholar was about to become the flaming propagandist.

In 1910, "Crisis" appeared. It was a monthly, financed independently and managed so successfully that, for all purposes it was the instrument for

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the advancement of Du Bois' own views. At its zenith, it had 100,000 readers. This meant that it went every month into one-tenth of the Negro homes of the entire nation. Scarcely 10,000 Negroes had attended any college and the vast majority of Negroes in the United States were still illiterate or semi-literate. Du Bois so planned each issue of "Crisis" that this vast readership breathlessly awaited the arrival of each new number, when the literate member of each family, and sometimes a whole clan, would read it aloud to the assembled gathering. An editorial page, "As the Crow Flies," always carried Du Bois' own winged message. In it he was reporter, agitator, instructor, inspirer. The hall mark stamped on every page was the spiritual declaration - it is a thing of pride to be a Negro!

"Crisis" called for nothing less than full equality. Du Bois expressed its programme when he wrote in his famous "Credo", "We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American, political, civil, and social; and until we get these rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone, but for all true Americans."

"Crisis" combined literary quality and broad popular appeal. Du Bois devised all kinds of contests with prizes for poems, short stories, essays, one act dramas, pictures of the prettiest Negro baby or the High School or college graduate currently receiving the most significant academic honour. With the aid of one secretary who could type, and writing most of his letters long hand himself, he conducted a mountainous correspondence in search of manuscripts, pictures, and art work for the covers, acknowledging the contributions accepted and explaining those returned, lest the senders be discouraged. In this manner, he discovered and encouraged two generations of Negro poets, writers, dramatists and artists. The one-act plays that appeared in "Crisis" were made available at a modest royalty for presentation in churches, schools and fraternal lodges,

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in an endeavour to create a Negro Theatre.

The historian, Herbert Aptheker, who has had access to the files of this "Crisis" correspondence, writes: "Among his scores of thousands of letters --- every one carefully preserved --- are thousands from the worker and the peon, the aspiring adolescent, whose heart was bleeding, the sharecropper whose indignities overflowed in painfully written notes, the women who scrubbed and dreamed. The most scorned and the most despised --- the prisoner, the beggar, the prostitute -- poured their hearts out to him. You are our voice, they wrote; speak for us. Every letter was read and every letter was answered --- the copies are all preserved; and the answers were full and serious and helpful and dignified. Du Bois' letters to these -- to the 'unknowns', to what the monstrous elite call the 'mudsill of society' --- show more pains than his letters to presidents and savants."

The same scrupulous methods that he had required on campus and in his historical and sociological researches, he now applied to the management of the magazine. Advertising was examined to eliminate the fraudulent and meretricious. Even colleges appealing for students had first to submit brochures and photoes of their buildings in proof of their legitimacy, because he would not further spurious institutions or degree-conferring mills. He accepted no money from cosmeticians promising to alter or eliminate African characteristics. Scrupulous concerning subscriptions and all business transactions, he employed an auditor and annually printed a statement of the magazine's accounts. He was determined to establish an impeccable standard that would serve as a model to his people not yet schooled in business practice and all-too-often the victims of needless fraud and financial failure.

During these years in New York City, he lived modestly within his salary and such other income as occasional royalties and fees afforded,

refusing to borrow money, even if the result was the postponement of some cherished plan. One such delay helped shape his most substantial work. In 1910 the American Historical Association had invited him to read a paper before its annual gathering. He had prepared an essay on the contribution of the Southern Negro in the period of Reconstruction that followed the Civil War. Since he did not have a publisher and would not borrow the money to publish it himself, he set it aside and kept revising and enlarging the manuscript. Twenty-five years later he broke down, and the Phelps-Stokes Fund disregarded its rules, and the loan was negotiated that brought "Black Reconstruction" to the light of day, a monumental study, without reference to which no serious historian can turn to that key period in the history of the United States.

His living in New York City and the comparative freedom which the magazine gave him permitted his involvement in new and wider concerns. In 1900 the United States Government had employed him to prepare an exhibit for the Paris Exhibition. The trip abroad made possible his attending a Pan-African Conference being held in London. It was then that the seminal concept of a free and united Africa was planted in his mind. It originated with a brilliant West Indian barrister, Henry Sylvester Williams from Jamaica, but it took possession of Du Bois.

In 1911, he and Felix Adler were back in London as the secretaries of the American section of the World Races Congress, when Du Bois spoke twice in the Great Hall of the University of London. The militant cast of his mind is indicated by the anecdote he told of meeting "a coloured man who explained to me his plan of leading a black army out of Africa and across the Pyrenees. I was thrilled at his earnestness."

He returned to the United States to make what he later confessed was one of the greatest errors of judgment in his life. Moved by unbridled hope in an initial political infatuation, he withdrew from the Socialist Party and threw his support and that of the National Association for the Advancement of Coloured People behind the candidacy of the Democratic Party candidate for the Presidency, Woodrow Wilson.

After World War I was concluded and President Wilson was preparing to sail for the Peace Conference at Versailles, Du Bois sought the interest of Mr. Wilson in applying the principles of "the consent of the governed" and "government by representation" not only abroad but also at home where live "twelve million souls whose consent is never asked. They have no members in legislatures where they are in the majority, and not a single representative in the national Congress." Colonel House, the President's aide, listened to Du Bois but no word in answer ever came from the President.

Du Bois then turned to the French, who had involved 100,000 black African troops in the defence of their metropolitan home land. Premier Clemenceau permitted the holding of a Pan-African Congress in Paris, which called upon the new League of Nations to bring under review the status of African peoples, a demand that had some bearing on the establishing of the Mandates Commission. Two years later a more representative Pan-African Congress was held with successive sessions in London, Paris and Brussels. Others were to follow, and one in Lisbon permitted Du Bois to return home via Liberia. While he was there, the United States Department of State in Washington, for a combination of reasons, appointed him Minister Plenipotentiary and Envoy Extraordinary to Liberia and asked him to represent the United States at the inauguration of President King.

Despite this unusual honour, Du Bois returned to the United States not only empty-handed but in the unhappy knowledge that the pronouncements of the successive Pan-African Congresses had angered the colonial and imperialist powers. President Wilson had failed to carry the United States into the League of Nations, the end of the war was witnessing a re-surgence of anti-Negro repression, the Ku Klux Klan even had the affrontery to march down Constitution Avenue by the tens of thousands in their dread hooded regalia, and the capital of Washington was in process of becoming one of the most segregated cities of the nation. Du Bois' disillusionment with Wilson was complete, and indeed

with both the major political parties in the United States, the Democratic and Republican. But he had tasted politics and the need to be active in some viable political movement was strong. With such liberal Americans as Harry F. Ward, who, incidentally, will be honoured on his 90th Birthday on October 15 in New York's Carnegie Hall; Dr. John Haynes Holmes, who is still alive but now an invalid, and Oswald Garrison Villard, he joined the Independent League for Industrial Democracy and in 1924 persuaded the executive committee of the National Association for the Advancement of Coloured People to support the third party candidacy of Farmer-Labour Governor LaFollette of Wisconsin. The mood of the nation was conservative, the presidency and Congress fell into Republican hands, the N.A.A.C.P. decided never again to make partisan political endorsements, and Du Bois, a sadder and a wiser man, returned to his editorial and scholarly work.

But the larger world he had tasted was calling him and in 1928 he obtained a grant to visit Germany which he had not seen since his student days. He was shocked by the ravages of war that were still in evidence, and by the changes wrought since the war that were slowly preparing the psychological soil for the Hitler eruption. Continuing into Eastern Europe, he paid the first of his several visits to the Soviet Union. The ethical and economic attraction which he had found in socialism as early as 1904 now took on substantial strength. From Europe he returned with two indelible impressions that increasingly were to mould the balance of his life. The first was a consciousness of the utter destructiveness of modern war and its futility as an instrument of social progress. The second was the conviction that a radically different mode of human social and economic organization was no longer just a human dream but now an imposing fact of history. His visit to the Soviet Union, he wrote, "was for me a never-to-be-forgotten experience, and it strenghtened my basic belief in Socialism as the one great road to progress."

This growing conviction concerning socialism was strengthened by the national catastrophe of the Great Depression which struck the United States in 1929. Every element in the economic structure of the nation was affected by the impact and dislocation of these days. The Negro community suffered from the ensuing unemployment and the hardships it brought. For the Du Boises it meant the loss of their personal savings and what little property they possessed. Here once again the life-time habit of living frugally within their means stood them well. They survived and made their contribution to the success of Franklin Delano Roosevelt and his New Deal.

In 1936, thanks to a fellowship offered him to study industrial education in Germany, he again visited that country for five months, and then went on to Moscow, from which he later took the Trans-Siberian Railroad to Manchuria. Two months were spent in China and Japan, after which he returned to the United States by way of Hawaii. This first brief impression of two of the major areas of Asia opened his eyes to the mass poverty and hopeless misery of the majority of the human race, and it enlarged his concept of the potential place of the coloured peoples of the world, provided they could be freed from the chains of the colonial and imperialistic past, and the latent energies of mind and body utilized in their own development.

Western Civilization---with the rise of Hitler, the Italian rape of Ethiopia, the opening of the Spanish Civil War and the Western-copied imperialistic venture of Japan on the mainland of China--- as far as Du Bois was concerned---lay exposed on the dissecting table and the pathology was not a pretty thing. Thoroughly disturbed by all that was transpiring, Du Bois sought the refuge of a needed point of reference with time to reflect. When Atlanta University invited him to return to its faculty, he accepted gladly, writing in that jaunty good humour that followed decisions once they were made, that he was ready to go back "to my ivory tower."

Eight years of teaching, lecturing, writing and research carried

him through the wartime period. The literary production of these years was considerable, for to his credit were now added two volumes more of essays; a novel, "Dark Princess," that won wide attention as the first attempt by a Negro in the United States to employ the novel as a form of literature, and because its characters were concerned with the past, the present and the future of the African peoples, a new theme in United States' fiction; the beginnings of an auto-biography, "Dusk of Dawn," which he insisted was not personal but the auto-biography of a concept of race; and the introductory study for a proposed "Negro Encyclopaedia" that was the precursor of the "Encyclopaedia Africana," for which your Government so considerately brought him to Ghana in his final years.

So we find Du Bois at the end of World War II as without question the most distinguished Negro scholar and literary figure in the United States, and a man of vision whose mind, through study, travel, research and reflection, was reaching out to embrace the tragedy and aspirations of the mass populations of the world. In 1900 he had stated prophetically, "The problem of the Twentieth Century is the problem of the colour line." It was a remarkable statement when it was made but as mid-century approached, he wished to amend it somewhat. "I still think today as yesterday," he wrote, "that the colour line is a great problem of this century. But today I see more clearly than yesterday that back of the problem of race and colour, lies a greater problem which both obscures and implements it: and that is the fact that so many civilized persons are willing to live in comfort even if the price of this is poverty, ignorance and disease for the majority of their fellowmen; that to maintain this privilege men have waged war until today war tends to become universal and continuous, and the excuse for this continues largely to be colour and race."

The post-war world and its organization was seizing the minds of American leadership and it was logical that the National Association for

the Advancement of Coloured People, putting aside its former differences with its old editor of "Crisis," invited him, the greatest authority available to them, to become a Special Research Consultant. Du Bois, who never held grudges or nourished resentments, accepted the proffered opportunity and, in light of the Dumbarton Oaks Conference and the burgeoning peace movement, went to work on a book, "Colour and Democracy," which called for a re-organized post-war world in which consideration should be respected and no re-shuffling of territories should be indulged-in as at the close of the First World War. Du Bois was sent to San Francisco to present a Memorial to the Assembly calling the United Nations into being, and then in 1945 was empowered to assist in the revival of the Pan-African Congresses, when he made the working acquaintance of George Padmore and the man who was to become your inspiration and first president, Dr. Kwame Nkrumah.

On his return to the United States, Du Bois went to work on the researches that lay behind his book, "The Negro in Africa," and affiliated with the Council on African Affairs, which had been started in New York City by Max Yergan, Paul Robeson, Alphaeus Hunton, Frederick V. Field and others.

In the spring of 1946 at a small college town in Fulton, Missouri, Mr. Winston Churchill was awarded a degree and the occasion was used by him for a speech that is now recognized historically as the official declaration that the co-operation of wartime between the West and the Soviet Union was over and a new period was about to begin. The new President of the United States, Mr. Truman, followed with the announcement of the Truman Doctrine, and "the cold war" was on. In the year that followed the political climate in the United States underwent a profound and frightening change. Whatever name you wish to use for those in power in a nation, whether it be the power elite, the power structure, the ruling class or what Mr. Eisenhower called "The military-industrial complex," it was abundantly clear that this decisive source of [illegible] social and economic direction inside the United States,

confident of its relative economic power vis-a-vis the prostrate post-war world, and in possession of the initial nuclear weapons, saw no further need of international co-operation but elected the development of a community of expanding economic interest and the policy of containment with respect to the spread of socialism. To change the thinking of United States citizens in conformity with this new policy, every means of public persuasion was set in motion, and to ensure there should be no significant resistance, there was published in the fall of 1947 the first of several long lists of organizations in the United States to be called "subversive." It was not surprising that among those first listed was the Council of African Affairs. Internationally-minded and progressive organizations all felt the public pressure of this official pillorying. One after another, the conformists within their leadership bowed to the currents of conformity and sought the ejection of those who stood on principle by their original programatic undertakings.

The National Association for the Advancement of Coloured People found that Du Bois's continued fidelity to the Council of African Affairs, his sharp and incisive denunciations of colonial post-war policies, and his penetrating analyses of the economic motivations of the cold war--- were offensive. When the Doctor followed up his written words with political action and sought to persuade the N.A.A.C.P. leadership to endorse the campaign of Mr. Henry Wallace for the presidency on the Progressive Party ticket, as in 1924 he had persuaded them to support Governor LaFollette, the final breach was forced, and Du Bois again was out on the street for his convictions. An office was found for him in the reconstituted Council of African Affairs, where he continued his work. I am not going to detail this period for it is better known to you than the earlier and formative years of his life but now it was that he took to the political hustings, running for the Senatorship of New York State

on the Progressive Party. He spoke wherever he could, brief, pungent, incisive addresses, always written meticulously and read carefully to attentive audiences, which, when he concluded, removed his ribboned glasses, bowed slightly, and sat down, usually remained stunned by the terse speech, and then burst into appreciative applause. There was nothing being said throughout the country quite like these addreses. They were analyses of the cold war and a call for a socialist United States no longer economically and commercially driven to expansion but through intelligent planning and social ownership able to play a peaceful role in a changing world.

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These were difficult personal times, because the illness of Mrs. Du Bois had developed into a condition of invalidism; expensive medical care was required, some of which was defrayed with the help of Progressive Party friends. The campaign was a bitter disappointment, for Mr. Truman, with all the shrewdness of Madison Avenue promotion techniques, made peace the issue and so beclouded the atmosphere that the Third Party Movement, which was the real party of peace, while it drew vast crowds, did not receive the votes; and perhaps some deep-seated public sense of apprehension at the interior strength of Mr. Henry Wallace was involved as well, for he was a man not ready to make a real break, such as the times required, with the capitalist economy of the United States, for when the logic of leadership required him to cross the Rubicon and never turn back, he could not take the step. For the Doctor, the cup of bitterness and sorrow was full, when to all else was added the death of his beloved wife.

Yet, where any other human being would have resigned himself to old age and death, there remained a latent vigour and vitality that suddenly were to be challenged to accomplish what history may well consider the most important contribution of the Doctor's entire life.

His concern about the motivations of the cold war, and his fear of the misuse of the new atomic weapons, led him to accept his first invitation to attend an international peace conference and before long he had become a member of the World Peace Council, for he had come to see that the powerful forces at work within the United States had such terrific momentum that they would need the check of world opinion to hold them in leash. When the peace forces outside the United States sought some distinguished figure to form a group of United States citizens to create a Peace Information Centre in their own country to disseminate information about the world peace movement, and when that Centre undertook successfully to circulate the Stockholm Peace Pledge calling for the elimination of all nuclear weapons, it was Dr. Du Bois, the world figure, the hope-inspired friend of socialist developments and the ferment of African Nationalism, who gave the leadership. He knew the risks, and he met them courageously when the brutal blow fell upon him and his associates. Under a law requiring the "Registration of Foreign Agents," he and his associates were arrested and arraigned before a Federal Grand jury. This venerable man on his 83rd birthday suffered the humiliation of being finger-printed and photographed in handcuffs, and was publicly indicted as a criminal, liable to a prison sentence that at his age would surely encompass his death. "I have faced during my lifetime many unpleasant experiences," wrote Dr. Du Bois, "the growl of a mob, the personal threat of murder . . . . But nothing has cowed me as that day when I took my seat in a Washington courtroom as an indicted criminal."

It was a political frame-up, and so the element within the United States that retained its sanity and of course world opinion understood it. From every State of the country and from many nations abroad came protestations of shock and horror. The Doctor and his associates were ultimately acquitted. But the damage was done to him, as it was similarly done to so many other progressive and world-minded American writers,

artists, actors and film-makers, trade unionists, teachers, clergymen - indeed, any one in a position to influence public opinion against the national policy. The United States Congress established the House Un-American Activities Committee to proscribe and destroy dissenters, and passed the "Internal Security Acts of 1950 and 1954", designed to render the Communist Party inoperable, to shatter the Left, to frighten and split the Liberals of good will, and generally render difficult the discussion and advocacy of social change.

40-4-13

The wonderful thing is, that against this ugly background, life began to reward the Doctor in so many surprising ways. Beyond a doubt, the greatest benefaction was his marriage to the brilliant young writer, Shirley Graham, which brought to him the loveliest blessing a man can have, intellectual and domestic comradeship and the awareness, since he knew that time must one day run out, that there would be an amanuensis and legatee to complete his work. And there came a home on a shaded street on Brooklyn Heights, nor far from my parish church, where friends gathered; and to go there, especially when the United Nations was in session across the river in Manhattan, was to find the great of the earth wending their way to the Du Bois' home, until a State Department, revengeful, declared Brooklyn out of bounds to diplomats from socialist countries.

From this new home, he and Shirley went abroad as the guests of the World Peace Movement, visited Eastern Europe and the Soviet Union, which honoured the Doctor by presenting him with the Lenin International Peace Award, and then, the final and greatest thrill of the Doctor's entire lifetime, his reception in the People's Republic of China, when his birthday was made the occasion of national veneration, and the world's oldest and richest civilization paid its tribute to the wisdom and integrity of one who could well adorn its scarlet silken tapestries as the symbol of Old Age at its wonderful flood-tide. We, the Doctor's friends in the United States, who are being kept at arm's length from familiarity with the New China, saw the light in

24/.....

the Doctor's eyes, when he compared the China he had visited in 1936 and this newly aroused multitude of people who have learned a road out of their hopelessness into strength and happiness.

In the United States during these cold war years there has been a cultivated indoctrination of the idea that socialism is evil and war against its spread inevitable. Against such irresponsible and uninformed talk Dr. Du Bois spoke out in no uncertain words. "One thing I know," he wrote in "The Black Flame," "Today, more than ever, war is utterly evil and completely indefensible in terms of human morals or decency or civilization. Nothing on earth is so completely useless, so inexcusably vile. War no longer brings victory to either side. It is planned and deliberate murder of human beings, the complete destruction of the earth's treasures . . . Down with war! Never again war! War is the bottomless pit to which human beings have fallen in this 20th century of the miscalled Prince of Peace!"

In the Old Testament, it is written that the Lord spoke to Moses and said, "This day have I set before you Life and Death, Good and Evil; choose ye, therefore, Life and Good."

In modern humanistic terms the great Leo Tolstoi restated this ancient dictum: "I say that there is an absolute good and an absolute bad; for all that unites is good and beautiful; and all that separates humanity is absolutely bad and ugly." Du Bois cited these words with great approval and made them his own, quoting James Russell Lowell's words about Truth:

"Those love her best, who to themselves are true,
And what they dare to dream of, dare to do."

There was yet one final gracious benefaction to be bestowed upon the Doctor as his life drew to its noble end --- the invitation from your President to him, suggesting that he come to Ghana, to live and work, and draw upon his amazing store of erudition and experience in planning an Encyclopaedia Africana. Of his stay here, and the many satisfactions he enjoyed amongst you, there is no need to speak, save this; in the name of all the Doctor's many friends throughout the United States, may I voice our heartfelt appreciation and gratitude for the almost filial protection and affection your President has shown to our beloved friend, and for all that life and citizenship and now honored burial in Ghana, has meant and mean for him.

..../Death has

Death has now come to him, as it must come to all men. In anticipation of that day, long years ago, he wrote words that may well serve as his epitaph:

"Farewell! No sound of idle mourning let there be
To shudder this full silence --- save the voice
Of children --- little children, white and black,
Whispering the deeds I tried to do for them;
While I at last unguided and alone
Pass softly, full softly."

The news came to us dramatically. Miss Brewer, who has sung these beautiful spirituals he so dearly loved, and I were both in Washington, in the vast throng of two hundred and fifty thousand people gathered before the marble Lincoln Memorial, when the announcement of the death of Dr. Du Bois was made, and a vast silence ensued. A woman was overheard to cry out, "It is just like Moses. He was not given to enter the Promised Land." For myself, I wondered. Perhaps he was, in the sense he coveted, for every informed person in that greatest throng ever gathered in a demonstration in our nations capital knew that it was the end result of his inspiration.

So, to his "Farewell" to us, we must now say our "Farewell" to him. "You, dear W.E.B., have been for all of us one of the Great Companions, Journeyer in your sublime old age, calm, expanded, broad with the haughty breadth of the universe, and yet at the same time, O enjoyer of life and lover of children, the sharer in our simplicities. You have enabled us to believe once more that Man, in the ideal, is so noble and sparkling, such a grand and glorious creature, that over any ignominious blemish in him, and in you, we shall ever run to throw our costliest garments."

In that "Song of the Road" the poet you so loved, concludes: "To know the universe itself is a road, as many roads, as roads for travelling souls . . . Forever alive, forever forward,
Stately, solemn, sad, withdrawn, baffled, mad, turbulent, feeble, dissatisfied, Desperate, proud, fond, sick, accepted by men, rejected by men, They go! They go! I know that they go, but I know where they go; But I know that they go toward the best --- toward something great."

Into thy hands, O most loving Father, we entrust thy servant, William Edward Burghardt Du Bois, whom we shall ever recall with thankfulness, for the faith he held in life, when he wrote, "I believe in Service---humble, reverent service . . . for Work is Heaven, Idleness Hell, and Wage is the 'Well Done', ' of the Master"---and we beseech thee that he may be for ever precious in thy sight, and may go from strength to strength in the life of perfect service; do thou bless him and keep him, do thou make thy face to shine upon him, and be gracious to him, do thou lift up the light of thy countenance upon him, and give him joy and peace, now and for ever more.

God, our Father, give to the peoples of the world a new heart of comradeship; the old man of ignorance and cruelty being done away, and the new man put on, renewed in knowledge, to strengthen and to serve the brethren; that every people may bring its tribute of excellence to the common treasury, without fear, and without the lust of domination; and that all the world may go forward in the new and living way which he hath consecrated for us; who now liveth and reigneth with thee and the Spirit of truth, one God, world without end.

And now may the God of Hope fill you with all joy and peace in believing, that you may abound in hope, for yourselves, your loved ones, and him whom we have loved and lost awhile; through the power of the Divine Spirit in your hearts.

Alleluia! Alleluia!

39-1-51

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LT

YOLANDE DUBOIS PECK

AFRICAN AFFAIRS SECRETARIAT, ACCRA

I HAVE NO WORDS OF EXPRESSION BUTMY HEART IS WITH YOU

YOUR FRIEND AND GRANDPAS FRIEND

LENA TIPPI MEYERS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MRS SHIRLEY DUBOIS ACCRA

JOIN THE WHOLE WORLD IN GRIEF DEEPEST SYMPATHY AND LOVE

TO YOU

ELIZABETH

STS & TELECOMMUNICATIONS. DEPARTMENT OF POSTS &
1UNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICA

March 22, 1963

Mr. George Murphy,
5210 First Street, N. W.,
Washington, D.C.,
U. S. A.

Dear George:

In theory, I am working on the Encyclopaedia Africana ~~which~~, as a matter of fact, I am not accomplishing very much. I am too old and weak to do much effective work. Nevertheless, I am doing something. And while I cannot say that I am well, I cannot complain too much about my health.

Shirley joins me in best love,

Sincerely yours,

W. E. B. Du Bois

31-12-2

[Murphy]

5210 First Street,N.W.
Washington,D.C.
March 23,1963

39-16-11

Dear Shirley,

Please forgive my delay in answering your informative, though sad, and yet realistic letter back in January.

I do hope Dr.W.E.B. got the flowers and messages which we sent from Washington and the message,which I understand was sent from Baltimore's Dubois Circle.

This is just a hasty note to let you know that I understand and also to say that I am excited no end about what Dr. has done with the Encyclopedia Africana program.

We shall yet hear the ringing out of "Wild Bells," to announce the blooming of this wonderful idea and ideal which he has nurtured so long in his sturdy breast.

Love to you both,

Hastily,

Yours

August 28, 1963

Douglass T. Murray Jr.
936 West End Avenue
New York 25, New York,(USA)

TO: African Affairs Secretariat
Accra, Ghana

FOR: Honorable William Edward Burghardt DuBois--
Author, Historian, Philosopher, Architect
For Negro Civil Rights, Founder of the Niagara
Movement (NAACP), Teacher of Black Souls through-
out the Atlanta Area, A Most Misunderstood Man
Who gave His All for Us (African and Negro)

Sir;

Whatever be your destiny let me state this, that your words opened mine eyes and gave my heart a different beat, so that I could keep pace with new ambitions and fulfill the role of the New Negro. Had it not been for you or a distant relative (Frederick Douglass), whose work you carried on in your own manner, that being the upgrading of human dignity to which the Negro aspired. Your thoughts, your actions and your deeds are incomparable, for the periods in which you lived and the conditions that existed. Your philosophy was/is to be looked upon with amazement for your predictions have come true and history is factual of this. Many have spurned you, your ideas, some of them well known Negroes today, yet they shall never measure up to an inkling of achievement in respect to you.

History is odd and quite amazing that on the Eve of the March On Washington that you should leave this life, for you desired to do just this fifteen years ago, yet that organization which represented an idea which you constructed is present in Washington with its executive head Roy Wilkins. Also, did not Jackie Robinson take the liberty to speak against his brothers on that fatal day before the Un-American Activities Committee which advocated that he speak for the body of Negro-Americans throughout the country about how they felt regarding certain situations within the country then. Yes, they took your passport and also,another unheralded Negro's ---Paul Robeson and denunciation became yours from many ignorant Negroes---yes, above all, you survived and began a project which the world and America, as well as Africa shall never forget, that being an African Encyclopedia. The Creator gave you purpose and courage above all else to bridge a gap in this life, having completed it to a degree He took you away and only He knows who shall carry on the chore of reminding the Negroes that their purpose is yet to be fulfilled and this can only be when there is unity.

As I listen to this program from Washington I wonder how many there know your name, how many really appreciate what you contributed, how many really know that you too, were an Architect for a March on Washington. How many will achieve in some small way that sincerity which you gave during your life time. How many have purpose and have seen the light of that Dawn which you spoke of so often and so vibrantly.

Your name William Edward Burghardt DuBois, shall live in my mind and my heart forever, had it not been for you mine eyes would still be blind, there is no more that I can say,except had you been white the majority of the world let alone America would know your achievements. This day should be in your

Honor

honor for you deserve it, you earned it and nothing have you asked of America except that she give you and your people and mine that which was ours at birth, human dignity and freedom of equality.

In concluding may I say that Peace Be Yours and ThankYou for the Knowledge which you gave Me.

RESPECTFULLY

Douglass T. Murray Jr.

41-13-16

2418 St. Paul Street
Baltimore, Maryland, U.S.A.
February 20, 1963

Dr. William E. B. DuBois
c/o The President
Accra, Ghana (West Africa)

Dear Dr. DuBois:

It is natural that I join many other Americans in honoring you during the month of February.

39-18-13

First, this is the month of the annual observance of Brotherhood Week. The President of the United States, such organizations as the National Conference of Christians and Jews, and those of us who, as did your daughter Yolande, work in the schools throughout our nation, recognize the need to understand, to live and to support the fundamental concepts of brotherhood. This is true of nations and people. None knows these things nor has taught them more consistently than you.

Secondly, February is the month of the observance of History Week, culminating the study of the involvement and contributing role of the Negro in the development of world civilizations. It must do your heart good to realize that the present is the fulfillment of many of your dreams, programs and predicted goals. The story of Africa's past is revealed in the emerging nations, such as Ghana. What prophetic vision on your part! And so, we salute you and your leadership.

Finally, a personal reason for congratulations. By the time this letter is received you will have passed another birthday in the"nineties". Such a long life of service and dedication to goals for the benefit of mankind is most worthy of admiration and salutation.

May the Heavens smile upon you and bring to you and the world PEACE.

Sincerely,

Edythe D. Myers
Supervisor of History
Baltimore City Public Schools
Maryland, U.S.A.

Note
Please forward, if necessary. Thanks.

Edythe D. Myers
2418 St. Paul St.
Baltimore 18, Md. U.S.A.

BALTIMORE, MD. FEB 20 630PM 1963

US POSTAGE AIR MAIL

Dr. William E. B. DuBois
c/o The President
Accra, Ghana
(West Africa)

FIRST FOLD

SECOND FOLD

AÉROGRAMME • PAR AVION

March 22, 1963

Dr. Edythe D. Myers,
2418 Paul Street,
BALTIMORE, 18,
MARYLAND, U.S.A.

Dear Edythe:

I deeply appreciate your letter of February 20, 1963. I am not in the best of health, but suppose I cannot complain too much. I hope you are doing well.

Shirley joins me in best love,

Sincerely yours,

W. E. B. Du Bois

Where is Edith?

39-16-19

Telephone: HIckory 3-6796

N, starts here

ABDUL B. NAEEM

Publisher of Literature on Islam, Africa & Asia
and "THE AFRICAN-ASIAN WORLD" (Monthly Magazine)

71 Menahan Street, Brooklyn 21, N. Y. (U.S.A.)

June 8, 1963

Dear Dr. DuBois:

I am writing this letter to request all available information pertaining to the very worthy Encyclopaedia (Africana) Project of your esteemed organization.

I understand that several issues of a Newsletter have been issued by your goodself -- from the Secretariat at Accra. May I ask for a set of these?

Needless to say, if there is a charge, I shall be happy to forward my remittance, provided I am advised of the amount required (for one or two years' subscription).

Here I might add, for your kind information, that whereas the publication featured on this letterhead exists no more, I do have copies of my latest "AFRICA GUIDE" (1962-63) and, if advised, I shall be delighted to forward one (or more), with my Compliments. (Information pertaining to the Guide is herewith attached.)

Hoping that you would be good enough to communicate with the undersigned, in regard to above, and with Best Wishes for the success of your great and noteworthy project (Encyclopaedia Africana) and other endeavors in behalf of Africa, I remain,

Sincerely yours,

A. B. Naeem

Abdul Basit Naeem

27-30-327

39-1-173

[N.A.A.C.P.]

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LT
MRS W E B DUBOIS ACCRA GHANA

REGION 2 NAACP EXTENDS DEEPEST SYMPATHY IN YOUR
BEREAVEMENT

CLIVE J CAMPBELL SECRETARY

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION.
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39-1-47 [Nat.'l Guardian]

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LT

MRS W E B DUBOIS ACADEMY OF SCIENCE ACCRAGHANA

ALL OF US AT NATIONAL GUARDIAN SEND YOU LOVE AND SYMPATHY WE GLORY AT THE MAGNIFICENCE OF HIS LIFE, WHILE WE DEEPLY MOURN THE LOSS OF YOUR HUSBAND, OUR BELOVED FRIEND AND COLLABORATOR W E B DUBOIS

JAMES ARONSON RUSS NIXON NATIONAL GUARDIAN

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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[Nat.'l Inst. of Arts & Letters]

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MRS W E BURGHARDT DUBOIS CARE AMERICAN EMBASSY ACCRA

ON BEHALF OF THE NATIONAL INSTITUTE OF ARTS AND
LETTERS WE EXTEND TO YOU OUR PROFOUND SYMPATHY IN THE DEATH
OF YOUR HUSBAND THE INSTITUTE HAS LOST A MOST DISTINGUISHED
MEMBER WHOSE PASSING WILL BE MOURNED BY THE WORLD OF LETTERS

MALCOLM COWLEY PRESIDENT MARCHETTE CHUTE SECRETARY

COL W E

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

& TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION. G

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MRS SHIRLEY GRAHAM DUBOIS CARE OF ENCYCLOPAEDIA AFRICANA

ACCRA/GHANA

SHOCKED TO LEARN DEATH OUR BELOVED FRIEND DR DUBOIS STOP

DEEPLY GRIEVED LOSS OF GREAT FIGHTER FOR WORLD PEACE HUMAN

PROGRESS NEGRO EMANCIPATION AGAINST RACIAL DISCRIMINATION

WE SEND YOU SINCEREST SYMPATHY WITH LOVE

NATIONAL WOMENS FEDERATION PEOPLES REPUBLIC CHINA

& TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION. (

39-1-70

[New World Review]

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NEW YORK NY 26 29 1508

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MRS SHIRLEY GRAHAM DUBOIS

PO BOX 2797 ACCRA (GHANA)

LOVE AND SYMPATHY ON THE DEATH OF YOUR GREAT

HUSBAND JESSICA JOHN MURRAY AND STAFF NEW WORLD REVIEW

Important U.S. Magazine

COL 2797

POSTS & TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

41-106-18

IN HONOUR OF THE NATIONAL UNION OF NIGERIAN STUDENTS

[Nigeria]

The Acting High Commissioner for Nigeria and Mrs. L. O. Harriman request the pleasure of the company of

Dr. & Mrs. W. E. B. Du Bois

at Cocktails

on Friday 12th July, 1963

at No. 3, George Padmore Road, Accra.

6.30 - 8 p.m.

R.S.V.P.
Office of the High Commissioner for Nigeria
P.O. Box 1548,
(Phone: 64904/5)
ACCRA

FEDERAL REPUBLIC OF NIGERIA

AN INAUGURAL ADDRESS

DELIVERED BY

HIS EXCELLENCY
DR NNAMDI AZIKIWE

President and Commander-in-Chief
of the Federal Republic of Nigeria

1 OCTOBER 1963

AN INAUGURAL ADDRESS

DELIVERED BY

HIS EXCELLENCY
DR NNAMDI AZIKIWE

President and Commander-in-Chief
of the Federal Republic of Nigeria

His Excellency Dr. Nnamdi Azikiwe, LL.D.
President and Commander-in-Chief of the Federal Republic of Nigeria

Eternal Gratitude to my Country

Mr Prime Minister, Excellencies, Friends and Compatriots :

After three years of independence, our Parliament has proclaimed Nigeria to become a Federal Republic. Thus our country has now emerged as a fully fledged independent member of the family of nations.

Instead of being restive, we have every reason to be composed because our leaders have proved their mettle by soberly guiding us safely through the crucible of political apprenticeship during these three difficult years of transition from a monarchy to a republic.

On this history-making occasion, I have three major tasks to perform : to amplify the significance of the oaths administered to me ; to clarify the nature of our Constitution ; and to acknowledge the honour done me by my country.

You are living witnesses of the fact that two oaths have just been administered to me. The first is the Oath of Allegiance enjoining me to be loyal to the country of my birth by preserving, protecting and defending its Constitution. The second is the Oath of Office bidding me to serve my country as a faithful functionary according to law.

Loyalty to one's country is the most precious tribute a patriot can pay to his nativeland. Faithfulness to duty is the most acceptable service expected from a conscientious servant. Loyalty implies submissiveness, devotion, amenability. Faithfulness involves trustworthiness, truthfulness, honesty. Thus loyalty and faithfulness express the idea of steadfastness to a common purpose.

An oath is a solemn declaration formally invoking God to bear witness to the truth of what one says and to attest the fact that one has publicly declared his intention to do what he says. To-day, I have reverently vouched to uphold the Constitution of our Federal Republic and to nourish it in the performance of my duties.

Our Constitution is the organic law of the land. It came into operation barely ten hours ago. It is a written one and a formidable document. It delimits the territories of our federation, defines

Nigerian citizenship, guarantees fundamental rights, and provides for the maintenance of law and order by distributing powers among the executive, legislative and judicial arms of the State, based upon the principles of parliamentary government and the concepts of liberal democracy.

The primary purpose of our Constitution is to further the ends of liberty, equality and justice both in Nigeria and in the world at large. Its secondary aims are directed towards five objectives : to establish a federal republic ; to ensure the unity of our people ; to inculcate in our citizens faith in our fatherland ; to promote inter-African unity ; and to foster harmonious international relations.

The spirit and letter of our Constitution are the bulwark of our liberties under the law. They provide for a government of our people by their elected representatives, whose source of power is derived from the consent of the people. Ours is intended to be a democracy in a republic which was created in order to consolidate our national unity into a more perfect union that will be perpetual, inseparable and indivisible.

The Federal Republic of Nigeria has been established upon the basic principles of respect for individual freedom under the law, equality of opportunity for all, dispensation of justice to all without fear or favour, and the delegation of executive powers to the collective responsibility of dedicated servants of the State, whose forte is intelligence, humanity, fairplay and honesty.

Our National Anthem summarised these principles in simple poetic language, thus :

"Though tribe and tongue may differ
In brotherhood we stand."

This places an important emphasis on our national unity.

"Our flag shall be a symbol
That truth and justice reign."

This elucidates our unshakable belief in the rule of law and in the insulation of our judicature from political subversion.

"O God of all creation,
Grant this our one request,
Help us to build a nation
Where no man is oppressed,
And so with peace and plenty,
Nigeria may be blessed."

This illustrates the objective we expect our rulers to attain in order to preserve the corporate existence of our nation and also ensure the well-being of our people.

Let us follow this path, which our National Anthem has delineated, because it is straight and leads to the haven of peace, order and good government. Moreover, it will add lustre to the splendid reputation we have made as a budding model of democracy not only in Africa but in the world.

With such a commendable record, we can afford to place our stewardship on the plinth of critical, but informed, public opinion. By all means let us be tolerant of the criticisms of our action executed in the course of our duties and responsibilities. Democracy exacts from its votaries the privilege to be an open target for public assault. That is one price we have to pay for cherishing it.

But we must jealously guard our new freedom to live like free men and free women in a free republic, and we must defend with all our might any attempt, no matter how subtle or from any source it may emanate, to interfere either in our internal affairs or in our external relations.

To no person, no matter how wealthy, should we sell our soul. To no nation, no matter how powerful, should we mortgage our conscience. To no group, no matter how influential, should we pawn our thoughts. But we should always reserve to ourselves and to our posterity the right to know, to think, to hold opinion and to pursue our own good in our own way without denying or depriving others of their right to do so. That is our concept of true national freedom.

It is only on very rare occasions that a nation confers on its son the unique privilege of incorporating his name in a written Constitution as its first citizen. Within the context of recent African history, some independent States have so honoured their distinguished sons, among which are—the Kingdom of Burundi, the Empire of Ethiopia, the Republic of Ghana, the United Kingdom of Lybia, the Kingdom of Morocco, the Republic of Tunisia, and the State of Uganda.

To elevate me to the pedestal of Head of State is glorious enough. To portray me as a symbol of our national personality is more than any human being can desire. But to place on permanent record in a written Constitution that I shall be deemed to have been elected President of the Federal Republic of Nigeria

and to have such a Bill unanimously adopted by both Houses of our Parliament constitute in my humble way of thinking an eternal honour that enshrines me in the hearts of the men and women of my generation.

I thank my country for the honour done me. My country men and women have clothed my names with an aura of honour and dignity for which I shall be eternally grateful.

God helping us, let us serve this nation loyally and faithfully with determination to preserve and protect the rights and obligations enshrined in the Constitution of our new Republic. In doing so, we shall give faith to the skeptic, infuse courage in the timid, and restore hope to the disillusioned.

Printed in England. Oct. 1960 (75,000 pads)

[C. October, 1963] 5/47

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NOTICE: In the absence of any indication to the contrary it will be assumed that this telegram is to be charged at full rate and treated accordingly.
Please write the NAME AND ADDRESS in CAPITAL LETTERS.

CLASS AND ADDRESS

PRESIDENT NNAMDI AZIKIWE, LAGOS, REPUBLIC OF NIGERIA

MY HUSBAND, DR. DU BOIS, WOULD WANT ME TO SEND YOU WARMEST CONGRATULATIONS. MAY PEACE, PROSPERITY AND HAPPINESS BE YOURS AND THE VALIANT PEOPLE OF NIGERIA.

SHIRLEY GRAHAM DU BOIS

I request that the above Telegram may be forwarded subject to the conditions printed on back of this form by which I agree to be bound.

SIGNATURE AND ADDRESS OF SENDER (Not to be Telegraphed.) P.O. Box 2797 Telephone 77808

P.T.O.

CONDITIONS

1. The Company or any Telegraph Company or Government Telegraph Administration, by whom this telegram is or would in the ordinary course of the telegraphic service be forwarded, may decline to forward such telegram although it has been received for that purpose; but in such case the amount paid for transmission will be refunded to the sender at his request.

2. Neither the Company nor any Telegraph Company, or Government Telegraph Administration, by whom this telegram is or would in the ordinary course of the telegraphic service be forwarded, nor any of their respective officers or servants shall be liable to make compensation for any loss, injury or damage arising or resulting from non-transmission or non-delivery of the telegram, or delay or error or omission in the transmission or delivery thereof, through whatever cause such non-transmission, non-delivery, delay, error, or omission shall have occurred even though occasioned by the neglect or default of such Company or Administration or any officer or servant in their employ.

3. This telegram shall be forwarded in accordance with the provisions of the International Telegraph Regulations and the provisions of such Regulations shall be deemed to be binding between the sender and this or any Telegraph Company or Government Telegraph Administration by whom this telegram is or would in the ordinary course of the telegraphic service be forwarded.

4. The above mentioned conditions also apply to telegrams tendered to or delivered by the Company by telephone, over a private line, or by any other means whatsoever.

NOTE.—Code words used in the text of ordinary telegrams must not contain more than 5 letters. The use of accented letters is not permitted. By International Regulations, the sender of a telegram is obliged to produce the code from which the text or part of the text in code has been compiled if requested by the office of origin.

Reduced rate plain language telegrams (Letter Telegrams), the texts of which must be expressed wholly in plain language, are subject to special Regulations regarding delay in transmission and delivery. Full information respecting Letter Telegrams may be obtained at any of the Company's Offices.

CABLE AND WIRELESS LIMITED

(INCORPORATED IN ENGLAND)

[Nigeria]

STATE HOUSE
LAGOS, NIGERIA

17th October 1963

Dear Mrs. Du Bois:

I am writing to express my thanks to you for your very kind message of congratulations on my induction into the office of President of the Federal Republic of Nigeria.

With the co-operation of men and women of goodwill and by the grace of God, I will address myself to the duties and responsibilities of this high office conscientiously and with a view to strengthening friendly relations between Nigeria and other countries of the world.

I am relying on you to use your good offices to help cement and preserve the unity of this new Republic as it takes its place in the comity of nations.

With kind wishes,

Sincerely yours,

NNAMDI AZIKIWE
President

41-106-16

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

[Nigeria, Univ. - College of African Studies]

4/1-19H-2

E.D.DARKO
30 AUG 63

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LT

PROFESSOR ALPHAEUS HUNTON MRS SHIRLEY GRAHAM

DUBOIS ENCYCLOPAEDIA AFRICANA SECRETARIAT ACCRA =

FACULTY COLLEGE OF AFRICAN STUDIES UNIVERSITY OF NIGERIA

INSUKKA EXTENDS DEEP CONDOLENCES ON DEATH OF THE SAGE

AFRICANIST DOCTOR WILLIAM EWART BURGHARDT DUBOIS

BLYDEN PROFESSOR AFRICANSTUDS NIGERISYT NSUKKA

Director of Nigerian Institute of African Studies

B & C. POST OFFICE TELEGRAPHS, GHANA [Nkrumah Institute] No. 210

Circuit No.	Prefix	Time handed in	Office of origin and Service Instructions	Words
12	x	10.50	Winneba	27

Received At 12.25 From [illegible] By [illegible]

To Mrs Dubois
Care Encyclopedia Africana
Accra

Sent At [illegible] To [illegible] By [illegible]

ACCRA C.T.O. G.B. * 29 AU 63 GHANA

39-1-137

Staff students Kwame Nkrumah ideological institute of economics and political science winneba accept our condolence stop we wish you strength

Director

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

GP/TAM/W477/50,000pds./50/3/62-63 P. & T. 310

39-1-169

[North American Amigos de Cuba]

HAX3910/139 HABANA 106 1/60 MM DTD 30TH NFT= 1963 AUG 31 PM 2 57

SHIRLEY GRAWAN C/O FREEDOMWAYS

799 BROADWAY NEWYORK=

WE NORTH AMERICANS RECIDENT IN CUBA EXPRESS OUR DEEP

SORROW AT THE DEATH OF DR W E B DU BOIS WORLD FAMOUS HOSTORIAN

AND TIRELESS FIGHTER FOR THE RIGHTS OF THE NEGRO PEOPLE FOR

PEACE AND FOR SOCIAL JUSTICE WE FEEL THAT

THE MARCH ON WASHINGTON COINCIDENTALLY BUT SYMBOLICALLY HELD

ON THE DAY==

799 +

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UNSENT MSGS
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DELR
TIME
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R SYSTEM — ITT/AC&R SYSTEM — ITT/AC&R SYSTEM
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97-3311 - TO CALL A MESSENGER: PHONE 797-7522
NE 797-7550 - OTHER MATTERS: PHONE 797-3300
TO SEND A MESSA
MESSAGE INFORM

39-1-170

HAX3910/139 SHI 2/46=

1963 AUG 31 PM 2 56

OF HIS DEATH WE KNOW THAT DR DU BOIS SPIRIT OF

STRUGGLE WILL BE ALIVE IN THE MOVENT OF THE NEGRO PEOPLE

AND ALL AMERICAN TO SECURE FREEDOM THAT IS RIGHTFULLY

THEIRS=

NORTH AMERICAN AMIGOS DE CUBA

TED VELTFORT PRESIDENTE
CALLE 8 NO 507 MARIANAO CUBA==

8 507 +

ITT/AC&R SYSTEM — ITT/AC&R SYSTEM
Commercial - Via Globe - Via Mackay Radio
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Via All

GE: PHONE 797-3311 - TO CALL A MESSENGER: PHONE 797-7522
IATION: PHONE 797-7550 - OTHER MATTERS: PHONE 797-3300
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MESSA

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-87

[N. Korea - Premier]

- 43

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1957 SEP 2 05

AWK12 XG26

S PHYONGYANG 145 2 1247 KORG

PC ETATPRICRITE

ACCRA MADAME SHIRLEY GRAHAM DUBOIS

ON RECEIVING THE SAD NEWS OF DR. WILLIAM DUBOIS' DEATH ,
DISTINGUISHED PEACE CHAMPION AND SCHOLAR , I TENDER ,
ON BEHALF OF THE GOVERNMENT OF THE DEMOCRATIC PEOPLES REPUBLIC
OF KOREA AND THE KOREAN PEOPLE , PROFOUND CONDOLENCES
TO YOU AND OTHER PAGE2 /AWK12

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. DEPARTME
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL

39-1-88

MEMBERS OF HIS BEREAVED FAMILY. HIS UNFLINCHING STRUGGLE
AGAINST THE RACIAL DISCRIMINATION POLICY OF THE IMPERIALISTS
AND FOR SAFEGUARDING PEACE AS WELL AS HIS CONTRIBUTIONS WILL
REMAIN FOR EVER IN THE MEMORY OF THE KOREAN PEOPLE.
ENCOURAGED BY THE LOFTY IDEA OF DR WILLIAM DUBOIS OF
LIBERATING THE

P3/AWK12

WHOLE MANKIND, THE STRUGGLE OF THE OPPRESSED PEOPLES
THE WORLD OVER AGAINST IMPERIALISM AND COLONIALISM FOR FREEDOM
AND LIBERATION WILL DEVELOP STILL MORE VIGOROUSLY AND
WIN FINAL VICTORY DEFINITELY. KIM IL SUNG PREMIER
OF CABINET DEMOCRATIC PEOPLES REPUBLIC OF KOREA PYONGYANG
SEPTEMBER 2 1963 +

COL 1/2 1963 +

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. DEPARTME
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL

39-1-42

[North Vietnam]

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ETAT TO MRS SHIRLEY GRAHAM DUBOIS ACCRA GHANA

NO 546/CD IT WAS WITH A DEEP FEELING OF EMOTION AND MOURNING THAT I LEARNT OF THE PASSING AWAY OF DR DUBOIS STOP DURING HIS WHOLE LIFE COMMA DR DUBOIS SET A BRILLAIANT EXAMPLE OF A PROGRESSIVE SCIENTIST AND AN UNREMITTING FIGHTER

AGAINST IMPERIALISM AND SEGREGATION COMMA FOR THE LOFTY IDEAL OF PEACE FREEDOM EQUALITY AND HUMAN PROGRESS STOP MAY I CONVEY TO YOU MY SINCERE AND HEARTFELT CONDOLENCES STOP HOCHIMINH

Hoche Minh,
Premier of
North Vietnam

COL 546/CD

U.S. DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA

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MRS DUBOIS CARE FLAGSTAFF HOUSE, ACCRA

PLEASE ACCEPT SINCERE CONDOLENCES ON DEATH OF YOUR HUSBAND

ONE OF THE WORLDS TRULY GREAT MEN

CORNER OBRIEN

DEPARTMENT OF POSTS & TELECOMMUNICATIONS
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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JACKSONVILLENCAR 25 28 1230P EST

MRS SHIRLEY DUBOIS OFFICE OF THE PRESIDENT ACCRAGHANA

WE JOIN YOU IN MOURNING OUR GREAT LOSS OUR HEARTS ARE WITH YOU

HEAH AND BILL OKUN

COL HEAH

39-1-13

TGI GHA

RECEIVED

1963 AUG 29 11 01

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SHIRELY GRAHAM DUBOIS 4 CIRCULARROAD ACCRA

DEEPLY GRIEVED BY NEWS FROM ACCRA STOP MOURN OVER DEMISE OF YOUR FRIEND AND HUSBAND OUR GREAT PERSONAL FRIEND AND ONE OF WORLD GREATEST MEN WHOSE NAME AND WORK WILL NEVER DIE

ALICE OVID

COL 4

TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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MRS W E B DUBOIS ACCRA

GRIEVED TO LEARN DEATH OF DR DUBOIS STOP WE EXPRESS DEEP CONDOLENCES ON HIS DEATH AND OUR CONSOLATION TO YOU

PEKING HISTORICAL ASSOCIATION CHINA

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-109 [Peking Normal University]

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LT

SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

DEAR MRS. DU BOIS, THE NEWS OF DR. DU BOIS' S
DEATH CAME TO ME AS A GREAT SHOCK AND I SHOULD LIKE TO
EXPRESS TO YOU MY DEEP GRIEF. THE LIFE OF DR. DU BOIS
WAS ONE OF STRUGGLE FOR THE LIBERATION OF

OPPRESSED PEOPLES, FOR THE PROMOTION OF THE PROGRESS
OF MANKIND, AND FOR THE SAFEGUARDING OF THE CAUSE OF WORLD
PEACE. HIS DEPARTURE IS A GREAT LOSS TO THE PROGRESSIVE
CAUSE OF MANKIND. I BEG TO CONVEY TO YOU MY SINCERE CONDOLENCE.
I HOPE YOU WILL TAKE GOOD CARE OF YOURSELF

TELECOMMUNICATIONS. DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

IICATIONS. DEPARTMENT OF POSTS & TI
GHANA. EXTERNAL TELECOMMUNICATIO

39-1-110

IN YOUR BEREAVEMENT AND WILL TAKE UP THE CAUSE LEFT BY
DR. DU BOIS AND FIGHT TO THE END.

CHEN YUAN PRESIDENT PEKING NORMAL UNIVERSITY,

THE PEOPLE' S REPUBLIC OF CHINA.

ICATIONS. DEPARTMENT OF POSTS &
GHANA. EXTERNAL TELECOMMUNICA

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-50 ["People's World"]

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MRS SHIRLEY DUBOIS ACCRA

ON BEHALF OF OUR READERS STAFF AND PROGRESSIVES OF PACIFIC COAST WE EXPRESS DEEPEST SYMPATHY WORLD WILL MOURN LOSS OF MAN WHO DID SO MUCH FOR FREEDOM OF ALL MEN

PEOPLES WORLD

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[People's World]

"Always human beings will live and progress to greater, broader and fuller life. . . . The only possible death is to lose belief in this truth simply because the great end comes slowly; because time is long." — Dr. W. E. B. DuBois

Negro Freedom . . .
A Tribute To

DR. W. E. B. DuBOIS

Dr. W. E. B. DuBois, one of the worlds great personalities of our times, died on August 27, 1963, in Ghana, Africa.

Scholar, historian, poet, novelist, editor, socialist, Dr. DuBois was a man of massive brilliance which he devoted to the nobel cause of peace and freedom for all peoples.

As father of the first Pan-African Congress and as a founder of the N. A. A. C. P., he was the pioneer inspirer of the African Anti-Colonial movement and of the modern Negro Liberation movement of our country.

Millions of people throughout the world mourn the loss of Dr. DuBois and pay tribute to his colossal achievements and his brillant example and leadership.

DONOR B

Sunday,

St. Nich

Charle

Dramatization

Producded a

Donor cont

BANQUET

October 20, 5:30 P. M.

cholas Auditorium, 2300 W. 3rd St. L. A. California

les P. Howard *Guest Speaker*

on of highlights in the life of Dr. W. E. B. DuBois
and directed by Frances E. Williams

tribution $10.00 per plate. For reservations phone MA 6-6616

PROCEEDS THE PEOPLE'S WORLD

DR. W. E. B. DuBOIS
Feb. 28, 1868—Aug. 27, 1963

Charles P. Howard of Howard News Service, world traveler, United Nations and foreign correspondent, has been present at crucial moments in the liberation of a number of African countries.

Mr. Howard has had award-winning radio interviews with many officials of African governments. He conducts a popular weekly radio interview program in New York.

As a life-long friend of Dr. DuBois, Los Angeles greets Mr. Howard as a guest speaker in tribute to Dr. DuBois and Negro Freedom.

40/4/53

(Auspices: So. California Committee For The Peoples World)

POSTS & TELECOMMUNICATIONS. DEPARTMENT
COMMUNICATIONS DIVISION. GHANA. EXTERNAL

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ELT MRS SHIRLEY GRAHAM DUBOIS ACCRA =

PLEASE ACCEPT MY SINCERE CONDOLENCE DEMISE DR
DUBOIS COMMA OUTSTANDING PUBLIC FIGURE ARDENT
FIGHTER FOR PEACE FRIENDSHIP AMONG NATIONAL
GEORGE PIRINSKY +

Charlotte

DEPARTMENT OF POSTS & TELECOMMUNICATIONS
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-54

U.S. DEPARTMENT OF POSTS & TELECOMMUNICATIONS
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SHIRLEY DUBOIS ACCRA

DEEPEST SYMPATHY LE SHARE YOUR LOSS AND THE WORLDS

JOHN AND MARGARET PITTMAN

POSTS & TELECOMMUNICATIONS. DEPARTMENT OF
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[Polish Peace Comm.]

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MRS DU BOIS UNIWERSITY ACCRA

WITH DEEP SORROW WE RECEIVED INFORMATION ABOUT DEATH OF DOCTOR WILLIAM DU BOIS GREAT FIGHTER FOR PEACE AND RIGHTS OF NEGROS STOP GENEROUS PERSONALITY OF DOCTOR DU BOIS IS DEAR AND CLOSE TO ALL PROGRESSIVE PEOPLE IN THE WORLD STOP HE SACRIFIED HIS GREAT KNOWLEDGE OF SCIENTIFIST AND ALL ACTIVITY OF SOCIAL WORKER TO THE CAUSE OF PEOPLES BROTHERHOOD PROGRESS AND PEACE WHAT HAS BEEN APPRECIATED BY GIVING HIM HONOURABLE LENIN PEACE PRIZE STOP BEING TOGETHER WITH YOU IN SORROW AFTER THIS GREAT LOSS WE BELIEVBOON WILL COME THE DAY OF TRIUMPH OF THE CAUSE TO WHICH DOCTOR DU BOIS HAS SACRIFIED ALL HIS LIFE

PRESIDIUM OF POLISH PEACE COMMITTEE

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MRS SHIRLEY GRAHAM DUBOIS CARE FOREIGN MINISTRY ACCRA

OUR LOVE AND THOUGHTS ARE WITH YOU KATHRYN AND MARTIN POPPER

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[Prasad]

DEPARTMENT OF HISTORY
FACULTY OF SOCIAL SCIENCES
UNIVERSITY OF DELHI
DELHI-6

27-29A-73

March 8, 1963.

Dear Dr. Du Bois,

I am grateful to you for so kindly sending me a report of the Conference on the Encyclopaedia Africana. I have also received from the Secretariate of the Encyclopaedia Africana your letter of December, 21, 1962 enclosing revisions of the Proposed Plans for the Encyclopaedia. In that letter they refer to the Porposed Plans which were probably sent to me in the month of November. Unfortunately I did not get the Proposed Plans for the Encyclopaedia. It appears that that document was lost in transit.

It is quite likely that that document and any other mail coming from you or from elsewhere in Africa gets lost in the Department of African Studies which I have now left. I have become a member of the History Department and retain my interest in Indian History as well as African History. I shall be glad to help you in any manner you like in your work on the Encyclopaedia. I am not sure whether you had sent me any invitation for the Conference as well. In any case I did not received any invitation. Kindly instruct your Secretariate to note the change in my address.

Some months ago you had written to our Prime Minister in connection with the Encyclopaedia and your letter was forwarded to me through the Ministry of External Affairs. I had written to you then replying to your questions in your letter to the Prime Minister. I hope you received that letter. I am quite sure you would have replyed to that but that too, I am afraid, was lost somewhere in the Department of African Studies. You will be glad to know that I had submitted a paper in the Conference on African History and Archaeology held in London in 1961 on Africas contacts with India in matters of trade. Item '6' of your Proposed Plans concerns with more or less the same subject. It is entitled "Ancient Cities of the East Coast and their Trade with the Orient".

P.T.O.

I congratulate you on your indefatiguable efforts in the preparation Encyclopaedia Africana and on successful Congerence held at Accra in December, 1962, in that connection.

With profound regards,

Yours sincerely,

Amba Prasad

(Amba Prasad)
Reader in History.

Dr. W.E.B. Du Bois,
Director,
Encyclopaedia Africana,
P.O. Box 2797,
Accra, Ghana.

39-1-182

[Radio Berlin]

TGT

RECEIVED

1963 AUG 20 16 04

AWK513 NLB109

BERLIN 77 28 1533 1/50

SHIRLEY GRAHAM ACCRA 2797 POST OFFICE BOX 243

PLEASE ACCEPT OUR DEEPEST SYMPATHY ON THE DEATH OF YOUR HUSBAND . DR. DU BOIS ' GREAT CONTRIBUTIONS TO SCIENCE AND TO THE CAUSE OF WORLD PEACE WILL INSPIRE US TO CONTINUE THE STRUGGLE HE PIONEERED FOR FREEDOM OF THE OPPRESSED AND FOR

P2/27

A WORLD WITHOUT WAR . HIS MEMORY WILL ALWAYS BE HELD IN HIGH ESTEEM BY THE PEOPLE OF THE GERMAN DEMOCRATIC REPUBLIC

AFRICA DEPARTMENT RADIO BERLIN INTERNATIONAL

2797 ~~BOIS~~ ~~GREAT~~

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

UNICATIONS. DEPARTMENT OF POSTS & TELECOI
J. GHANA. EXTERNAL TELECOMMUNICATIONS DIVI

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SHIRLEY GAHAM DUBOIS ACCRA

PLEASE ACCEPT OUR CONDOLENCES STOP DR DUBOIS WILL ALWAYS BE RMEMBERED WITH LOVE AND ADMIRATION HERE STOP ALL THE RACES OF MANKIND HAVE LOST A GOOD FRIEND AND CONSTANT INSPIRATION NORTH AMERICAN SECTION RADIO PRAGUE CZECHOSLOVAKIA

COMMUNICATIONS. DEPARTMENT OF POSTS & TE
DIVISION. GHANA. EXTERNAL TELECOMMUNICATION

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SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

DEEP SYMPATHY FOR PASSING OF GREAT FIGHTER FOR PEACE

PROGRESS

REWIALLEY

RTMENT OF POSTS & TELECOMMUNICATIONS. DEPARTMENT
RNAL TELECOMMUNICATIONS DIVISION. GHANA. EXTERNAL TEL

[Rhodes-Livingston Museum] [1963]

The Knoll,
Higher Sea Lane,
CHARMOUTH,
Bridport,
Dorset, England.

The Secretariat,
Encyclopedia Africana,
PO Box 2797,
Accra,
Ghana.

Dear Dr. du Bois,

I have just received the information report no. 3. on the Encyclopedia Africana, which has been sent on to me from Northern Rhodesia.

This letter is just to assure you of my fullest cooperation at all times should you require it. I think this is a most admirable project, which will be of great value to all workers on African History, whether archaeologists historians, linguists, or anthropologists.

Please do not hesitate to let me know, if ever I can assist you in any way,

With kindest regards,

Yours sincerely,

(Brian M. Fagan)
KEEPER OF PREHIST ORY
RHODES-LIVINGSTONE MUSEUM,
NORTHERN RHODESIA.

P.S. Please note that my address is as above until 23rd June 1963. Thereafter it will revert to PO Box 124, Livingstone, Northern Rhodesia.

27-30-183

open cut here

Sender's name and address: Fagan

The Knoll, Charmouthm Dorset

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE ; IF IT DOES IT WILL BE SURCHARGED OR SENT BY ORDINARY MAIL.

First fold here

Second fold here

The Secretariat,

Encyclopedeia Africana,

PO Box 2797,

A C C R A ,

Ghana.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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1957 AUG 29 08

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SHIRLEY GRAHAM ACCRAGHANA

HIS SOUL GOES MARCHING ON WITH JOHN BROWN AND UNITED WORKINGMEN

IN WHOSE STRUGGLE ALONE HE BELIEVED

RITTENBERG

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

ELIOT 4-4444

MEMORANDUM FROM THE DESK OF - - - DR. ROBACK

6 SACRAMENTO ST.
CAMBRIDGE 38, MASS.

Aug. 29, 1963

Dear Mrs. DuBois:

I was on the point of writing you to find out what you hear from Dr. DuBois, and how he can stay in Ghana without your cooking which, I know, he relished so much, when I picked up an evening newspaper and learned that he passed away the night before.

It is most remarkable that he the founder of the NAACP should have died on the very day of the greatest event due to the organization he founded.

But then was he not unique to have become the editor of the first genuine African encyclopedia in his nineties? Even if he had lived 95 years, without doing more than negotiating, it would have made a newspaper story.

In your bereavement, you will at least be consoled by the fact that he was favored by fortune and that he will always be remembered as the pioneer in the fight for equality.

Sincerely yours

Albert Roback

41-194-16

for cultural relations with the Soviet Union

AMERICAN RUSSIAN INSTITUTE
INCORPORATED

90 McALLISTER STREET, SAN FRANCISCO 2, CALIFORNIA · UNderhill 1-3813

HOLLAND ROBERTS, *President*

ROSE ISAAK, *Secretary*

Sept. 11, 1963

Mrs. Shirley Graham
Encyclopedia Africana
Accra, Ghana

Dear Shirley:

41-194-15

If and when the enclosed letters are printed, I'll send you clippings, but in the meantime I wanted you to have a few of my thoughts to add to the multitude I know that must be coming from all parts of the world.

Such a good life he had and how much you did to make it possible to realize his great powers and unique talents during these last years. This must be studied and known because what he did in this final period was based upon you.

I hope good books to multiply the force of all you two have done are in the making.

Warm thoughts always.

Affectionately,

Holland

Holland Roberts

HR:sc

[ENC]

for cultural relations with the Soviet Union

AMERICAN RUSSIAN INSTITUTE

INCORPORATED

90 McALLISTER STREET, SAN FRANCISCO 2, CALIFORNIA • UNderhill 1-3813

HOLLAND ROBERTS, *President*

ROSE ISAAK, *Secretary*

Copy

41-194-25

Sept. 11, 1963

Editor
The Peoples World
81 Clementina Street
San Francisco

Those among us who knew Dr. W.E.B.DuBois can never forget that he died in 1963, the great launching year of the March to American Freedom. For like Frederick Douglass and Harriet Tubman, Dr. DuBois created by his life and work a unique immortality.

Born to obscurity and the well calculated exploitation and misery that the owners of property have criminally imposed upon the Negro people, he made his name a symbol of the great struggle for Negro liberation and world wide human freedom. Throughout his long life, he was the key leader. Ossie Davis told the eloquent DuBois story at the great August 28th Freedom March on Washington, when he said, "He made this movement." We are all his debtors.

His nineteen books are in libraries throughout the world. He laid the basis for the Pan African Movement that is steadily forcing the great exploiting powers to recognize the power and the dignity of 200,000,000 African people. He was the theoretician who laid the solid groundwork for the Negro Revolution that is now sweeping over America. He is among the few Americans honored in both the Soviet Union, China, ~~and Socialist lands~~.

It is a commentary on America that Dr. DuBois died a citizen of Ghana and sleeps in Africa. Americans who love their country must set the record straight. Let us see to it that his great books are in every school and public library; that his name is placed in our Hall of Fame, and that we build a nation here deserving of our great compatriot and to which he would be happy to return. Holland Roberts

for cultural relations with the Soviet Union

AMERICAN RUSSIAN INSTITUTE
INCORPORATED

90 McALLISTER STREET, SAN FRANCISCO 2, CALIFORNIA · UNDERHILL 1-3813

HOLLAND ROBERTS, *President*

ROSE ISAAK, *Secretary*

[ENC]

Copy

Sept. 11, 1963

Mr. James Aronson, Editor
NATIONAL GUARDIAN
197 East 4th Street
New York 9, N.Y.

41-194-24

Dear Jim:

Every Negro child in a Southern jail is a symbol of the immortality of Dr. W.E.B.DuBois. Every Negro parent and student who fights for the right to equal education raises the banner of freedom he carried high throughout his steadfast, brilliant, courageous career.

Even the calculated neglect of the Brass Check Press and the official government policy of passing over his death and burying him in silence will in the end add to his laurels. For a man is known by his enemies as well as the friends he keeps. The Negro people can never forget his life-long devotion and his great work for their freedom, and they will one day awaken every school child in America to his greatness.

When 200,000 Freedom Marchers stood in silence in Washington August 28, 1963 to honor him, they made it certain that the future will see a classic DuBois memorial beside those lifted to Lincoln and Washington and Jefferson. It will be a proud and fortunate day for America when we build it and when schools and colleges and libraries bearing his name dot our land. Every one of them will be a signpost and a guarantee of freedom.

Holland Roberts

Holland Roberts

HR:sc

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[1963]

[Robeson]

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LT

MRS SHIRLEY DU BOIS ACCRA

423

THANKFOL DOCTOR LIVED TO SEE PRACTICAL ACHIEVEMENTS
RESULTING FROM HIS MAGNIFICENT CONTRIBUTIONS TO
AFRICAN INDEPENDENCE AND UNITY NEGRO MILITANT OF THIS
WONDERFUL HE ENJOYED UNIVERSAL RECOGNITION APPRECIATION
RESPECT AND LOVE IN LAST YEARS STOP ALWAYS THINK OF HIM
PROUDLY AS OUR DISTINGUISHED SCHOLAR

PAGE 2

AND ELDER STATESMAN AS WE MARCH TOWARD
OUR RIGHTFUL PLACE IN THE WORLD STOP OUR WARMEST
SYMPATHY AND THANKS TO YOU STOP AFFECTIONATELY PAUL
AND ESLANDA ROBESON CARE GDR PEACE COUNCIL

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-83

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64

MRS W E B DUBOIS ACCRA

HIS TRIUMPH CAME WEDNESDAY LOVING GREETINGS TO YOU

HELEN AND SAM ROSEN

COL W E B

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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29

IGHT LETTER GRAHAM ACCRA

SHIRLEY DARLING MOUR WITH YOU YOUR LOSS OURS ALSO

EXCEPT OUR HEARTFELT CONDOLENCES

BOB RITA ROSS FAMILY

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

[Ross]

THE ALBERT SCHWEITZER FELLOWSHIP

297 PARK AVENUE SOUTH

NEW YORK 10, N. Y.

August 29, 1963.

His Excellency Kwame Nkrumah
President of Ghana
Government House
Accra, Ghana
West Africa.

41-194-19

My dear Dr. Nkrumah:

The New York TIMES of yesterday reported the death of Dr. W. E. B. DuBois. I enclose clipping about this.

It has long seemed to me that one of the special services which you have been extraordinary in rendering to our generation was to provide Dr. DuBois a base for the work of his later years of life.

From the time he was a young man I admired him for his brain and heart. He has made an extraordinary contribution to the last three generations of his contemporaries. I know there must be many of his older friends who join in rendering you thanks for giving Dr. DuBois all encouragement and wide opportunities during these recent years.

With warm good wishes to you and your family, in which my wife fully joins,

Ever faithfully,

Emory Ross

ER
os
ASF
enclosure

My wife + I leave next week for a little time in Africa but unfortunately for us will not be in Ghana -
ER

Mrs. Shirley Du Bois

[Rumania - Ghana Embassy]

MINISTRY OF FOREIGN AFFAIRS
ACCRA GHANA
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ETAT
GHANACOM LONDON

BK/79 FOR FOREIGN ACCRA FOR SHIRLEY DU BOIS MY FAMILY AND STAFF JOIN ME IN SENDING OUR CONDOLEANCES FOR THE IRREPARABLE LOSS OF OUR GREAT FRIEND AND COUNTRYMAN
GHANAEMB +

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DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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SHIRLEY GRAHAM PO-BOX-2797 ACCRA-GHANA

DEAR FRIEND DEEPLY GRIEVD OF THE DEATH OF THE DISTINGUISHED SCIENTIST AND PEACE FIGHTER DR WILLIAM DU BOIS COMMA CONVEY YOU HIS DEVOTED COMRATE OF LIFE THE MOST SINCERE CONDOLENCE STOP PEACE FIGHTERS OF OUR COUNTRY WILL KEEP UNFORGETTABLE IN MEMORY THE BRIGHTFUL FIGURE OF DR DU BOIS COURAGEOUS FIGHTER FOR LIBERTY AND NATIONAL INDEPENDENCE FOR PEACE AND FRIENDSHIP AMONG PEOPLES STOP

RUMANIAN PEACE COMMITTEE

COL PO-BOX-2797

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MADAME SHIRLEY GRAHAM DUBOIS C/O ENCYCLOPEDIA AFRICANA

ACCRA

SHOCKED TO LEARN PASSING AWAY OF DOCTOR DUBOIS STOP WE ARE DEEPLY GRIEVED FOR THE LOSS OF AN OUTSTANDING FIGHTER AGAINST IMPERIALIST POLICY OF RACIAL DISCRIMINATION AS WELL AS FOR NATIONAL INDEPENDENCE FOR HUMAN PROGRESS AND FOR SAFE GUARDING WORLD PEACE STOP PLEASE ACCEPT MY DEEP CONDOLENCE AND SINCERE CONSOLATION

SA KUNG LIAO PEKING

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

GRIEVED LEARN PASSING AWAY DR DUBOIS GREAT LOSS TO PEOPLES
AFRICA USA AND ALL WORLD OUR DEEP CONDOLENCES TO YOU

KINKATZU AND YUKIE SAIONJI

DEPARTMENT OF POSTS & TELECOMMUNICATIONS.
EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[Schwarz]

Halle/S., den 23. Februar 1963

39-18-16

Sehr verehrter Herr Professor Du Bois!

Heute, an Ihrem 95. Geburtstage, wurde der beigefügte Beitrag in unserer Zeitung „Freiheit" Ihnen zu Ehren, veröffentlicht.
Als Ihr deutscher Genosse, Freund und Kampfgefährte und als Bürger der Deutschen Demokratischen Republik, ist es mir tiefstes Herzensbedürfnis, Ihnen zu schreiben.
Zunächst aber bitte ich Sie, noch nachträglich meine herzlichsten Glückwünsche zu Ihrem 95. Geburtstage entgegen zu nehmen.
Von ganzem Herzen wünsche ich Ihnen beste Gesundheit und einen schönen Lebensabend.

Wenn mir nun bis zum heutigen Tage Ihr Geburtstag nicht bekannt war, so weiß ich doch viel über Ihren heroischen lebenslangen Kampf um die Gleichberechtigung des schwarzen Menschengeschlechts. Dieses gewaltige Ringen für eine edle Sache hat Sie auf den höchsten Gipfel wahren menschlichen Ruhms getragen und jeder anständige humane Mensch der Erde

39-18-17

begegnet ihr edles Wollen mit hellen Herzen, mit Hochachtung, Sympathie und Solidarität. Deshalb wird ihr sehr geschätzter Name in der Geschichte der Menschheit mit goldenen Lettern geschrieben stehen. Wenn ich so ihr liebes Angesicht betrachte, sehe ich, daß es vom Ernst und von der Schwere des Kampfes profiliert ist. Ich glaube aber auch sehr optimistische Augen zu sehen.

Vor einiger Zeit habe ich ein Buch gelesen, das den Titel trägt: Ein Herz für Afrika. Dieses Buch war dem großen deutschen Afrikaforscher Georg Schweinfurth zum Gedenken gewidmet. Er sagte vor rund 80 Jahren in Kairo:

„Ich habe Afrika gesehen, so wie es ist, als das große Haus der Knechtschaft und nicht wie es sein soll, als das große Haus eines freien schwarzen Menschengeschlechts. Ich zweifle aber keine Sekunde daran, daß die Zeit nicht mehr fern ist, wo ein freies schwarzes Menschengeschlecht an den Gesamtaufgaben der Menschheit mitwirken wird".

Ja und sehen wir uns Afrika heute an, so können wir mit dieser Befriedigung fest-

stellen, daß Schweinfurths schönen Worte beginnen, in Erfüllung zu gehen.
Ich bin ein aufrichtiger Freund aller farbigen Völker. Und deshalb bin ich sehr glücklich, zu wissen, daß Sie dem „freiesten Land" der Erde den Rücken kehrten und in den Kontinent Ihrer Ahnen zurückkehrten.
Aber auch aus einem anderem Grunde bin ich sehr glücklich. Ich bin der Meinung, daß der Kampf unserer schwarzen Brüder und Schwestern, die in Amerika leben, in Afrika entschieden wird. Es wundert mich nicht, daß Sie als neue Heimat das freie afrikanische Land Ghana wählten. Ich sehe Ghana, Guinea, Mali und Algerien als die am weitesten fortgeschrittenen Länder Afrikas an. Ihr großes Wissen und Ihre großen Erfahrungen braucht Afrika wie das tägliche Brot. Das um so mehr vor allem deshalb, weil die Imperialisten, im Besonderen die deutschen, mit den raffiniertesten Methoden versuchen, Positionen zu halten und verlorengegangene wieder zu erlangen. Kolonialisten und Neokolonialisten arbeiten Hand in Hand. Ihnen ist jedes schändliche Mittel recht, wenn es ihnen

39-113-19

Erfolg verspricht. Und leider gibt es noch „Afrikaner", die mit dieser Satansbrut gemeinsame Sache machen. Einer dieser Verräter ist Tshombé. Und skrupellos lassen sie ihre Werkzeuge fallen, wenn sie stumpf geworden sind. Auch Tshombé ist in dieser Beziehung keine Ausnahme. Verräter werden eine kurze oder längere Zeit genützt. Am Ende aber werden sie - und das mit vollem Recht - verachtet. Die afrikanischen Völker haben also allen Grund, äußerste Wachsamkeit an den Tag zu legen. Ich kann mir deshalb denken, daß Sie verehrter Freund, den Völkern Afrikas ein guter Berater und Helfer sein werden. Möge daher Ihre sehr wertvolle Schaffenskraft noch nicht erlahmen.

Erlauben Sie mir bitte, daß ich Ihnen abschließend noch ein Anliegen vortrage. Ich stehe mit Persönlichkeiten aus einer Reihe Länder, so zum Beispiel auch mit unserem Freund Sékou Touré in schriftlicher Verbindung. Da ich auch dem Präsidenten der Republik Ghana, Herrn Dr Kwame Nkrumah, in Verehrung

V

39-18-20

zugeneigt bin, habe ich ihm einige Male geschrieben, wie ich ihm auch alljährlich meine Glückwünsche zum Neuen Jahr darbringe. Ich schätze seine weise weitsichtige Politik, sein Standhaftigkeit und sein edles Wirken für sein Volk und für die Völker Afrikas. Immer habe ich als Freund auch des ghanesischen Volkes gehofft, Resonanz zu finden. Leider ist das bisher nicht der Fall. Das betrübt mich sehr wie mich das schmerzt. Ich will mich in Geduld fassen und weiterhin hoffen. Die Afrikaner haben in den sozialistischen Völkern aufrichtige, mächtige und treue Freunde. Und stolz bekenne ich, daß ich ein Glied der sozialistischen Völkerfamilie bin.

Ihnen und Ihrer lieben Gattin wünsche ich beste Gesundheit, Frieden und Wohlergehen. Ich umarme Sie brüderlich.

Mit dem Ausdruck vorzüglichster Hochachtung
und mit herzlichen Grüßen der Freundschaft
verbleibt

Ihr deutscher Freund und Kampfgefährte
Hans Schwarz

March 22, 1963

Mr. Abs. H. Schwarz,
Halle-Saale,
Georgstrasse 2,
German Democratic Republic.

My dear Mr. Schwarz:

I thank you for your letter of February 27. My wife and I appreciate your kind thoughts. I am not in the best of health, but I am still able to do a little work.

Very sincerely yours,

W. E. B. Du Bois

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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[Seven Seas]

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MRS SHIRLEY DU BOIS BOX 2797 ACCRA

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DEEPLY REGRET THE PASSING OF DOKTOR . DU BOIS

HEARTFELT SYMPATHY

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DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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MICHAEL SHAPIRO

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[Simon]

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LT

SHIRLEY DUBOIS BOX 2797 ACCRA

DEEPLY SADDENED BY NEWS WE ALL SHARE IN YOUR LOSS AND WISH WE COULD BE WITH YOU REMEMBER TOO ALL THE LOVE AND UNDERSTANDING YOU GAVE WHICH BROUGHT HIM SO MUCH HAPPINESS PLEASE WIRE IF ANYONE HERE CAN DO ANYTHING TO HELP LOVE

ABBOTT AND PRISCILLA

COL 2797

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.
DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

Sims

411 W. Marcon Ave.
Youngstown, Ohio
January 25, 1963

Dr. W. E. B. Dubois
Dr. A. Hunton
Box 2797
Accra, Ghana
West Africa

27-30-301

Dear Sirs;

We would like to be put on your mailing list to receive a copy of the information bulletin of the Encyclopaedia Africana. We are writing at the suggestion of Mrs Pauline

Taylor who is a member of the Youngstown African-American Historical Society.

Enclosed you will find an outline of a class we are teaching. We would appreciate any suggestions ~~sea~~ pertaining to the class that you might find time to make.

Sincerely yours,
Roslyn Sims
(Mrs Joseph Sims)
Chmn. of Educa. Comm.

27-30-30a

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MRS S DUBOIS ENCYCLOPAEDIA AFRICANNA ACCRACIHANA

DEEPEST CONDOLENCES ALL AFRICA MOURNS LOSS OF GREAT

FIGHTER FOR PEACE AND FREEDOM

SOUTHAFRICAN INDIAN YOUTH CONGRESS

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. DEPARTMEN
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DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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[Soviet Afroasian Solidarity Comm.]

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SHIRLEY GRAAM DUBOIS CO OFFICE OF PESIENT
POBOX 1627 ACCRA

SOVIET AFROASIAN SOLIDARITY COMMITTEE GRIEVES TOGETHER
WITH YOU OVER GREAT BEREAVEMENT BEFALLEN PROGRESSIVE
MANKIND DASH DEMISE OF WILLIAM DO BOIS
OUTSTANDING SCIENTIST COMA UNCH FILHTER AGANST
RACIALIST DISCRIMINATION COMMA FOR DEFENSE OF RIGHTS
NEGRO POPULATION IN USA COMMA FOR

~~AWK PAL~~

FREOM AND INDEENDENCE OF OPPRESSED PEOPLES COMMA GREAT
CHAMPION OF WORLD EE OMMA AUREATIENATONL
LENIN PRIZE FOR PROMOTION PEACE AMONG
NATOS STOP ALL SOVIET PEOLE WILL ALWAYS RETAIN
MEMORIES ABOUTHM A PROMINNT PULIC FIGURE AND MAN
STOP SOVIET AFROASIAN SOLIDARITY COMMIT

COL QWU

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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Printed in England. Sept. 1961. (450 pads). 6/-380

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(INCORPORATED IN ENGLAND)

[Soviet Afroasian Solidarity Comm.] BRANCH

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Reference XAWK 209

MEMORANDUM

SHIRLEY GRAHAM DU BOIS OFFICE OF PRESIDENT ACCRA

We refer to ~~your~~ telegram no AWK 746

dated 29TH ~~to~~/from MOSCOU

and have to advise you ~~that~~

PAGE TWO SHOULD READ, FREEDOM AND INDEPENDENCE OF OPPRESSED PEOPLES ~~COMMA GREAT CHAMPION OF WORLD PEACE~~ COMMA LAUREATE INTERNATIONAL LENIN PRIZE FOR PROMOTION PEACE AMONG NATIONS STOP ALL SOVIET PEOPLE WILL ALWAYS RETAIN MEMORIES ABOUT HIM AS PROMINENT PUBLIC FIGURE AND MAN STOP SOVIET AFROASIAN SOLIDARITY COMMITTEE ++++

COMMNS.
Manager
30 AUG 1963

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

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1963 AUG 29 14 49

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MRS SHIRLEY G DUBOIS OFFICE OF THE PRESIDENT

POBOX 1627 ACCRA

ACCEPT OUR PROFUND CONDOLENCE ON THE SAID DEMISE OF PROFESSOR WILLIAM DUBOIS GREAT SCIENTIST FIGHTER FOR FREEDOM AND INDEPENDENCE OF AFRICA FOR PEACE AND FRIENDSHIP AMONG THE PEOPLES GREAT FRIEND OF THE SOVIET UNION DEPUTY CHAIRMAN OF THE PRESIDIUM OF THE UNION OF THE SOVIET SOCIETIES FOR FRIENDSHIP AND CULTURAL RELATIONS WITH FOREIGN COUNTRIES

EUGENY IVANOV CHAIRMAN OF THE BOARD OF THE SOVIET ASSOCIATION FOR FRIENDSHIP WITH THE PEOPLES OF AFRICA

PROFESSOR IVAN POTEKHIN

COL 1627

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

[Soviet Peace Comm.]

10 rue Kropotkine
Moscou, URSS
Tél. Arbat 69436
Télégr. Moscou
Comitet Mira

СОВЕТСКИЙ КОМИТЕТ ЗАЩИТЫ МИРА
COMITÉ SOVIÉTIQUE DE DÉFENSE DE LA PAIX
SOVIET PEACE COMMITTEE
蘇聯保衛和平委員会

СССР, Москва,
ул. Кропоткина, 10
Телефон Г 69436
Телеграф: Москва,
Комитет мира

...February, 1963

Shirley Graham
Ghana

39-18-14

Dear Friend,

I am very sorry that I was unable to meet you together with esteemed Dr. DuBois on your returning from China. I was out of Moscow at that time. We all of the Soviet Peace Committee have dear memories of your stay in our country. I would like to tell you once again that we highly appreciate your noble activities for peace, your great work for strengthening friendship among peoples. Soviet people know well how much strength and energy you devote to the achievement of the noble aim- the struggle for freedom and independence of negro people, for happiness and prosperity of African peoples. Soviet peace workers as other friends of peace in many countries are very glad to celebrate the 95th anniversary of the esteemed Dr. DuBois. Please, convey to him heartfelt greetings from all his friends in the Soviet Peace Committee. We hope that Dr. DuBois feels better now. We wish him good health, long life, success in his remarkable work for strengthening peace, in the struggle against colonialism.

Needless to tell you that we shall be glad to see you again as dear guests in the Soviet Union.

Please, accept once more cordial greetings from all your Soviet friends and best wishes of health, great successes in your work for peace.

We are sending you our modest souvenir as a token of our profound respect for you and our friendship.

Respectfully yours,

Mikhail Kotov

M. Kotov

Dr. W. E. BURGHART DUBOIS

International Lenin Prize Winner for the Promotion of Peace Among Nations

Dear Dr. William DuBois,

On your birthday on behalf of Soviet people we wholeheartedly congratulate you, outstanding scientist and tireless fighter for the lofty ideals of freedom, equality and fraternity among all the peoples. From the bottom of our heart we wish you, dear friend, good health and prosperity.

Soviet people together with the whole of progressive mankind highly appreciate your noble activities and outstanding services in the struggle against racialist discrimination, for complete liberation of all oppressed peoples from colonial yoke, for peace and progress throughout the world.

Your fine deeds and your whole wonderful life is a graphic and inspiring example of selfless service to the cause of struggle against the evil, injustice, for freedom and democracy, for the happiness of all people on earth.

Permit us to wish you again, dear friend, health, happiness and success in your noble fruitful activities for freedom of all peoples and lasting world peace.

SOVIET PEACE COMMITTEE

SOVIET AFRO-ASIAN SOLIDARITY COMMITTEE

23 February, 1963
Moscow

March 22, 1963

Mr. M. Kotov,
Soviet Peace Committee,
10 rue Kropotkine,
MOSCOW, USSR.

Dear Mr. Kotov:

Thank you for your letter of February.

I am sorry I did not have the change of seeing you again. I am, of course, not well; but I suppose I ought not to complain. I am still abâe to do some little work and some reading.

Shirley joins me in best love,

Sincerely yours,

W. E. B. Du Bois

39-1-9

[Soviet Peace Comm]

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SHIRLEY GRAHAM DUBOIS CO

OFFICE OF PRESIDENT POBOX 1627 ACCRA

TOGETHER WITH YOU DEEPLY MOURN GREAT LOSS DEMISE OF TIRELESS FIGHTER FOR PEACE FREEDOM NATIONAL INDEPENDENCE PROMINENT SCIENTIST WRITER WILLIAM DUBOIS STOP SOVIET PEOPLE KNOW DUBOIS AS FRIEND OF THE SOVIET UNION WHO CONTRIBUTED GREAT SHARE TO CONSOLIDATING FRIENDSHIP AMONG

PEOPLES STOP MEMORY OF HIM HIS LONG WONDERFUL LIFE COMPLETELY DEVOTED TO SERVING PROGRESS OF MANKIND WILL LIVE FOREVER IN HEARTS OF MILLIONS OF PEOPLE OF GOOD WILL ON BEHALF OF SOVIET PEACE COMMITTEE NICOLAI TIKHNONOV ALEXANDER KORNEICHUK MICHAEL KOTOV

COL 1627

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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[Soviet Women's Comm.]

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MRS GRAHAM DUBOIS 4 CIRCULARROAD ACCRA

DEAR SHIRLEY PLEASE ACCEPT OUR HEART-FELT CONDOLENCES STOP SOVIET WOMEN WILL NEVER FORGET YOUR HUSBAND DOCTOR WILLIAM DUBOIS STAUNCH CHAMPION OF PEACE JUSTICE AND HUMANISM

SOVIET WOMENS COMMITTEE

COL 4

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

39-1-26

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SHIRLEY GRAHAM ACCRA

STAFF OF SOVIETSKAYA ROSSIJA NEWSPAPER AS WELL AS ALL NUMEROUS FRIENDS AND ACQUAINTANCES OF WILLIAM DUBOIS DEEPLY SORROWS TOGETHER WITH YOU ABOUT THE DEATH OF OUTSTANDING FIGHTER FOR PEACE AND FRIENDSHIL BETWEEN THE PEOPLES OUR AUTHOR DOCTOR WILLIAM DUBOIS SINCERELY YOURS SOVIETSKAYA ROSSIJA NEWSPAPER

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[STEIN]

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W E B DUU BOIS C.-O PRESIDENT NHRUMAH ACCRA GHANA

CONGRATULATIONS ON FOUR BIRTHDAY DEVOTED

LOVE TO YOU AND YOURS

MARTHA AND ALFRED

GOLL W E B CPNT-O

March 22, 1963

Mr. & Mrs. Alfred Stern,
U, Ckron Hliku 2,
Prague (5),
Czechoslovakia.

Dear ~~Mr. & Mrs. Stern~~ Friends,

I appreciate your kind greetings. Both Shirley and I send you our love.

Sincerely,

W. E. B. Du Bois

39-16-18

39-1-188

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LT

SHIRLEY DUBOIS ACCRA GHANA

WE MOURN WITH YOU WITH WORLD GREAT MAN AND DEAR RFIEND LOVE TO YOU

PAUL HAZEL STRAND

COLL LT SHIRLEY DUBOIS PAUL HAZEL STRAND

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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LT

SHIRLEY GRAHAM CAREOF ENCYCLOPEDIA AFRICANA ACCRA

AS MUCH AS ANY LIFE CAN HIS CONTINUES IN WIDENING LIFE AROUND THE WORLD MANY PEOPLE SEND YOU LOVE THESE DAYS

ANNA LOUISE

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

January 11, 1963

P.O. Box 719
Accra

Dear Dr. DuBois:

It can not be too emphatically stated that the portrayal of illustrations of Africa's glory for the "Encyclopedia Africana", is in no sense of the word a sketch; in no sense of the word, a collection of individual heroes. It will be a brilliant and monumental contribution to the truth of the African peoples.

I feel quite sure with my long study of African history, and my knowledge of where to locate old African prints, and my ability to illustrate Ancient African history, I an qualified to ask you Sir; to become a member of your staff, as an illustrator and a collector of old prints for the Encyclopedia.

As you are familiar with my work in portraying Ancient African history in pictures, I sincerely hope that you will give this matter your kind consideration.

Yours Very Sincerely

Earl R. Sweeting

Earl R. Sweeting

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[Tang, Ming Chao]

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MRS DUBOIS FLAGSTAFF HOUSE ACCRA

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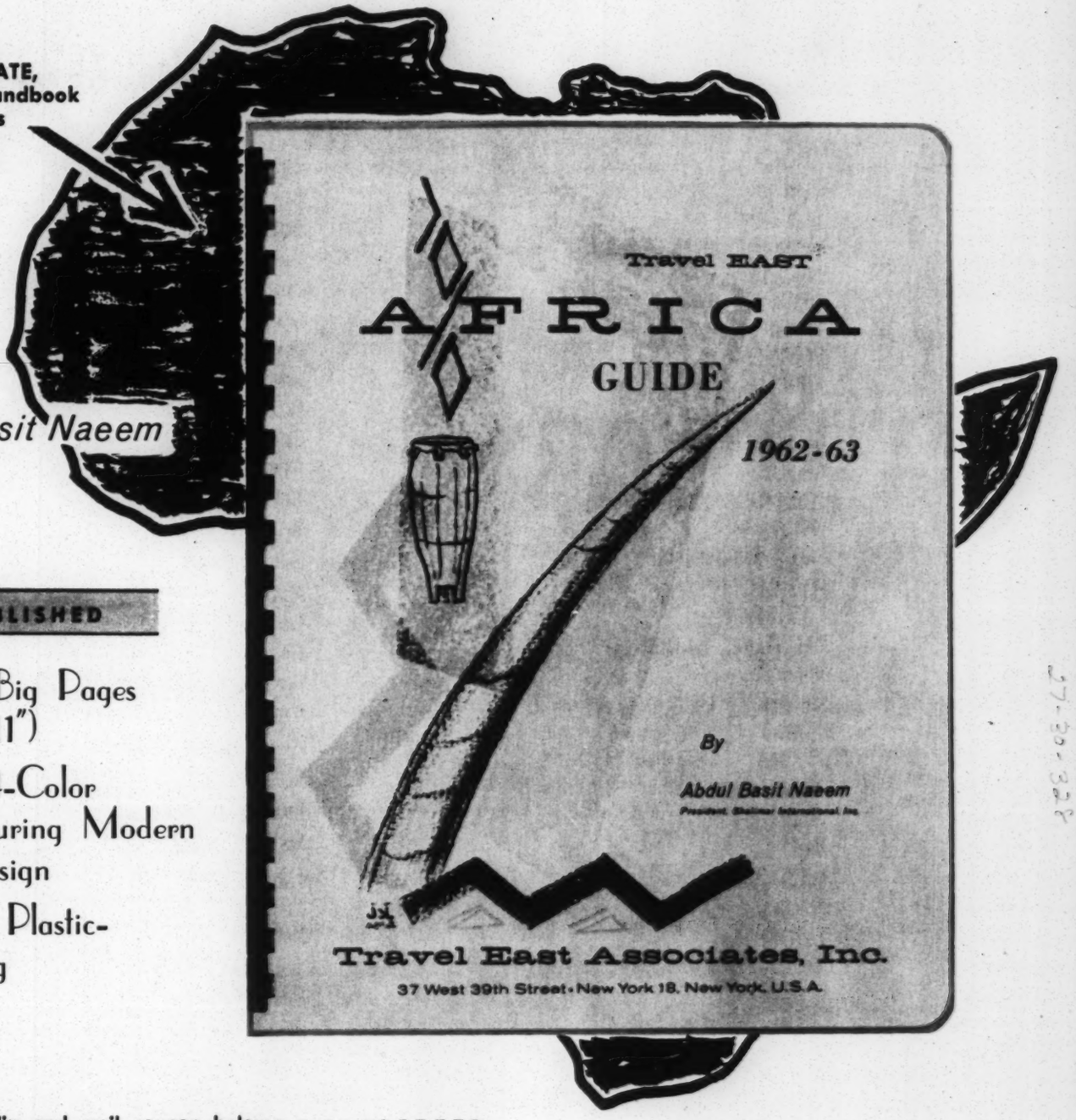

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[Tubiana]

ÉCOLE NATIONALE
DES
LANGUES ORIENTALES VIVANTES

2, RUE DE LILLE, VIIe
TÉL. : BAB. 09-91 ET 92

31. août 1963

Madame,

J'ai été très peiné d'apprendre par les journaux la mort du Dr. W. E. B. Du Bois, et je vous prie d'accepter mes respectueuses condoléances.

Je me considère comme très privilégié d'avoir pu faire, à Accra, la connaissance de ce noble pionnier de l'émancipation africaine, dont la personnalité imposait le respect.

Au milieu du chagrin qui les accable, les collaborateurs de l'Encyclopaedia africana, à qui je vous prie de transmettre mes condoléances, n'auront pas pensé à cette belle figure disparue pour trouver l'inspiration nécessaire à continuer cette tâche, à laquelle il pensait, m'avait-il dit, depuis ses plus jeunes années.

41-19 H-7

Avec mon profond respect,

Joseph Tubiana

J. Tubiana
Professeur d'anthropologie

Ecole Nationale — Paris

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Mrs. W.E.B. DU BOIS

P.O. Box 2797

ACCRA

GHANA

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PAR AVION
VIA AIR MAIL

J. TUBIANA

[U.S.S.R]

Посольство
Союза Советских
Социалистических Республик

Accra,
February 23, 1963.

49-36-2

Dear Dr.Du Bois,

On the day of your 95th jubilee may I join in the stream of greetings and best wishes that are coming to you from the whole world.

Very few people in the course of history can be equal to you in what has been done for the benefit of mankind, development of science, preservation of peace in the world. Your outstanding services are widely recognised by all the nations and particularly by the Soviet people who wish you many years of happy life, good health and further success in your fruitful work.

To me personally it was a great pleasure to learn that recently you have become a Ghanaian, a citizen of the country in which I have the high honour to represent the Soviet Union. The staff of the Embassy, all Soviet citizens in Ghana send you today their warmest congratulations and cordial wishes.

Many happy returns of the day!

Very truely yours,

Rodionov

G.M.Rodionov

Dr.William Du Bois,
Accra.

[U.S.S.R.]

Dr. William Du Bois,
Accra, Ghana

Dear Dr.Du Bois!

On your 95th birthday I send you my cordial greetings and warmest congratulations.

You are well known to the peoples of the Soviet Union and the progressive people all over the world. They highly appreciate you as an outstanding scientist and an uncompromising fighter against slavery and oppression.

The whole record of your glorious life is a vivid example of a selfdenying and indefatigable service to the great ideals of freedom, equality and brotherhood of all the nations, the triumph of the couse of peace in the whole world.

From the bottom of my heart I wish you good health, happiness and fresh vigour in your noble activities for the sake of bright future of mankind.

Sincerely yours,

N.Khruschchov

February 23, 1963.

[U.S.S.R.]

Premier Nikita Khrushchehov
Chairman, Supreme Council of Ministers of the U.S.S.R.
Moscow

Dear Mr. Khrushchehov:

Tardily but no less sincerely I write to tell you how deeply I appreciate the warm congratulations and beautiful presents sent by you and good comrades in the Soviet Union on my 95th Birthday. I am proud to have such sincere and loyal friends as you the world over. My wife, Shirley, joins me in deep thanks.

Most sincerely,

W.E.B. Du Bois

March 21, 1963
Accra

46-36-1

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I RAVENSTVO UGNETENNYH NARODOV, ZA ULUCHSHENIE
OTNOSHENII MEJDU SOVETSKIM SOIUZOM I SOEDINENNYMI
SHTATAMI AMERIKI, ZA UKREPLENIE MIRA VO VSEM MIRE.
SVETLAIA PAMIAT OB UILLIAME E.DUBOIA

- BOLSHOM DRUGE SOVETSKOGO SOIUZA NAVSEGDA SOHRANITSIA V
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DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

[U.S.S.R.]

August 30, 1963

Moscow

Dear Mrs. Shirley Graham, I was deeply upset to learn of the death of your husband, William E.B. Du Bois, outstanding American Scientist and Writer, Winner of the Lenin Prize for strenthing of Peace among the Nations. The Soviet People like all progressive peoples of the world highly appreaciate the struggle of William E.B. Du Bois for freedom and equality of the oppressed nations, for the betterment of relations between the Soviet Union and the United States of America, for consolidation of peace all over the world. The shining memory of William E.B. Du Bois, the great friend of the Soviet Union, will be retained forever in the hearts of the Soviet people. Please accept my sincere condolences and sympathy in this hour of great loss.

N. Khrushchov

UNITED AFRICA

'ONE CONTINENT — ONE DESTINY'

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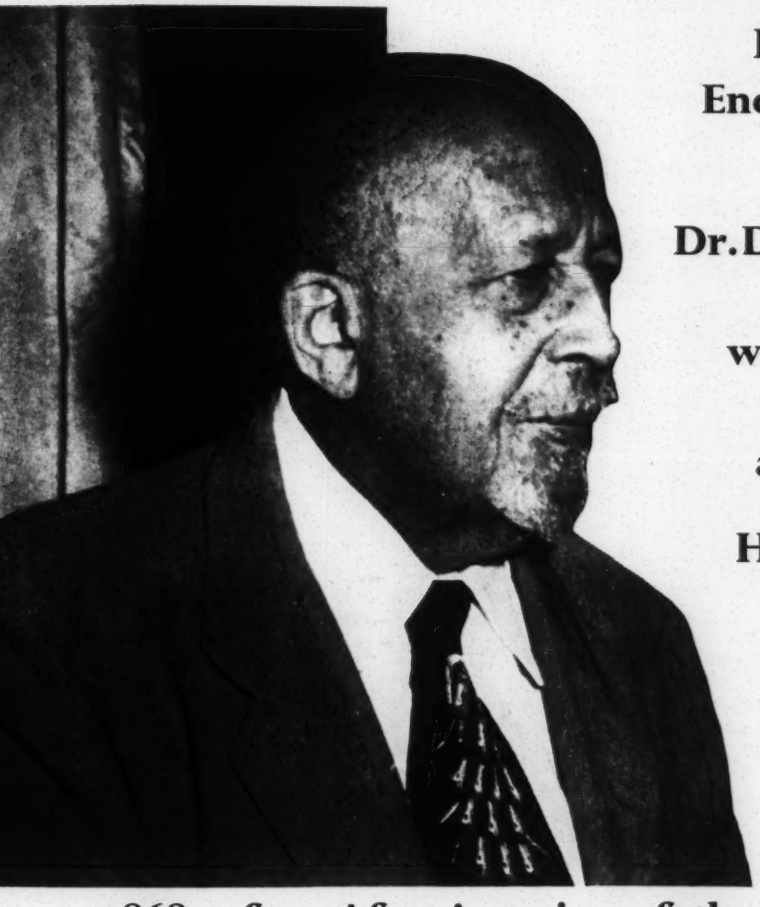
DR. DU BOIS Father of Pan-Africanism



Dr. W. E. B. DU BOIS, Director of the Encyclopædia Africana, died peacefully in Accra last month.

Dr. Du Bois, who has lived in Ghana since 1960, was a scholar who had gained world renown not only for his literary works, but also for his staunch fight against colonialism and imperialism.

He became a naturalised Ghanaian on February 17th this year.

Dr. Du Bois, sociologist, author and the father of Pan-Africanism, was born at Great Barrington, Massachusetts on February, 23rd, 1868, of an Afro-American father and a woman of French huguenot and Dutch descent.

His intellectual ability manifested itself at an early age, and from boyhood was destined to become the most outstanding scholar of his race.

Dr. Du Bois was given a state burial outside the precincts of the Castle in Accra.

WHAT IS AFRICAN PERSONALITY by Politicus Africanus

TO define a word is an unpleasant and often unrewarding exercise. "What is truth," asked jesting Pontius Pilate. But he refused to wait for an answer and Jesus, "King of the Jews" refused to answer.

Plato also in his Republic, asked the question "What is Justice" and took over 200,000 words to answer it without much success.

When, therefore, we ask ourselves what is African Personality we do not expect to be expected to give anything that could be regarded as a correct foolproof definition.

The attempt to answer the question, what is African Personality, like all other such attempts, may be unrewarding. But since we want something to start from, at least by way of providing a proposition about which we may argue, we intend to start by giving what we think we mean by the phrase "African Personality".

By African Personality we mean the sum total of all that go or combine to render the outlook of Africans different from the outlook of the Asian, the European and the American. But having said this we appreciate we have not carried the meaning any further than where we started. In the first place who is an African? And in the second what do we mean by personality? And in the third can we significantly qualify personality as African?

This is not an exercise in semantics, it is an exercise in real things and our problem here is to discover whether the phrase "African Personality" is significant in fact and in deed. Abstract concepts are very notorious to deal with. Unfortunately both the terms, African and Personality, are abstract concepts. The question is often asked as to what abstract terms stand for, this approach makes the problem more difficult still. The phrase, "this pen" can be said to stand for something which I can see and hold and which, of course, in terms of classification is different from the written words "this pen". But when we talk of the African Personality is it possible for us to show something for which it stands? The answer is, of course, no. Then how do we come by the phrase "African Personality"? Is it a meaningless jargon or is it one of those things conjured up to give meaning to something even though they themselves are meaningless.

Medieval scholars were reputed to have indulged in all forms of argumentation regarding questions like, "How many angels can stand on the edge of a needle?" Are those who try to answer the question what is African Personality merely indulging in such exercises.

Speaking at the Addis Ababa Conference of African Heads of State and Government, Sir Alhaji Abubaker Tafewa Balewa, Prime Minister of Nigeria, said that he did not believe in the term African Personality but he believed in the term Human Personality.

So our problem as to the significance of the phrase "African Personality" has nothing to do with what one believes in or with what one does not believe in. The problem is not a problem of people nor is it a problem of faith. It is a problem of meaning.

The problem is posed by the question as to whether there are any things about Africans which in any way distinguish them from other human beings and which produces in them a common attitude to things in general. Even though the indigenous African may have all the human physical parts and mental qualities and possessions alike with the indigenous European, Asian or American, the mere fact that his origin is of Africa is a distinguishable mark sufficient to mark him out for purpose of classification. But this territorial mark is not the only mark rendering it possible to distinguish an African from the other groups of mankind. History and geography go a long way to characterise a people. The history of Africa and Africans has not run *parri passu* with the histories of Asia and Asians, Europe and Europeans, America and Americans.

Unless it is denied that history and environment affect a people as they do all things, it cannot be denied that there have been events and conditions which have of necessity affected the outlook, the activities, the way of life of the indigenous African sufficient to make him, in a marked way, different so far forth from his brothers in Asia, Europe and America.

Zoologists will tell you that an African elephant has certain characteristics which differentiate it from an Indian elephant the fact that they are both elephants notwithstanding. Botanists will tell you that Irish potatoes are different from the Edwardian the fact that they are all potatoes notwithstanding.

In looking for the foundations of the African Personality we concern ourselves with the question as to whether there has been anything geographical, climatical and historical which has affected the life, both physically and mentally, or either physically or mentally which in any way makes it possible for someone to say that Africans occupy a unique position in the world rendering them in a way different from this is European, this is a European and this is Asian or this is an Asian and this is American or this is an American. The undeniable fact is that such statements are meaningfully made every day.

There can, therefore, be no doubt that there are distinguishable marks which make these statements meaningful. It is the sum total of these distinguishable marks which, by way of language shorthand, the English language puts down as personality. If the geographical position of the continent of Africa, with its attendant climate, physical features and vegetation, if the history of that continent throughout the years of that continent's existence hitherto do not or cannot combine to effect marks which can be said to distinguish the African from the other human specie, then there is no foundation for an African personality. On the other hand, if these things, put together in their effect, have produced distinguishable marks then, of course, these distinguishable marks constitute the foundation of what we have called the African Personality.

This territorial, climatical and historical conditioning produces an attitude and way of life different from patterns produced in other continents with different geographical, climatical and historical conditioning agencies. The recognition of this situation inevitably leads to the conclusion that even though human beings all over the world have common characteristics which make them one of the same kind the geographies, histories and other conditioning agencies appertaining to the continents register different marks which in their turn cannot fail to register differences in outlook, attitude and even in physical features which give meaning, by and large, to expressions such as, the European Personality, the African Personality.

In the context of the African Personality the term African excludes from its connotation that small section of the population of Africa described as white settlers or Asian immigrants. For, by and large, the Indians and the Europeans principally from Holland, Britain, Portugal and France who have made permanent settlements in Africa going back to over a hundred years have maintained their original way of life and have both in word and by deeds stuck fast to the original habits, attitude and what not. And their connection with Africa has probably not been long enough to blend their outlook with that of the rest. Deliberate policies aimed at segregating these immigrants from the rest both physically, socially and mentally have been responsible for this lack of blending or perhaps enough time has not run yet.

The downright segregationist policy of the white minority government of South Africa is a cardinal example of this deliberate policy to prevent the European newcomer from feeling a real part of the African evolution or personality.

Interpreted retrospectively African Personality comes to mean whatever Africa, as a continent, has produced to influence the rest of the world by way of contribution to knowledge, the arts, religion and morals. It also means in retrospect whatever is distinct or peculiar about Africa and Africans as defined above brought about by the process of history in its totality, that is to say, changes in time effected by such agencies as man, climate, vegetation, minerals.

Interpreted prospectively African Personality consists in the possibility that Africa will add specific contributions to the political, economic and cultural thinking of the world evolutionary process which never stops unfolding. Retrospectively there can then be no denying the fact that Africa as far back as 4,000B.C. through the civilisations established along the Nile Valley contributed to the civilising process of the world specially around the Mediterranean. The Pyramids, the Sphinz remain perennial testimonies to the specific contribution made by Africa.

The University of Alexandria, perhaps the oldest university in the world, must have influenced thinking not confined to the continent of Africa. The twenty years and over sojourn of Jesus Christ in Egypt after his parents had fled with him to Palestine cannot be entirely discounted as not having influenced the thinking of the Founder of one of the greatest religions of the world. Nor can the sojourn of the Jews in Egypt for over 300 years there be dismissed as not having contributed to the thinking of the men who later, under the leadership of Moses, fled from Egypt. Nor can the Mosaic religion itself be deprived of its African foundations, seeing that Moses himself was born, bred and educated at the court of Pharoah in Egypt.

It can also not be doubted that the Greeks, the originators of European science, religion and philosophical thinking, took their inspiration from Egypt. The pre-medieval influence of the Phoenicians and the Berbers in trade, commerce and in shipbuilding and navigation cannot be said to have contributed nothing African and specific to the evolution of trade, commerce and sea transport of the world.

The medieval kingdoms of Ghana, Mali and Songhai, Zimbawe in Central Africa point conclusively to a highly developed civilisation in the heart of Africa dating probably as far back as the 12th century.

Evidence of East Africa's trade with China and India in early medieval days is too clear to be discounted. All these surely should have contributed to specific African influences over the rest of the world. The extent of this African influence or personality in retrospect still remains a useful exercise to students of research.

Ban arms shipment to apartheid South Africa

AT the Security Council, Ghana, Morocco, and the Phillipines have submitted a resolution asking the Council to ban all shipment of arms to South Africa and to impose trade boycotts. The countries supplying arms to the anti-African Government of South Africa are the U.S.A., Britain and France.

Meanwhile the U.S.A. has decided to ban her own shipment of arms to South Africa. *But* proposes to carry out existing contracts for the sale of arms to South Africa.

Both Britain and France have proposed to stop sending arms to South Africa but will continue to send her such arms as will not be used to suppress Africans.

What does all this mean? If the U.S.A. bans her shipment of arms but insists on carrying out existing contracts to ship arms the substance or effect of her ban is lost; for much depends upon the quantity and type of arms involved in the so-called existing contracts. And who knows this apart from South Africa and the U.S.A. who are the parties to the so-called existing contracts? The qualification to U.S.A.'s ban namely the continuation to supply arms to South Africa under existing contracts therefore makes a mockery of U.S.A.'s much proclaimed ban.

With the British and French declaration to ban arms except those needed for South Africa's defence, where is the guarantee that Verwoerd's apartheid, anti-African Government will discriminate between arms for defence and arms to be used against Africans under the slightest possible pretext ?

Is a rifle a weapon for defence or for controlling African nationalists in South Africa? And has not the South African Government opened rifle fire on unarmed African men, women and children at Sharpeville?

The N.A.T.O. powers do not intend to apply any effective pressure on the wicked, genecidal, white minority Government of South Africa.

Britain's Patrick Dean argues that the South African situation does not constitute a threat to peace. And so does not come within the purview of the Security Council. Britain often likes to hide behind the veil of legality but often the veil is sadly hollow.

Under Article 41 of the U.N. Charter:

"The Security Council may decide what measures not involving the use of armed force are to be employed to give effect to its decisions, and it may call upon the Members of the United Nations to apply such measures. These may include complete or partial interruption of economic relations and of rail, sea air, postal, telegraphic, radio, and other means of communication, and the severance of diplomatic relations."

The point at issue here is what the Security Council decides. If it decides that the apartheid policy of the South African Government is bad and repugnant and that pressure must be applied by the U.N. to force the South African Government to relent then these measures within Article 41 become applicable. Britain's Sir Patrick has said himself that apartheid is dangerous and its practice would lead to tragedy. What sort of tragedy?

The African States at Addis Ababa have resolved that they would even resort to force if need be to compel the white minority government in South Africa to relent and treat Africans as equal human beings with the white settlers. If Britain and Sir Patrick think that the Africans are joking they make a serious mistake.

It is well known that Britain and the U.S.A. have big investments in South Africa running over £1,000,000,000. It is the profits and gains from this huge exploitation that prevents both Britain and the U.S.A. from seeing clearly that the inhuman treatment of 13,000,000 Africans by the 3,000,000 Europeans (mainly Dutch and English) should be stopped now.

To pretend that apartheid in South Africa is an internal affair outside the United Nations is both illogical and hypocritical. Apartheid is a programme whereby the white race settled in South Africa seek to maltreat, dwarf, and exterminate the Africans whose God-given land this rich portion of Africa is. This is pure genocide which the Genocide Convention of 1948 seeks to prevent.

The persecution of one race by another in the same country has never internationally been regarded as internal. The racial persecution of Jews in Germany by Hitler's Nazis has been put down as an international crime and rightly so. Should the persecution of Africans in South Africa by Verwoerd's fascists be treated as internal?

The shady terms in which the U.S.A., Britain and France couch their banning of arms to South Africa should be condemned. These countries are deliberately aiding and abetting the racial crimes of the South African arrogant white minority. If they intend to continue their shipment of arms to Verwoerd why don't they say so in plain terms, why do they hide this intention under a cluster of equivocal verbiage?

"We stop sending arms to South Africa after we have carried out existing contracts."—U.S.A.

"We continue to ship arms to South Africa but only the type that cannot be used to suppress the Africans."—United Kingdom and France.

The falsehood and guise implicit in these so-called promises should be obvious to the most casual politician. Who do the U.S.A., Britain and France want to fool?

The Afro-Asian resolution, tabled before the Security Council by Ghana, Morocco and the Philippines, demanded that the sale and shipment of arms and ammunitions of all descriptions to South Africa should be stopped forthwith.

The U.S.A. shifted from its original position and voted with other Members of the Council in favour of this resolution. Britain and France abstained from voting. Britain's excuse being that the resolution had contained a paragraph which insinuated that certain countries, among whom Britain was included were, by sending arms to South Africa, indirectly assisting the apartheid government there to suppress the Africans. Why this should seem to Britain as a good reason for abstaining from voting in favour of the resolution is hard to determine. For it is a fact, and we don't shrink from facts merely because they pain us, it was exactly this indirect way of assisting Verwoerd's apartheid policy that the resolution sought to prevent. How can such a resolution then avoid pointing out that such a situation as a matter of fact existed?

The resolution calling on Member States of the United Nations to carry out a trade boycott with South Africa could not get the necessary seven votes to make it stand. Britain, France, the U.S.A., Brazil, Norway, and China abstained. But what else could the U.S.A. and Britain do having regard to the fact that over 50 per cent. of the exploitation of the resources of the land of South Africa is in the grip of the U.S.A. and Britain.

We urge the proposers of the resolution to take the matter to the General Assembly and to call on all African and Asian States to institute at once without delay a complete trade and facilities boycott with South Africa. And meanwhile wait to see whether Britain will continue with her arms shipments to South Africa.

Britain would do well to realise that her attitude towards such vital questions which have affected Africans so deeply places the so-called African Members of the British Commonwealth in a rather awkward position. South Africa's apartheid policy got her out of the British Commonwealth but British trade, including arms and ammunitions with South Africa, has increased by 33⅓ per cent. since South Africa left the Commonwealth. It appears, therefore, that as far as Britain was concerned, South Africa's leaving the Commonwealth was merely a formal recognition of the fact that Britain wanted, for prestige purposes, to maintain a so-called multi-racial Commonwealth of which she is leader.

It is up to these African Members of the Commonwealth to take diligent stock of Britain's attitude in such matters as the Congo crisis, supply of arms to South Africa, boycott of trade with South Africa, the delayed independence of the so-called High Commission territories, and the collusive joint invasion of Egypt by Britain, France and Israel and, in the light of these adjust their positions accordingly.

Can a friend or brother who deserts you in times of need be a true one?

Editorial

PORTUGAL'S SALAZAR IN THE MUD

THE Security Council has once again requested Portugal to fall in line with its previous resolutions directing that the existing European colonies in Africa should move towards self-government.

For the past two years nationalists in Angola and Guinea have been waging guerilla warfare against their Portuguese masters. Several claims of a conflicting nature have been made by both the leaders of the nationalist forces and Portuguese military command. The nationalists struggle operates from Conkray and Congo respectively. The leader of the Guinean struggle is Louse Cabral head of the Independence Party of Cape Verde and Guinea. They claim almost half of the territory under their control and this is the richer half. They plan to capture three more bases on the mainland to have the country entirely under their control.

Another nationalist group, based in Dakar, have been fighting the Portuguese for a year now. They claim they have killed 40 Portuguese soldiers and wounded over 100. Cabral's group also claim to have killed over 650 Portuguese and wounded more. The guerrillas are breaking down bridges and cutting off Portuguese communications even though the Portuguese commander General De Araujo denies all this but admits 35 Portuguese have been killed.

While Portugal continues to call these nationalist fighters terrorists, and accuses them of acts of violence against villagers, the nationalists continue in their struggle to wrestle their territories from the grip of Portugal.

It is admitted in Lisbon that both Salazar and his Government are seriously disturbed by the success of the nationalist guerrilla troops.

The recent decision of 32 African States at the Addis Ababa Conference to allocate portions of their national revenues to aid all freedom fighters in Africa spells the doom of Portugal; now, are the N.A.T.O. allies of Portugal prepared openly to give aid to Portugal. They have subscribed to the Security Council's resolution that no arms should be sent to Portugal! Portugal has accused the U.S.A. of treachery but the overwhelming force of public opinion directed against the injustices which colonialism entails hardly permits any big powers like Britain, France, or the U.S.A. to openly send aid, whether by way of arms or men, to Portugal in her determination to hold fast to territories which she has run for over five hundred years without being able to boast of a single line of improvement in the lot of the African owners of these territories. Surely, Salazar's foot is in the mud.

The duty of African States is to implement without delay their resolve to send monetary and military aid to these freedom fighters.

'Let us here and now agree on a basic instrument of African Unity—' His Imperial Majesty Haile Selassie Emperor of Ethiopia

WE welcome to Ethiopia, in Our name and in the name of the Ethiopian Government and people, the Heads of States and Governments of independent African nations who are today assembled in solemn conclave in Ethiopia's capital city. This Conference, without parallel in history, is an impressive testimonial to the devotion and dedication of which we all partake in the cause of our mother continent and that of her sons and daughters. This is indeed, a momentous and historic day for Africa and for all Africans.

We stand today on the stage of world affairs, before the audience of world opinion. We have come together to assert our role in the direction of world affairs and to discharge our duty to the great continent whose two hundred and fifty million people we lead. Africa is today at mid-course, in transition from the Africa of Yesterday to the Africa of Tomorrow. Even as we stand here, we move from the past into the future. The task on which we have embarked, the making of Africa, will not wait. We must act, to shape and mould the future and leave our imprint on events as they pass into history.

We seek, at this meeting, to determine whither we are going and to chart the course of our destiny. It is no less important that we know whence we came. An awareness of our past is essential to the establishment of our personality and our identity as Africans.

This world was not created piecemeal. Africa was born no later and no earlier than any other geographical area on this globe. Africans, no more and no less than other men, possess all human attributes, talents and deficiencies, virtues and faults. Thousands of years ago, civilisations flourished in Africa which suffer not at all by comparison with those of other continents. In those centuries, Africans were politically free and economically independent. Their social patterns were their own and their cultures truly indigenous.

The obscurity which enshrouds the centuries which elapsed between those earliest days and the rediscovery of Africa are being gradually dispersed. What is certain is that during those long years Africans were born, lived and died. Men on other parts of this earth occupied themselves with their own concerns and, in their conceit, proclaimed that the world began and ended at their horizons. All unknown to them, Africa developed in its own pattern, growing in its own life and, in the nineteenth century, finally re-emerged into the world's consciousness.

The events of the past hundred and fifty years required no extended recitation from us. The period of colonialism into which we were plunged culminated with our continent fettered and bound, with our once proud and free peoples reduced to humiliation and slavery; with Africa's terrain cross-hatched and checker-boarded by artificial and arbitrary boundaries. Many of us, during those bitter years, were overwhelmed in battle, and those who escaped conquest did so at the cost of desperate resistance and bloodshed. Others were sold into bondage as the price extracted by the colonialists for the "protection" which they extended and the possessions of which they disposed. Africa was a physical resource to be exploited and Africans were chattels to be purchased bodily or, at best, people to be reduced to vasselage and lackeyhood. Africa was the market for the produce of other nations and the source of the raw materials with which their factories were fed.

Goal-Unity

But through all that has been said and written and done in these years, there runs a common theme. Unity is the accepted goal. We argue about means; we discuss alternative paths to the same objective; we engage in debates about techniques and tactics. But when semantics are stripped away, there is little argument among us. We are determined to create a union of Africans. In a very real sense, our continent is unmade; it still awaits its creation and its creators. It is our duty and privilege to rouse the slumbering giant of Africa, not to the nationalism of Europe of the nineteenth century, not to regional consciousness, but to the vision of a single African brotherhood bending its united efforts toward the achievement of a greater and nobler goal.

Above all, we must avoid the pitfalls of tribalism. If we are divided among ourselves on tribal lines, we open our doors to foreign intervention and its potentially harmful consequences. The Congo is clear proof of what we say. We should not be led to complacency because of the present ameliorated situation in that country. The Congolese people have suffered untold misery, and the economy growth of the country has been retarded because of tribal strife.

Action Now

There is, nonetheless, much that we can do to speed this transition. There are issues on which we stand united and questions on which there is unanimity of opinion. Let us seize on these areas of agreement and exploit them to the fullest. Let us take action now, action which, while taking account of present realities, nonetheless constitutes clear and unmistakable progress along the course plotted out for us by destiny. We are all adherents whatever our internal political systems, of the principles of democratic action. Let us apply these to the unity we seek to create. Let us work out our own programmes in all fields—political, economic, social and military. The opponents of Africa's growth, whose interests would be best served by a divided and balkanised continent, would derive much satisfaction from the unhappy spectacle of thirty and more African States so split, so paralysed and immobilised by controversies over long-term goals that they are unable even to join their efforts in short-term measures on which there is no dispute. Let us give neither comfort nor encouragement to these. If we act where we may in those areas where action is possible, the inner logic of the programmes which we adopt will work for us and inevitably impel us still farther in the direction of ultimate union.

What we still lack, despite the efforts of past years, is the mechanism which will enable us to speak with one voice when we wish to do so and take and implement decisions on African problems when we are so minded. The commentators of 1963 speak, in discussing Africa, of the Monrovia States, the Brazzaville Group, the Casablanca Powers, of these and many more. Let us put an end to these terms. What we require is a single African organisation through which Africa's single voice may be heard, within which Africa's problems may be studied and resolved. We need an organisation which will facilitate acceptable solutions to disputes among Africans and promote the study of adoption of measures for common defence and programmes for co-operation in the economic and social fields. Let us, at this Conference, create a single institution to which we will all belong, based on principles to which we all subscribe, confident that in its councils our voices will carry their proper weight, secure in the knowledge that the decisions there will be dictated by Africans and only by Africans and that they will take full account of all vital African considerations.

Single Charter

We are meeting here today to lay the basis for African unity. Let us, here and now, agree upon the basic instrument which will constitute the foundation for the future growth in peace and harmony and oneness of this continent. Let our meetings henceforth proceed from solid accomplishments. Let us not put off, to later consideration and study, the single act, the one decision, which must emerge from this gathering if it is to have real meaning. This Conference cannot close without adopting a single African Charter. We cannot leave here without having created a single African organisation possessed of the attributes We have described. If we fail in this, we will have shirked our responsibility to Africa and to the peoples we lead. If we succeed, then, and only then, will we have justified our presence here.

The organisation of which We speak must possess a well-articulated framework, having a permanent headquarters and an adequate Secretariat providing the necessary continuity between meetings of the permanent organs. It must include specialised bodies to work in particular fields of competence assigned to the organisation. Unless the political liberty for which Africans have for so long struggled is complemented and bolstered by a corresponding economic and social growth, the breath of life which sustains our freedom may flicker out. In our efforts to improve the standard of life of our peoples and to flesh out the bonds of our independence, we count on the assistance and support of others. But this alone will not suffice, and, alone, would only perpetuate Africa's dependence on others.

Co-ordination of Economic Plans

A specialised body to facilitate and co-ordinate continent-wide economic assistance among African nations is thus required. Prompt measures can be taken to increase trade and commerce among us. Africa's mineral wealth is great; we should co-operate in its development. An African Development Programme, which will make provision for the concentration by each nation on those productive activities for which its resources and its geographic and climatic conditions best fit it, is needed. We assume that each African nation has its own national development programme, and it only remains for us to come together and share our experiences for the proper implementation of a continent-wide plan. Today, travel between African nations and telegraphic and telephonic communications among us are circuitous in the extreme. Road communications between two neighbouring States are often difficult or even impossible. It is little wonder that trade among us has remained at a discouragingly low level. These anachronisms are the remnants of a heritage of which we must rid ourselves, the legacy of the century when Africans were isolated one from the other. These are vital areas in which efforts must be concentrated.

An additional project to be implemented without delay is the creation of an African Development Bank, a proposal to which all our Governments have given full support and which has already received intensive study. The meeting of our Finance Ministers to be held within the coming weeks in Khartoum should transform this proposal into fact. This same meeting could appropriately continue studies already under-

taken of the impact upon Africa of existing regional economic groupings, and initiate further studies to accelerate the expansion of economic relations among us.

Disputes and their Settlement

The nations of Africa, as is true of every continent of the world, from time to time dispute among themselves. These quarrels must be confined to this continent and quarantined from the contamination of non-African interference. Permanent arrangements must be agreed upon to assist in the peaceful settlement of these disagreements which, however few they may be, cannot be left to languish and fester. Procedures must be established for the peaceful settlement of disputes, in order that the threat or use of force may no longer endanger the peace of our continent.

Joint Defence

Steps must be taken to establish an African defence system. Military planning for the security of this continent must be undertaken in common within a collective framework. The responsibility for protecting this continent from armed attacks from abroad is the primary concern of Africans themselves. Provision must be made for the extension of speedy and effective assistance when any African State is threatened with military aggression. We cannot rely solely on international morality. Africa's control over her own affairs is dependent on the existence of appropriate military arrangements to assure this continent's protection against such threats. While guarding our own independence, we must at the same time determine to live peacefully with all nations of the world.

Africa's Unique International Personality

We Africans occupy a different—indeed a unique—position among the nations of this century. Having for so long known oppression, tyranny and subjugation, who, with better right can claim for all the opportunity and the right to live and grow as free men? Ourselves for long decades the victims of injustice, whose voices can be better raised in the demand for justice and right for all? We demand an end to colonialism because domination of one people by another is wrong. We demand an end to nuclear testing and the arms race because these activities, which pose such dreadful threats to man's existence and waste and squander humanity's material heritage, are wrong. We demand an end to racial segregation as an affront to man's dignity which is wrong. We act in these matters in the right, as a matter of high principle. We act out of the integrity and conviction of our most deep-founded beliefs.

If we permit ourselves to be tempted by narrow self-interest and vain ambition, if we barter our beliefs for short-term advantage, who will listen when we claim to speak for conscience, and who will contend that our words deserve to be heeded? We must speak out on major world issues, courageously, openly and honestly, and in blunt terms of right and wrong. If we yield to blandishments or threats, if we compromise when no honourable compromise is possible, our influence will be sadly diminished and our prestige woefully prejudiced and weakened. Let us not deny our ideals or sacrifice our right to stand as the champions of the poor, the ignorant, the oppressed everywhere. The acts by which we live and the attitudes by which we act must be clear beyond question. Principles alone can endow our deeds with force and meaning. Let us be true to what we believe, that our beliefs may serve and honour us.

Racial Discrimination must be eradicated from this Continent

We reafirm today, in the name of principle and right, our opposition to prejudice, wherever and in whatever form it may be found, and particularly do we rededicate ourselves to the eradication of racial discrimination from this continent. We can never rest content with our achievements so long as men, in any part of Africa, assert on racial grounds their superiority over the least of our brothers. Racial discrimination constitutes a negation of the spiritual and psychological equality which we have fought to achieve and a denial of the personality and dignity which we have struggled to establish for ourselves as Africans. Our political and economic liberty will be devoid of meaning for so long as the degrading spectacle of South Africa's apartheid continues to haunt our waking hours and to trouble our sleep. We must re-double our efforts to banish this evil from our land. If we persevere, discrimination will one day vanish from the earth. If we use the means available to us, South Africa's apartheid, just as colonialism, will shortly remain only as a memory. If we pool our resources and use them well, this spectre will be banished forever.

In this effort, as in so many others, we stand united with our Asian friends and brothers, Africa shares with Asia a common background of colonialism of exploitation, of discrimination, of oppression. At Bandung, African and Asian States dedicated themselves to the liberation of their two continents from foreign domination and affirmed the right of all nations to develop in their own way, free of any external interference. The Bandung Declaration and the principles enunciated at that Conference remain today valid for us all. We hope that the leaders of India and China, in the spirit of Bandung, will find the way to the peaceful resolution of the dispute between their two countries.

We must speak, also, of the dangers of the nuclear holocaust which threatens all that we hold dear and precious, including life itself. Forced to live our daily existence with this foreboding and ominous shadow ever at our side, we cannot lose hope or lapse into despair. The consequences of an uncontrolled nuclear conflict are so dreadful that no sane man can countenance them. There must be an end to testing. A programme of progressive disarmament must be agreed upon. Africa must be freed and shielded, as a de-nuclearised zone, from the consequences of direct albeit involuntary involvement in the nuclear arms race.

The African Union and the United Nations

The African Charter of which We have spoken is wholly consistent with that of the United Nations. The African organisation which We envisage is not intended in any way to replace in our national or international life the position which the United Nations has so diligently earned and so rightfully occupies. Rather, the measures which We propose would complement and round out programmes undertaken by the United Nations and its specialised agencies and, hopefully, render both their activities and ours doubly meaningful and effective. What We seek will multiply many times over the contribution which our joined endeavours may make to the assurance of world peace and the promotion of human well-being and understanding.

A century hence, when future generations study the pages of history, seeking to follow and fathom the growth and development of the African continent, what will they find of this Conference? Will it be remembered as an occasion on which the leaders of a liberated Africa, acting boldly and with determination, bent events to their will and shaped the future destinies of the African peoples? Will this meeting be memorialised for its solid achievements, for the intelligence and maturity which marked the decisions taken here? Or will it be recalled for its failures, for the inability of Africa's leaders to transcend local prejudice and individual differences, for the disappointment and disillusionment which followed in its train?

These questions give us all pause. The answers are within our power to dictate. The challenges and opportunities which open before us today are greater than those presented at any time in Africa's millenia of history. The risks and the dangers which confront us are no less great. The immense responsibilities which history and circumstance have thrust upon us demand balanced and sober reflection. If we succeed in the tasks which lie before us, our names will be remembered and our deeds recalled by those who follow us. If we fail, history will puzzle at our failure and mourn what was lost. We approach the days ahead with the prayer that we who have assembled here may be granted the wisdom, the judgment and the inspiration which will enable us to maintain our faith with the peoples and the nations which have entrusted their fate to our hands.

A united African bloc at the U. N. is a 'sine qua non' now - **H. E. Mr. Mokhtar Ould Daddah, President of Mauritania**

H.E. MR. MOKHTAR OULD DADDAH, President of Mauritania, said that since Mauritania gained its independence it had always adhered to the principle of African unity as was stipulated in the state of the People's Party of Mauritania. The Mauritanian delegation was not only happy to be in Ethiopia but had also realised its long cherished hope.

He suggested the establishment of an organisation for economic and technical assistance and favoured the idea of establishing an African Common Market.

He agreed with several of the previous speakers on the proposal to co-ordinate assistance offered to freedom fighters in the non-independent African territories.

The Mauritanian President not only wanted the setting up of a united African bloc at the United Nations but also suggested that Africa's strength to combat colonial forces should be increased by co-operation with Asia in foreign policy.

He declared that Mauritania was ready to forget feuds and hatred and establish relations with Morocco although the latter had not recognised Mauritania's independence.

A union of Africa, flexible and shock-absorbing, must be created - **H. E. President Maurice Yameogo of Upper Volta**

H.E., PRESIDENT MAURICE YAMEOGO of Upper Volta, expressed the hope that the Conference would prove to be a meeting of goodwill and stated that the hour had come for unity among all African countries and urged that links be established between different parts of the continent. If there is a will to be what we wish to be, we can achieve the end in view, the President said.

President Yameogo pointed out that there exist factors of dispersion and misunderstanding which tended to divide Africans and urged that a new union which should be flexible and shock-absorbing be created. He explained that unity is strength and that it would end colonialism and terminate ambitions. "We must adopt a charter here and wipe out reference to the Arab world and the designation of groups in Africa as either revolutionary or moderate are devices meant to divide us," President Yameogo warned. He went on to say that there is only one Africa—revolutionary and united contrary to what our enemies say.

The Upper Volta leader paid special tribute to Prime Minister Ben Bella of Algeria for the heroic struggle put up by his country against colonialism. He said that Africans must build slowly and surely and added that, as to the present Conference the greatness of His Imperial Majesty Haile Selassie I points to its success. The President spoke of a "bomb"—an "atomic bomb" which is the Bond of African Unity, harmful to the colonialists, but beneficial to Africans. This Bond should be given expression in the signing of a charter, he concluded.

Charter of the of Africa

WE, the Heads of African States and Governments assembled in the city of Addis Ababa, Ethiopia;

CONVINCED that it is the inalienable right of all people to control their own destiny;

CONSCIOUS of the fact that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples;

CONSCIOUS of our responsibility to harness the natural and human resources of our continent for the total advancement of our peoples in spheres of human endeavour;

INSPIRED by a common determination to promote understanding among our peoples and co-operation among our States in response to the aspirations of our peoples for brotherhood and solidarity, in a large unity transcending ethnic and national differences;

CONVINCED that, in order to translate this determination into a dynamic force in the cause of human progress, conditions for peace and security must be established and maintained;

DETERMINED to safeguard and consolidate the hard-won independence as well as the sovereignty and territorial integrity of our States, and to fight against neo-colonialism in all its forms;

DEDICATED to the general progress of Africa;

PERSUADED that the Charter of the United Nations and the Universal Declaration of Human Rights, to the principles of which we reaffirm our adherence, provide a solid foundation for peaceful and positive co-operation among States;

DESIROUS that all African States should henceforth unite so that the welfare and well-being of their peoples can be assured;

RESOLVED to reinforce the links between our States by establishing and strengthening common institutions;

HAVE agreed to the present Charter.

Establishment—Article I

1. The High Contracting Parties do by the Present Charter establish an organisation to be known as the ORGANISATION OF AFRICAN UNITY.

2. The Organisation shall include the continental African States, Madagascar and other islands surrounding Africa.

Purposes—Article II

1. The Organisation shall have the following purposes:
   (*a*) to promote the unity and solidarity of the African States;
   (*b*) to co-ordinate and intensify their co-operation and efforts to achieve a better life for the peoples of Africa;
   (*c*) to defend their sovereignty, their territorial integrity and independence;
   (*d*) to eradicate all forms of colonialism from Africa; and
   (*e*) to promote international co-operation, having due regard to the Charter of the United Nations and the Universal Declaration of Human Rights.

2. To these ends, the member States shall co-ordinate and harmonise their general policies, especially in the following fields:
   (*a*) political and diplomatic co-operation;
   (*b*) economic co-operation, including transport and communications;
   (*c*) educational and cultural co-operation;
   (*d*) health, sanitation and nutritional co-operation;
   (*e*) scientific and technical co-operation; and
   (*f*) co-operation for defence and security.

Principles—Article III

The member States, in pursuit of the purposes stated in Article II, solemnly affirm and declare their adherence to the following principles:

1. the sovereign equality of all member States;
2. non-interference in the internal affairs of States;
3. respect for the sovereignty and territorial integrity of each State and for its inalienable right to independent existence;
4. peaceful settlement of disputes by negotiation, mediation, conciliation or arbitration;
5. unreserved condemnation, in all its forms, of political assassination as well as of subversive activities on the part of neighbouring States or any other State;
6. absolute dedication to the total emancipation of the African territories which are still dependent;
7. affirmation of a policy of non-alignment with regard to all blocs.

Membership—Article IV

Each independent sovereign African State shall be entitled to become a member of the Organisation.

Rights and Duties of Member States—Article V

All member States shall enjoy equal rights and have equal duties.

Article VI

The member States pledge themselves to observe scrupulously the principles enumerated in Article III of the present Charter.

Institutions—Article VII

The Organisation shall accomplish its purposes through the following principle institutions:

1. the Assembly of Heads of State and Government;
2. the Council of Ministers;
3. the General Secretariat;
4. the Commission of Mediation, Conciliation and Arbitration.

The Assembly of Heads of State and Government—Article VIII

The Assembly of Heads of State and Government shall be the supreme organ of the Organisation. It shall, subject to the provisions of this Charter, discuss matters of common concern to Africa with a view to co-ordinating and harmonising the general policy of the Organisation. It may in addition review the structure, functions and acts of all the organs and any specialised agencies which may be created in accordance with the present Charter.

Article IX

The Assembly shall be composed of the Heads of State and Government or their duly accredited representatives and it shall meet at least once a year.

At the request of any State and on approval by a two-thirds majority of the member States, the Assembly shall meet in extraordinary session.

Article X

1. Each member State shall have one vote.
2. All resolutions shall be determined by a two-thirds majority of the members of the Organisation.
3. Questions of procedure shall require a simple majority. Whether or not a question is one of procedure shall be determined by a simple majority of all member States of the Organisation.
4. Two-thirds of the total membership of the Organisation shall form a quorum at any meeting of the Assembly.

Article XI

The Assembly shall have the power to determine its own rules of procedure.

The Council of Ministers—Article XII

The Council of Ministers shall consist of Foreign Ministers or such other Ministers as are designated by the Governments of member States.

The Council of Ministers shall meet at least twice a year. When requested by any member State and approved by two-thirds of all member States, it shall meet in extraordinary session.

Article XIII

The Council of Ministers shall be responsible to the Assembly of Heads of State and Government. It shall be entrusted with responsibility of preparing conferences of the Assembly.

It shall take cognisance of any matter referred to it by the Assembly. It shall be entrusted with the implementation of the decisions of the Assembly of Heads of State and Government. It shall co-ordinate inter-African co-operation in accordance with the instructions of the Assembly and in conformity with Article II (2) of the present Charter.

Article XIV

1. Each member State shall have one vote.
2. All resolutions shall be determined by a simple majority of the members of the Council of Ministers.
3. Two-thirds of the total membership of the Council of Ministers shall form a quorum for any meeting of the Council.

Article XV

The Council shall have the power to determine its own rules of procedure.

e Organisation
ɛın Unity

General Secretariat—Article XVI

There shall be an Administrative Secretary-General of the Organisation, who shall be appointed by the Assembly of Heads of State and Government. The Administrative Secretary-General shall direct the affairs of the Secretariat.

Article XVII

There shall be one or more Assistant Secretaries-General of the Organisation, who shall be appointed by the Assembly of Heads of State and Government.

Article XVIII

The functions and conditions of services of the Secretary-General, of the Assistant Secretaries-General and other employees of the Secretariat shall be governed by the provisions of this Charter and the regulations approved by the Assembly of Heads of State and Government.

1. In the performance of their duties the Administrative Secretary-General and the staff shall not seek or receive instructions from any government or from any other authority external to the Organisation. They shall refrain from any action which might reflect on their position as international officials responsible only to the Organisation.

2. Each member of the Organisation undertakes to respect the exclusive character of the responsibilities of the Administrative Secretary-General and the staff and not to seek to influence them in the discharge of their responsibilities.

Commission of Mediation, Conciliation and Arbitration—Article XIX

Member States pledge to settle all disputes among themselves by peaceful means and, to this end, decide to establish a Commission of Mediation, Conciliation and Arbitration, the composition of which and conditions of service shall be defined by a separate Protocol to be approved by the Assembly of Heads of State and Government. The said protocol shall be regarded as forming an integral part of the present Charter.

Specialised Commissions—Article XX

The Assembly shall establish such specialised commissions as it may deem necessary, including the following:

1. Economic and Social Commission;
2. Educational and Cultural Commission;
3. Health, Sanitation and Nutrition Commission;
4. Defence Commission;
5. Scientific, Technical and Research Commission;

Article XXI

Each specialised commission referred to in Article XX shall be composed of the Ministers concerned or other Ministers or Plenipotentiaries designated by the Governments of the member States.

Article XXII

The functions of the specialised commissions shall be carried out in accordance with the provisions of the present Charter and of the regulations approved by the Council of Ministers.

The Budget—Article XXIII

The budget of the Organisation prepared by the Administrative Secretary-General shall be approved by the Council of Ministers. The budget shall be provided by contributions from member States in accordance with the scale of assessment of the United Nations; provided, however, that no member State shall be assessed an amount exceeding 20 per cent of the yearly regular budget of the Organisation. The member States agree to pay their respective contributions regularly.

Signature and Ratification of Charter—Article XXIV

1. This Charter shall be open for signature to all independent sovereign African States and shall be ratified by the signatory States in accordance with their respective constitutional processes.

2. The original instrument, done, if possible in African languages, in English and French, all texts being equally authentic, shall be deposited with the Government of Ethiopia which shall transmit certified copies thereof to all independent sovereign African States.

3. Instruments of ratification shall be deposited with the Government of Ethiopia, which shall notify all signatories of each such deposit.

Entry into Force—Article XXV

This Charter shall enter into force immediately upon receipt by the Government of Ethiopia of the instruments of ratification from two-thirds of the signatory States.

Registration of the Charter—Article XXVI

This Charter shall, after due ratification, be registered with the Secretariat of the United Nations through the Government of Ethiopia in conformity with Article 102 of the Charter of the United Nations.

Interpretation of the Charter—Article XXVII

Any question which may arise concerning the interpretation of this Charter shall be decided by a vote of two-thirds of the Assembly of Heads of State and Government of the Organisation.

Adhesion and Secession—Article XXVIII

1. Any independent sovereign African State may at any time notify the Administrative Secretary-General of its intention to adhere or accede to this Charter.

2. The Administrative Secretary-General shall, on receipt of such notification, communicate a copy of it to all the member States. Admission shall be decided by a simple majority of the member States. The decisions of each member State shall be transmitted to the Administrative Secretary-General, who shall, upon receipt of the required number of votes, communicate the decision to the State concerned.

Miscellaneous—Article XXIX

The working languages of the Organisation and all its institutions shall be, if possible, African languages, English and French.

Article XXX

The Administrative Secretary-General may accept on behalf of the Organisation gifts, bequests and other donations made to the Organisation, provided that this is approved by the Council of Ministers.

Article XXXI

The Council of Ministers shall decide on the privileges and immunities to be accorded to the personnel of the Secretariat in the respective territories of the member States.

Cessation of Membership—Article XXXII

Any State which desires to renounce its membership shall forward a written notification to the Administrative Secretary-General. At the end of one year from the date of such notification, if not withdrawn, the Charter shall cease to apply with respect to the renouncing State, which shall thereby cease to belong to the Organisation.

Amendment of the Charter—Article XXXIII

This Charter may be amended or revised if any member State makes a written request to the Administrative Secretary-General to that effect; provided, however, that the proposed amendment is not submitted to the Assembly for consideration until all the member States have been duly notified of it and a period of one year has elapsed. Such an amendment shall not be effective unless approved by at least two-thirds of all the member States.

In faith whereof, we, the Heads of African State and Government, have signed this Charter.

Done in the City of Addis Ababa, Ethiopia, this 25th day of May, 1963.

ALGERIA
BURUNDI
CAMEROUN
CENTRAL AFRICAN REPUBLIC
CHAD
CONGO (Brazzaville)
CONGO (Leopoldville)
DAHOMEY
ETHIOPIA
GABON
GHANA
GUINEA
IVORY COAST
LIBERIA
LIBYA
MADAGASCAR
MALI
MAURITANIA
MOROCCO
NIGER
NIGERIA
RWANDA
SENEGAL
SIERRA LEONE
SOMALIA
SUDAN
TANGANYIKA
TOGO
TUNISIA
UGANDA
UNITED ARAB REPUBLIC
UPPER VOLTA

Only the united act of a united Africa will prevail -

Osagyefo Dr. Kwame Nkrumah, President of Ghana

H.E. DR. KWAME NKRUMAH, President of Ghana, said in a lengthy speech that no sporadic act nor pious resolution could resolve Africa's present problems. Nothing would be of avail, except the united act of a united Africa. "We have already reached the stage where we must unite or sink into that condition which has made Latin-America the unwilling and distressed prey of imperialism after one-and-a-half centuries of political independence."

Dr. Nkrumah said: "In independent Africa we are already re-experiencing the instability and frustration which existed under colonial rule. We are fast learning that political independence is not enough to rid us of the consequences of colonial rule."

He said there was evidence on every side that the imperialists had not withdrawn from Africa's affairs. There were times, as in the Congo, when their interference was manifest. But generally it was covered up under the clothing of many agencies, which meddled in Africa's domestic affairs, to foment dissension within Africa's borders and to create an atmosphere of tension and political instability. "As long as we do not do away with the root causes of discontent, we lend aid to these neo-colonialist forces, and shall become our own executioners. We cannot ignore the teachings of history."

Dr. Nkrumah said that Africa had the resources. It was colonialism in the first place that prevented Africans from accumulating the effective capital; but Africans themselves had failed to make full use of their power in independence to mobilise their resources for the most effective take-off into thorough-going economic and social development. Africans had been too busy nursing their separate States to understand fully the basic need of their union, rooted in common purpose, common planning and common endeavour. A union that ignores these fundamental necessities would be but a sham, he said. It was only by uniting Africa's productive capacity and the resultant production that Africans could amass capital, he added.

On the frontier problems between independent African States, Dr. Nkrumah said: "There is hardly any African State without a frontier problem with its adjacent neighbours. It would be futile for me to enumerate them because they are already familiar to us all. But let me suggest tc Your Excellencies that this fatal relic of colonialism will drive us to war against one another as our unplanned and unco-ordinated industrial development expands, just as happened in Europe. Unless we succeed in arresting the danger through mutual understanding on fundamental issues and through African unity, which will render existing boundaries obsolete and superfluous, we shall have fought in vain for independence. Only African unity can heal this festering sore of boundary disputes between our various States."

The President continued: "If we do not approach the problems in Africa with a common front and a common purpose, we shall be haggling and wrangling among ourselves until we are colonised again and become the tools of a far greater colonialism than we suffered hitherto. Unite we must. Without necessarily sacrificing our sovereignties, big or small, we can here and now forge a political union on defence, a foreign affairs and diplomacy, and a common citizenship, an African currency, an African monetary zone and an African Central Bank. We must unite in order to achieve the full liberation of our continent. We need a common defence system with an African High Command to ensure the stability and security of Africa."

He advocated a Union of Independent African States and said that delay in creating this would mean danger to the well-being of Africans and to the very existence of the present States as free States.

He emphasised that all Africans wanted a united Africa, united not only "in our concept of what unity connotes, but united in our common desire to move forward together in dealing with all the problems that can best be solved only on a continental basis."

He asserted that Africans were meeting here not as Ghanaians, Guineans, Egyptians, Algerians Moroccans, Malians, Liberians, Congolese or Nigerians, but as Africans. Africans united in their resolve to remain here until they agreed on the basic principles of a new compact of unity among themselves which guaranteed for them and future a new arrangement of continental government.

"If we succeed in establishing a new set of principles as the basis of a new Charter or Statute for the establishment of a continental unity of Africa and the creation of social and political progress for our people, then, in my view, this Conference should mark the end of our various groupings and regional blocs. But if we fail and let this grand and historic opportunity slip by then we shall give way to greater dissension and division among us for which the people of Africa will never forgive us. And the popular and progressive forces and movements within Africa will condemn us. I am sure, therefore, that we shall not fail them," said the President.

As a first step to achieve African unity, Dr. Nkrumah suggested a declaration of principles uniting and binding all Heads of State together and to which all of them must faithfully and loyally adhere. He wanted that there should also be a formal declaration that all the independent African States agreed to the establishment of a Union of African States.

As a second step, an All-African Committee of Foreign Ministers should be set up and a date should be fixed before the end of the Conference for that committee's meeting. The Committee should establish on behalf of the Heads of Governments a permanent body of officials and experts to work out a machinery for the Union Government of Africa. The new Headquarters or capital of the Union Government should be either at Bangui in the Central African Republic or Leopoldville in the Congo.

With these and other steps that he suggested, Ghana's President thought that the road to a Union Government of Africa would be open.

Only one Africa with one will can liberate Africa for peace and justice -

H. E. Gamal Abdel Nasser, President of the United Arab Republic

H. E. GAMAL ABDEL NASSER, President of the United Arab Republic, began his speech by paying glorious tributes to Ethiopia. He said: "From the vicinity of the shores where the Nile ends, came here the United Arab Republic Delegation, following the course of the creative River, proceeding to one of its most important sources . . . here in this great country."

He added: "While there are among you—friends—those who have, in this Hall expressed their admiration for the hospitality of the glorious Ethiopian people who played host to this Conference, and for the precision of the organisation and efforts exerted to enable the Conference to accomplish its mission smoothly, we would recall that long years ago, in times as old as the history of mankind, we have known the generosity of this country and the systematic precision which reaches in an annual flood with the course of the life-giving Nile and which comes to us always at the right time without failure or delay. Such is Ethiopia, its land, its people and its Emperor, who has devoted to this Conference the care and efforts which we all behold, appreciate and receive with deep thanks and gratitude."

After making a detailed analysis of the problems facing Africa today, President Nasser said that these problems could be solved only with a free and one Africa will. There was no doubt, he added, this Conference in itself was proof of the existence of a free and one African will.

He said: "We have not arrived here by chance neither have we arrived quickly. We have come through various paths and our coming was subject to endeavours which finally succeeded because they emanate from an overwhelming call for unity, which neither could resist nor were others able to keep us away from." This was confirmed by the fact that all the organisations and groupings which emerged in the continent to face preceding stages of the evolution of African effort in its various circumstances and situations had become conscious that it was time they met together without reservations so that the meeting might provide the one and free African will. This was also confirmed by the fact that all the traditional divisions which imperialism tried to impose on the continent to rend it apart to North of the Sahara and South of the Sahara, to white, black and coloured Africa, to East and West, to French-speaking Africa and English-speaking Africa, had all collapsed and were swept away by the genuine African reality. There remained but one language on Africa land—the language of the one destiny, no matter what the method of expression.

This free and one will, he said, required an organising mind and dynamic nerve so that it might be able to face the challenge and proceed efficiently towards the sublime African aspirations. This was the mission which awaited the endeavours and efforts of the Addis Ababa Conference.

President Nasser continued: "Our problems are not in need of new definitions; we all recognise them. Our one will is not in need of proof of its existence; we are all in this Hall. What we need are powerful engines to generate the power from our great aspirations and unlimited potentialities and to direct this power. Here was the need for an organising mind and dynamic nerve." He made it clear that the United Arab Republic did not want to leave this place with mere enthusiastic words or with formalistic institutional facades. In that case "We would be deceiving ourselves and not deceiving others. In this case we would be harming Africa and peace."

President Nasser wanted a final date to be fixed for the liquidation of colonialism.

He said the United Arab Republic had come to Addis Ababa with an open heart, an open mind and an appreciation of the responsibility infused with goodwill and she was ready to bear to all limits her historical responsibilities towards the African continent.

He concluded by saying: "At this Conference, which merely by its convening, represents the existence of a free and one African will, the United Arab Republic delegation is ready to exert its utmost, honestly and sincerely, for the sake of reaching the formula which provides the free and one African will with an organising mind and dynamic nerve. Thus, Africa would achieve all its African hope for freedom and dignity. Rather, Africa would achieve all her human hope for peace based on justice."

The Addis Ababa conference must mark the day of Africa's practical unity

H. E. President Houphuet Boigny of Ivory Coast

THE Ivory Coast leader, H.E. PRESIDENT HOUPHUET BOIGNY. expressed agreement with previous speakers and called for the signing of a single charter for the whole of Africa. He said that the Conference should emphasise what African countries have in common rather than magnifying what divides them. Unity must, he said, be brought about as a prerequisite for the survival of the continent and that until all parts of Africa are freed from colonial rule there could be no lasting happiness.

An end has to be put to "the criminal acts of Portugal" and the *raison d'etre* of free Africa should be to liberate the remaining colonial peoples in the continent, President Boigny declared. In order not to create errors, the effort being made by African States must be based on realism and that all necessary caution should be taken in the attempt to realise the common aspirations of all Africans for unity, he said.

The Ivory Coast President said that the existence of obstacles must be recognised and added that the Summit Conference now being held in Addis Ababa has made it possible to carry out an exchange of views among the leaders assembled. The need now was to proceed stage by stage and contribute something concrete *without confusing unity with uniformity*. The President called for concerted action against subversion by some African countries in co-operation with foreign powers, the condemnation of assassinations as a means to a political end, the creation of a general atmosphere of peace for the development of Africa and for *the need to remain neutral* to be able to catch up with the civilised world.

President Boigny said that economic co-operation was the best approach to political unity and added that the Conference must lead to a provision for the co-ordination of economic development. Mere pious words were not sufficient and urged that the Addis Ababa Conference must mark the day of Africa's practical unity. In order to do this, the charter now being studied must, he said, be adopted. It must be adopted and implemented in honesty as a symbol of Africa's aspiration for unity, President Boigny urged.

Mere declarations not enough -

H. E. D. Dacko, President of the Central African Republic

THE President of the Central African Republic, H.E. MR. D. DACKO said that it was His Imperial Majesty who had taught Africans how to remain masters of the continent. But unfortunately His Imperial Majesty's appeals could not be heard or his example followed, because at that time neither radio nor the press existed and the colonial administrations took care not to publicise the courageous struggle that His Imperial Majesty put up to save Ethiopia and in consequence Africa. But today unwaveringly African leaders had responded to the appeal of His Imperial Majesty. His delegation hope to take from Addis Ababa not mere declarations but concrete documents written and signed to bear witness to their firm desire to achieve the ideal which they had set before them.

He thought large groupings of African countries were feasible and realistic.

He felt that an African Common Market would ensure for all Africans stable prices for their commodities.

We must be prepared to die a little -

H. E. Mr. Ahmed Ben Bella, Prime Minister of Algeria

THE Algerian Prime Minister H.E. MR. AHMED BEN BELLA announced at the Conference that more than 10,000 Algerian volunteers were still awaiting for the possibility of going to fight in Angola against the Portuguese colonialists. But it was not easy to send these volunteers because problems might arise in particular in the countries bordering Angola and other dependent countries.

He said that Algeria had fought for seven-and-a-half years against imperialism—the most obstinate imperialism which had ever existed. The experience the Algerians gained was at the disposal of the African brothers still struggling for independence.

The Algerian Prime Minister said that there was a lot of talk today about economic agreement. People in the independent countries should not only think of eating and getting better nourishment but also think of the African brothers who were falling in Angola and other foreign-dominated territories. There were problems of security of the countries surrounding the areas of combat if a full-scale war was to be launched in territories like Angola. It was the duty of Africans to study these problems. The day that Portugal bombards Senegal or the day that Portugal wants to undertake operations against Guinea or action against the Congo, the Portuguese would find all the Africans against them. This was a concrete problem. Even if existed, the bordering countries must realise that ransom had to be paid for freedom. If ransom was to be paid for unity then ransom had to be paid for independence in Algeria because the Tunisian, Moroccan and Egyptian brothers sacrificed and died for the sake of Algerian independence. This ransom had to be paid. For that, he demanded that all should agree to die a little so that African unity would not be a dream and Angolan independence would be a reality.

Remove isolationism, colonialism and neo-colonialism now, now -

His Majesty King Mwanbutsa IV of Burundi

HIS MAJESTY KING MWANBUTSA IV of Burundi pointed out that the progress of the Conference shows a constructive spirit towards the achievement of African unity and said that most African problems stem from the present state of the world. This state of affairs cannot, the Burundi leader declared, be tolerated any longer.

The leaders of free Africa are in Addis Ababa for the purpose, in the view of His Majesty the King of Burundi, of throwing light on the causes of under-development and removing the main factors of under-development namely isolationism, colonial rule, and neo-colonialism.

It is the duty of all Africans to attack and stigmatise all colonial attempts in whatever form they may present themselves, the Burundi leader said. The factor of neo-colonialism was said to present the greatest obstacle of unity, "an Africa divided will always be an Africa dominated". He said that African countries need aid from developed ones but must ensure that no strings are attached to them. The Burundi leader concluded his address by stating that the leaders assembled in Addis Ababa were all resolved to find means of achieving African unity.

After this conference there shall be no more Casablanca and Monrovia blocs

H. E. Alhaji Sir Abubaker Tafewa Balewa, Prime Minister of Nigeria

H. E. ALHAJI SIR ABUBAKER TAFEWA BALEWA, Prime Minister of Nigeria, said that the presence of almost all the Heads of African States and the Heads of Governments in Addis Ababa was a glorious tribute to His Imperial Majesty's personality. He added that history and new Africa would always have His Imperial Majesty's name in the forefront, because the unity which the participants at the Conference were trying to build was going to have quite a lot to do with the name of the capital city of Ethiopia, Addis Ababa.

The Nigerian Prime Minister felt that the mere presence of all the Heads of African States showed the success of the Conference and he was sure that all would leave Addis Ababa satisfied that they had achieved something. It was his view and the view of the Nigerian people that personal contact and exchange of ideas were the basis of human understanding and he was pleased to conclude that from this Conference there would be no more questions of Casablanca, Monrovia blocs.

Amplifying his views on African unity, he referred to suggestions made by some leaders that unity could be achieved by political fusion of all different States in Africa. Some others had suggested that unity council be achieved by taking practical steps—economic, educational, scientific and cultural co-operation—and by trying to get Africans to understand themselves before they embarked upon the more complicated and different arrangements of political union. He declared that Nigeria stood for practical approach for the unity of the African continent. The essential requirements for such unity were that African States must respect one another. There must be this acceptance of equality from all the States.

He said that those who had already spoken on the desirability of political union were very few. On the other hand a majority of speakers had favoured more practical approach. In this connection, he added, Nigeria had already taken concrete steps to link her with the neighbouring countries by roads, telephone and telegraph connections.

He supported the view of the Sudanese President that they should be frank in the Conference while discussing African unity. He was afraid that African unity could not be achieved as long as some African countries continued in indulging subversive activities in other African countries.

The Nigerian Prime Minister accepted the suggestions made earlier that African nationalist movements in the still non-independent African territories should be morally and materially supported. He, however, warned that such help should not put the recipients of aid at any obligation. "If we fight against political domination by other people it is also important we fight against economic domination by other countries," he said.

He asked the other Heads of State not to forget that they were part of the world. "Whatever we do we cannot isolate ourselves from the rest of the world. In all what we do and say we should be careful because we belong to the human society", he said. He personally did not believe in the term African personality. As for himself, he did not regard himself as inferior to any man—white, green, yellow or red.

He supported the idea of African Development Bank and African Common Market but suggested that the latter should be organised on a zone grouping basis.

The Nigerian Prime Minister felt that there was some contradiction in the idea of concluding an African defence pact because the very countries who were opposing armament race elsewhere in the world would be themselves indulging in it.

As for common approach by the African countries at the United Nations, the Nigerian Prime Minister wanted some sort of an African Committee with a permanent secretariat to be set up at the United Nations.

He agreed with the previous speakers that the Heads of State could not leave Addis Ababa without some kind of a charter and expressed the hope that the Foreign Ministers would produce a charter before the end of the Summit Conference.

Do not allow yourselves to be split -

H. E. Francois Tombalbaye, President of the Republic of Chad

THE President of the Republic of Chad, H.E. FRANCOIS TOMBALBAYE, reminded the Conference that the leaders have been called upon to lay the foundation for African unity in Addis Ababa and added that this would require the total liberation of the whole of Africa and the pulling together of all resources in the continent. "The time has come for a brotherly comparison of our points of view," the Chad leader said. Cognisant of the existence of forces wishfully speculating the failure of the present Conference, Africans must be determined not to allow themselves to be split and must also consider the establishment of an organisation common to them all.

That there should exist French and English speaking countries in Africa is no real problem, the Chad President said. He said that a free trade zone and a common market must be set up in Africa, decolonisation effected and existing divisions and differences overcome. In this way, considerable contribution could be made to African unity His Excellency Tombalbaye concluded.

True freedom consists in unity -

H. E. Julius Nyerere, President of Tanganyika

H. E. JULIUS NYERERE, President of Tanganyika, explained how his imperial Majesty had raised a lonely voice demanding restoration of justice in Africa. His Imperial Majesty's fight against the fascists and his triumphal return to his capital had become to many Africans a symbol of the irresistible will in Africa to independence. It was, therefore, most befitting that this Conference should take place in Addis Ababa.

The Conference, he said, was faced with one task—the task of finding a common denominator which would guide them in their determination to free the continent from the remaining vestiges of colonialism and to see Africa speaking in one single voice. The eyes of Africa and the eyes of the world were now turned upon this Conference. They were anxious about the outcome of the Conference.

The Tanganyikan President said: "We did not come here to discover whether we all want a free Africa, even the greatest enemies of the Unity of Africa know that the one thing of which there can be no doubt is that the whole of Africa speaks with one voice, and that our desire is to see an Africa completely free from colonialism."

Amidst cheers Mr. Nyerere declared: "Because of the fortune I had to be the last speaker, I can say we have discovered this common denominator."

He pointed out that the time was gone for words as regards the final liberation of Africa. The time was gone for allowing the African brethren to struggle unaided. "From now on our brethren in non-independent Africa must be aided by independent Africa," he said.

He said that Tanganyika was situated in such a geographical spot as to answer the challenges of South Africa. Tanganyika was already making a humble contribution to the liberation of South Africa. She was prepared to do more. She was prepared to support the proposal made by H. E. Sekou Toure that one per cent of the national budget should be set aside for the purpose of liberating the rest of dependent Africa. He also assured his colleague from Algeria that the Tanganyikans were prepared to die a little for the final removal of the humiliation of colonialism from the face of Africa.

The Tanganyikan President continued: "I solemnly ask Your Imperial Majesty and my brothers assembled here to consider that we collectively should now view the continued occupation of Africa by any foreign power with the same gravity and with the same seriousness as each one of us would have viewed the occupation by foreign powers of a part of the country that we have the privilege and honour to lead."

He was happy that the Foreign Ministers had made various proposals and a charter was now getting ready. "Let us all unanimously accept that charter." he said.

The enemies of Africa were now praying for the failure of this Conference. The peoples of Africa were also praying. They were specifically praying for the triumph of an all-embracing charter over a Monravia, Casablanca or any other section charter.

Tanganyika's motto was freedom in unity and her national anthem, he said, was God bless Africa.

Ultimately we must be prepared to surrender portions of our national sovreignties to an all African central government **H. E. Mr. Ade Obdullah Osman, President of Somalia**

H.E. MR. ADE OBDULLAH OSMAN, President of Somalia, said that as a result of past conferences and the preparatory meeting of the Foreign Ministers here considerable progress had already been made in the direction of African unity and solidarity. Several important documents which emerged from these meetings provided excellent material for the preparation of the African charter.

He saw three major objectives as important for the development of African unity. First was to develop a system of periodical consultations among African Governments for the purpose of consulting on their foreign and domestic policies and for raising the social, economic and cultural level of the African people. The second was the establishment of an inter-African organisation dedicated to the same purpose. The third was the creation of an African Union or federation with a single foreign policy, developing common defence system, common economic planning and a unified currency. He also suggested that African countries should be prepared to surrender their recently acquired sovereignty to the African central government. He, however, thought that they should begin with less binding forms of association. That would enable them to acquire the habit of working together and would gradually prepare them for the final stage.

At this stage of development of the common desire of African people, Mr. Osman said, African unity could be expressed by the formation of a new Pan-African Organisation. The organisation would have its own juridical personality. It should have four different branches: (*a*) A Pan-African Assembly which should normally meet once a year and decide on the general action and policy of the organisation; (*b*) a Council which should meet whenever necessary to deal with urgent matters and which would be responsible for the implementation of the policies laid down by the organisation; (*c*) a permanent consultative and arbitration commission which should deal with territorial and other disputes between African States; and (*d*) a secretariat only responsible to the organisation which should be entrusted with the purpose of administration and technical services.

The Somali President referred to the boundary disputes of his country with the neighbouring States.

He concluded his speech by announcing that the Somali Government had decided to prohibit South African and Portuguese planes and ships from using Somali airports and harbours.

No going back home unless something concrete is acheived - **H. E. Mr. Habemenshi, Foreign Minister of Ruanda**

H.E. MR. HABEMENSHI, Foreign Minister of Ruanda, said that Ruanda has always been in favour of African unity and that the trend in the continent was now in conformity with the aspirations of the people of that country. Calling for the need to sign a charter, the Ruanda Minister suggested a provision for periodic meetings of Heads of State and Ministers and the creation of a body for the settlement of disputes by peaceful means. Mr. Habemensi urged the Conference that greater help be provided for colonial peoples and that something concrete be established before the participants in the Summit return home.

Prime Minister Obote's reply to President Kennedy's message to the conference

THE HONOURABLE MR. MILTON OBOTE, Prime Minister of Uganda in reply to the message sent by President Kennedy to the Addis Ababa summit meeting told the U.S. President: "The Foreign Ministers' Conference has passed resolutions condemning the Republic of South Africa and its apartheid policies, condemning the racist policies of the Portuguese in Angola and Mozambique and of the minority White Settlers in Southern Rhodesia, but one feels that there is an iron curtain which has been drawn over the events that have been taking place in Birmingham, Alabama in the United States. The negroes who, even while the Conference was in session, have been subjected to the most inhuman treatment, who have been blasted with fire hoses cranked up to such pressure that the water could strip the barks of trees, on whom the police have deliberately set snarling dogs, are our own kith and kin. The only offence which these people have committed are that they are black and that they have demanded the right to be free and to hold their heads up as equal citizens of the United States. Nothing is more paradoxical than that these events should take place in the United States and at a time when that country is anxious to project its image before the world screen as the archtype of democracy and the champion of freedom.

"We in Africa who have borne the white man's burden for decades and centuries, who have fought for and attained the self-same rights that the American negroes are now striving for, feel that our own freedom and independence would be a mere sham if our black brethren elsewhere in Africa and in the United States still remain in the political, social and economic bondage.

"Mr. President, the ears and eyes of the world are concentrated on events in Alabama and it is the duty of the so-called free world and more so the countries that hold themselves up as the leaders of that free world to see that all of their citizens, regardless of the colour of their skin, are free."

Colonialism is the greatest enemy of the African personality - **H. E. President Modibo Keita of the Republic of Mali**

H. E. PRESIDENT MODIBO KEITA of the Republic of Mali called for an end to territorial claims and urged that present frontiers should be maintained. This, he said, was essential. President Keita also suggested the idea of a non-agression pact and pointed out that Mali was constitutionally committed to the realisation of African unity. If we want to create a state inhabited with people of the same language, religion, ethnic grouping, we would have no real state in Africa, he said.

The Mali President called for an "open crusade against colonialism, which he said, is against the African personality and urged the independent States of the continent to commit themselves to the liberation of territories under colonial rule." Africans have to defend the unity of the continent and guard against the danger of subversion. "African unity must go through national unity," he stated. President Keita suggested the setting-up of a committee for co-operation in the economic field as well as the creation of an African air navigation company.

President Keita of Mali called on all the leaders assembled to pledge to work for African unity and stated that all are committed to effect inter-African co-operation and free Africa.

Editorial

TO UNITE OR NOT TO UNITE

IT became plain to the 32 Heads of States and Governments of Africa who met in the city of Addis Ababa, Ethiopia that the salvation, the dignity and the prestige of all Africa depended on their ability to pool their thinking, their actions and their resources together.

Conscious of the fact that it is their responsibility to harness the natural and human resources of the continent of Africa for the total advancement of their peoples in spheres of human endeavour and dedicated to the proposition that freedom, equality, justice and dignity are essential objectives for the achievement of legitimate aspirations of the people of Africa, agreed that they should all unite and bind themselves together by an all-embracing charter.

The significance of this achievement in human endeavour cannot be over-stated. Human beings are known to unite for several objectives and purposes. The threat of a common danger, the realisation of a common goal, and sometimes the mere desire to avoid confusion, often incline human beings to come together. In this respect they are not quite different fundamentally from other animals.

In the course of the long history of the modern world, expanding across some 4,000 years, endeavours or experiments at unity have not been wanting. Sociologically it is establishable that the earliest groupings of man had a sexual, family, or blood basis. The groupings founded on blood enlarged themselves through the instructive process of co-habitation and procreation. The family became enlarged into the clan. Inter-marriages between clans also helped towards the creation of greater groupings, the tribe, still based on blood relationship and bigger than the clan. It was certain that these groupings by blood relationship could not be sufficient in themselves so long as man remained primitive, dependent on what nature provided. Antagonism between one group and another caused by a desire for the same things which often were insufficient, necessitated a new type of grouping together based not on blood but on the need to protect the common source of livelihood, namely, the land and the fruits it bore, from foreign encroachment. The type of grouping founded on what may be safely called economic motives. But in order to satisfy this economic motive the group had to be strong enough to repel encroachment. So the bigger the grouping the stronger it was and, therefore, more capable to repel encroachment.

It would seem that man has not yet passed beyond this form of grouping founded on the economic motive. Larger and larger groupings have occurred throughout history. Traceable in their motive or rationale to this economic foundation: the ancient civilisations along the Valleys of the Nile—the Ethiopian, Nubian, and Egyptian civilisations of Africa—the Indus and the Ganges civilisations of India, the Yangtse civilisation of China were all the result of groupings based, as it were, on the economic motive.

In Europe the civilisation of the Greeks that came into being some two or 3,000 years after the civilisations referred to was also founded on the economic motive. The Roman Empire, the largest political grouping of man, both in its extent and variety, known in the centuries before the birth of Christ have no other foundation but the economic. The modern empires of the Slavs in Russia, the Hapsburgs in Germany and Austria were also founded on the economic motive. Nor did the later empires stretched across different oceans, founded by Spain, Portugal, Britain and France, have any other motive than the economic.

In recent years the same economic motives have divided Europe and America into two hostile camps. Capitalist and the so-called Communist. Even though it must be admitted that in these cases the motive is not as to the source of economic wealth but rather to the way the wealth must be produced and shared. One grouping, the Capitalists, believe that the individual within the group has an inalienable right to produce as much wealth as his brain and sinews can compass and for his enjoyment and may employ the labour of others in the process. The latter, the Communists, holding fast to the proposition that the total wealth belongs to the community, a share of which should go to the individual without prejudice to the community as a whole, what is reasonable and equitable by way of his personal contribution towards the production.

Recent attempts by European national communities to unite for purposes of producing more and making the fullest possible use of their economies is evidenced in such set-ups as the European Economic Community and the Outer Seven; all these go to confirm our thesis that the ultimate purpose and the foundational motive of human groupings are, quite apart from the primitive groupings based on blood, by and large economic.

But tc say that for a long time the motives inclining men to form themselves into greater groups have been economic is to refer only to the purpose for such groupings. It says nothing as to the means of achieving the group and maintaining it.

The primitive or basic groupings are brought about by the natural fact of blood relationship as we have already said and the group is sustained or kept going by the sentiments of affection and belongingness which this blood relationship naturally engenders.

For the larger groupings founded on the economic motive the means of bringing them about is by political or military acts or both. The military act takes the form of conquest and cession. The political is by a binding agreement or by the lesser group offering to join the bigger group to achieve greater security for their lands and property. Or the greater group offers protection to the lesser for the same purpose.

Most of the protectorates of the erstwhile British Empire arose through the offer of protection by Britain against militarily superior neighbouring groups. Britain's offer of protection had an economic motive, the opportunity to trade or exploit exclusively. The acceptance of the protection was also economic in its motive—the protection of their lands and livelihood against militarily superior neighbours. Yet the means of achieving this protector-protected grouping was political.

Whether therefore the motive for grouping is economic, defence and security, or mere prestige, the means to effect the grouping is a political act.

African States should stop preaching that they want economic and cultural union but not a political union for any agreement to effect the former constitutes a political act and affects political sovereignty.

The charter drawn up at Addis Ababa is a political charter and nothing else. The structure to be built on it will and can only be a political structure even though the motive may be economic, military, or cultural or all combined.

FEDERATION IN THE EAST

THE contemplated Federation of Tanganyika, Kenya and Uganda is well under way. The preliminary arrangements have already been completed.

The Emperor of Ethiopia has made it known that he favours the Federation and his country is prepared to join. In fact the first meeting to propose the Federation was held in Addis Ababa.

It is likely that Somalia, Zanzibar, and Northern Rhodesia will all eventually form part of the Federation.

EDITOR'S NOTE

Federations of African States at the regional level are welcome especially after the Charter of the Organisation of all African Unity recently drawn up at Addis Ababa.

The constitution of such a federation, however, must take into consideration the fact that mankind is gradually learning to settle all important issues at the world level by the raising of hands and not by the use of guns. That being the case the more hands Africa has in world conferences the more effective Africa's demands would be. Such a constitution, therefore, should make it possible for the nations which constitute it to retain their individual international personalities and to ensure their voting rights in world conferences so that even though at home they are one, in the councils of the world they speak with one voice and attest by many hands.

WHAT IS AFRICAN PERSONALITY

(*Continued from Page 2*)

Prospectively it cannot be denied that a process of African influence in world, political, and cultural thinking has begun. The dawn of this process was the 6th March, 1957 when Ghana was declared an independent sovereign African State. The process is still continuing.

If all these do not point to what we may safely call the African Personality what can they be said to point to. There was always the African Personality, it went into a stupor lasting almost 500 years, it is awake once more and shows all signs of asserting itself briskly. When, therefore, we speak of the African Personality we do not mean that an individual African is different from an individual European or Asian. The term has meaning within the context of the totality of things and ideas African and their perspective in the course of world evolution. To deny that this large continent, with its millions of inhabitants, passing through the same phases of evolution enjoining glorious ascendancies in ancient and medieval times, suffering common humiliations brought upon them by men of Europe whose thinking and brutalities towards the Africans were alike, struggling out of these humiliations, would lack a common purpose, a common motivation, and a common attitude to world problems would be tantamount to denying the barest of truths.

That is what, for want of a better name, we have called the African Personality. Who darest say it does not exist?

Published by the Committee of African Organisations, 3 Collingham Gardens, S.W.5 and printed by Colibri Press Ltd., Amhurst Terrace, E.8

Université Libre de Bruxelles

INSTITUT DE SOCIOLOGIE
(Fondé par Ernest Solvay)

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Bruxelles, le I6 avril I963

3I.O.ED./NL.

Monsieur le Directeur,

Votre Brochure relative à la Conférence sur l'Encyclopédie Africaine, qui s'est tenue le I8 décembre dernier à l'Université du Ghana, m'a beaucoup intéressée.

L'Institut de Sociologie de l'Université de Bruxelles édite depuis de nombreuses années des publications en Sciences Sociales dont certaines ont directement trait aux problèmes africains.

En annexe, nous vous joignons notre catalogue général.

Croyant que ces études pourraient intéresser les participants de votre conférence, je vous serais extrêmement obligée si vous pouviez m'en communiquer les noms et adresses.

D'avance je vous en remercie et vous prie de croire, Monsieur le Directeur, aux assurances de mes sentiments très distingués.

Le Directeur du Secrétariat

S.UNGER

Monsieur W.E.B. DU BOIS
Directeur
Encyclopédie Africaine
P.O. Box 2797
ACCRA - GHANA

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[West Indian Gazette]

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LT

MRS SHIRLEY GRAHAM DUBOIS PO BOX 279

ACCRAGHANA

DEAREST SHIRLEY GRAHAM DEEPLY MOURN LOSS OF GREATEST CONTRIBUTOR TO NEGRO AND AFRICAN PEOPLES FREEDOM MOVEMENT W E B DUBOIS AS TEACHER LEADER FIGHTER AND AUTHOR-HISTORIAN WILL LIVE IMPERISHABLY IN THE SOULS OF BLACK FOLK THE POWER OF HIS WORKS LIVE

TAWK590 PAGE 2

FIGHT AND DREAMS SPANNING OVER HALF A CENTURY

UNFOLD IN THE VIGOUROUS YOUNG FREEDOM STREAM OF OUR PEOPLE FROM WASHINGTON TO GHANA FROM THE WEST INDIES TO THE GULF OF GUINEA ALL AFROASIAN CARIBBEAN FRIENDS HERE JOIN ME IN SENDING YOU HIS BELOVED HELPMATE AND WIFE OUR PROFOUND SYMPATHY STOP

TAWK590 PAGE 3

LOVE

CLAUDIA JONES EDITOR WEST INDIAN GAZETTE AND AFROASIAN CARRIBEAN NEWS

COL ~~279~~ ~~W E B~~

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15th. July 1963.

39-1C-1

Sir,

APPLICATION FOR PERMISSION TO RE-NAME A SCHOOL AFTER YOU.

The Board of Governors of the above School have after due considerations, decided to re-name the said School after you as follows: " DU-BOIS GRAMMAR SCHOOL " in commemoration of your petriotic and great works towards Pan Africanism.

It will therefore, be highly esteemed if you will give your Blessing and assent to this our humble request in good faith.

We are looking forward to your kind and considerable approval, and as soon as we hear from you, we shall write to inform you of the Official re-opening and re-naming ceremony.

I remain with due Thanks

Sir,

Yours Sincerely,

F.B. Anorua

SECRETARY.

DR. W. E. B. DU-BOIS,
ENCYCLOPEADIA AFRICANA,
C/O PRESIDENT'S OFFICE,
A C C R A.

FCA/SEC.

39-1-60

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MRS W E B DUBOIS CARE PRESIDENT KWAME NKRUMAH ACCRA

BE BRAVE WE HAVE LOST OUR GREATEST LEADER HIS TEACHINGS
WILL LEAD US TO OUR GREATEST VICTORY

MR AND MRS LOUIS A WHEATON

CFM W E B DUBOIS WHEATON

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39-1-57

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SHIRLEY GRAHAM DUBOIS ACCRAGHANA

WISH I COULD BE WITH YOU DR DUBOIS WILL
CONTINUCUSLY BE A BEACON OF LIGHT NEEDED BY ALL
MANKIND GUIDING THEIR STEPS AS THEY TREAD THE PATH
OF TRUTHFULNESS TOWARD A NATION AND A WORLD IN
BALANCE AND PEACE DEVOTEDLY FRANCES WILLIAMS

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39-1-25

MRS. DU BOIS,
FILE,
FLOAT.

TELEGRAM

ENCLAIR

To the Ministry of Foreign Affairs

Date 30/8/63
Recd. 31/8/63

From GHANAEMB, MOSCOW.

Repeated to

GP/V6337/10,000/8/62-63

[Wilson]

MG/194

For Mrs. Du Bois. From Dr.Yarney Wilson,Science.

Academy Delegation in Moscow send heartfelt condolences for the great loss of your husband.

GHANAEMB, MOSCOW.

JME/EKD

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39-1-21 [Winston]

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S/O ACADEMY OF SCIENCE SHIRLEY GRAHAM DU BOIS ACCRA

THE SAD NEWS OF THE PASSING OF DR W E DU BOIS CAME AT
THE MOMENT WHEN MORE THAN 100,000 NEGROES ARE MARCHING
IN WASHINGTON AROUND DE BOIS RINGLING CALL FREEDOM NOW
HE IS THE PIONEER WHOSE GREAT WORK IS INCRIBED
PAGE2

ON THE BANNERS OF OUR FIGHTING PEOPLE THIS GREAT
MAN WILL GO DOWN IN HISTORY FOR HIS UNIQUE AND
OUTSTANDING CONTIRIBUTIONS STOP HE WILL BE MOURNED
BY THE VICTORIOUS WORKING CLASS IN THE SOCIALIST COUNTIRES
BY THE OPPRESSED MASSES IN THE IMPERIALIST AND COLONIAL
COUNTRIES AND BY ALL WHO ARE

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39-1-22

THROWING OFF THE SHACKLES OF IMPERIALISM STOP I SHARE
THE SENSE OF GREAT LOSS WITH YOU SHIRLEY WITH THE FAMILY
AND THE PEOPLE OF AFRICA AND WITH ALL WHO LOVED AND HONORED
HIM I SEND MY DEEPEST SYMPAHTY AND CONDOLENCE TO YOU ALL
THE CAUSE FOR WHICH HE LIVED WHICH

HE LED AND FOR WHICH HE STRUGGLED WILL BE
VICTORIOUS

HENRY WINSTON

COL 100,000

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To Mrs Dubois. C/o African Affairs Centre Accra

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Shock of your husbands death Stop
Remember his name Written in the
golden pages of the revolution of mankind
Please Sympathy.

The World Brotherhood organisation

If the accuracy of this Telegram is doubted, inquiry should be made at the office of delivery. This Form should accompany any inquiry.

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[World Peace Council] S

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SHIRLEY GRAHAM MRS DUBOIS ACADEMY SCIENCE

AND LEARNING POBOX 179 ACCRA

DEEPEST SYMPATHY IN LOSS OF OUR DEAR FRIEND AND SPLENDID FIGHTER STOP WHOLE WORLD COMMA WHICH BENEFITED SO MUCH FROM HIS LIFE COMMA WILL NOT FORGET HIM STOP HIS GREAT SERVICES TO LEARNING WERE UNRIVALLED AS FIRST AND GREATEST OF AFRICAN SCHOLARS ON WORLD SCALE STOP YOU SHOULD

TAWK569 SHI 2/50

BE HEARTENED BY FACT THAT HIS LIFE WAS LONG AND FRUITFUL AND CAUSES DEAREST TO HIM ARE ON VERGE OF TRIUMPHA NAMELY THAT OF DIGNITY AND LIBERTY OF PEOPLE OF AFRICA WHO HAD ACCEPTED HIM AS ONE OF THEMSELVES AND THAT OF HIS OWN PEOPLE IN USA WHO HAVE JUST

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MADE DECISIVE STEP TOWARDS ASSERTION OF THEIR EQUALITY
WITHHELD FROM THEM DURING HUNDRED YEARS SINCE END OF CIVIL
WAR STOP AS WE CONTINUE EFFORTS FOR PEACE IN WHICH HE PLAYED
SO NOBLE A PART WE SHALL MISS HIS CHEERY PRESENCE BUT HIS
EXAMPLE AND INSPIRATION WILL STAY VIVIDLY WITH US

TAWK569 SHI 4/29

J D BERNAL CHAIRMAN PRESIDENTIAL COMMITTEE WORLD COUNCIL
OF PEACE STOP PLEASE ACCEPT WARM PERSONAL EMBRACE FROM
MYSELF AND IVOR MONTAGU ON BEHALF OF THE MANY FRIEND HERE
JDB

COL ~~179~~

1 September: Impressive anti-war demonstrations in the German Federal Republic

The appeal of West German peace groups, trade union organisations and many individuals to demonstrate on 1 September—anniversary of Hitler-Germany's attack on Poland and the outbreak of World War II—for a relaxation of tension, for disarmament, friendship between the peoples and peace, met with a widespread response from the West German people and in particular the youth. From Hamburg to the Saar, in all parts of the Federal Republic, there were impressive demonstrations.

In Dueseldorf demonstrators marched with torches through the main streets of the city. "Coexistence is better", "Central Europe — nuclear-free" were some of the slogans carried.

In Munich 1,000 young trade unionists marched through the city on the eve of anti-war day in a long torch-light parade. The posters carried in the nearly 1 kilometre long procession said: "Do away with war, or it will do away with us", "World War I = 9,3 million killed, World War II = 55 million killed".

Duisburg friends of peace did not let heavy rain stop them from demonstrating "for the existence of the world" on anti-war day

Everything must be done to prevent the outbreak of another war: such was the central theme of anti-war day meetings and rallies in many cities of the Rhine and Ruhr. Speakers at meetings called by the trade union youth organisation, the Friends of Nature youth organisation and the War Resisters' International in Solingen, Bochum, Velbert and Hagen called for a struggle to win understanding and peace and to oppose all kinds of war preparations.

At a meeting in the Frankfurt (Main) trade union house, Professor Eugen Kogon described the Moscow Treaty as a turning point in international politics. He asked the Bonn Government to give active support to all efforts to reduce international tension. Among the audience at this meeting were many wellknown trade unionists from the province of Hess.

More than 500 young people from Hannover and other parts of Lower Saxony took part in a rally in the former concentration camp, Bergen-Belsen, convened by the Hannover Combined Youth Committee.

"Man's health is more important than the superstition that the GDR is not a State" was one of the many slogans carried by the 200 participants in a torch-light parade in Essen. The demonstration also demanded: "Not fraticide, but a nuclear-free Germany".

From a rally in the Waffenhof the Nuremberg trade union youth organisation called on the Bonn Government to disarm and refrain from arming the Bundeswehr with atomic weapons. One of the speakers at the rally was the Federal Chairman of the Friends of Nature youth organisation, Herbert Faller, who said that the same forces that had prepared World War II were still at work today.

In Offenbach the main speaker at anti-war day meeting was the Mayor, Mr. Appelmann. He declared that the Moscow Treaty on the cessation of nuclear weapon tests must be supported by all who sincerely want peaceful coexistence between the peoples.

At an anti-war rally in Mainz, 350 people called on the Federal Republic to refrain from the atomic armament of the Bundeswehr and to practice a policy of understanding. Pastor Winkler from Frankfurt (Main) described the Moscow Agreement as a decisive step along the road to relaxation and called on the forces for peace in the Federal Republic "firmly to oppose any politician who is not ready to take the road of relaxation and understanding".

In Hamburg, more than 1000 men, women and young people marched with torches to a rally in front of the trade union house. The demanded an immediate end to the atomic armament of West Germany and a change to a policy of political and military disengagement in Central Europe. Some of the banners carried said: "Central Europe —nuclear-free zone", "An end to atomic armament", "Don't shoot—negotiate, particularly in Germany".

Metalworkers from the Ruhr were in the majority at the 1 September peace rallies in Rheinhausen

One of the guests at the peace rally organised by the Schleswig-Holstein Peace Movement was Professor Shinohara, of Tokyo, Member of the Japan Council against A and H Bombs. Professor Shinohara told journalists: "I advocate a non-aggression treaty between the NATO and Warsaw Treaty countries. I would be particularly pleased to see energetic efforts for this by Germans in East and West, for lasting peace cannot be achieved without a solution to the German problem."

A German-French peace rally took place in Ludweiler Warndt on the occasion of anti-war day. It was convened by the Saar committee of the Easter March movement. Some 350 people attended the meeting, including 100 French peace workers from the Seine, Lower Rhine and Meurthe and Moselle departements. Speakers were Heiner Halberstadt of Frankfurt on Main, representing the executive committee of the Central Easter March Movement, and Mrs. Elizabeth Mathiot representing the French Peace Committee. The rally concluded with the unanimous adoption of a joint statement of the West German and French participants.

GDR journalists propose POLL ON A NON-AGGRESSION PACT

A delegation of journalists from the German Democratic Republic recently made the presidents of the two West German journalists' associations the official proposal that a group of journalists should carry out a public poll in both German States on the question of the conclusion of a non-aggression pact between the NATO and Warsaw Pact countries.

Their idea was that journalists from the German Federal Republic should be enabled to travel freely in the German Democratic Republic, and GDR journalists in the GFR, accompanied in each case by press representatives of the country concerned, in order to find out public opinion in towns and villages on a non-aggression pact.

The proposal was handed over by the editor of the *National-Zeitung*, Horst Kreter, and the assistant editor of the *Deutschlandsender* (radio), Ernst Feesche.

The discussion that took place was very much to the point and carried out in an atmosphere of good will, and Hands Dawill, manager of the West German Journalists' Organisation, referring to the letter to the organisation's president Dr. Geissler, promised to bring the proposal before the presiding committee as well as the provincial organisations for discussion. The proposal might perhaps be published in the organisation's publication. Dr. Walter Fabian, president of the West German Journalists' Union in Köln, also promised that the proposal would be examined and discussed.

GDR Peace Council pays tribute to Joliot-Curie

A commemoration meeting was held on 14 August in the Berlin House of German-Soviet Friendship in memory of the French scientist and peace worker, Frederic Joliot-Curie, who died five years ago. It was convened by the GDR Peace Council, the Central Executive of the Scientists' Association and the German-French Society in the GDR. The crowded audience included representatives of peace movements in the USA, Australia, France, Belgium, Great Britain, Holland, Austria and West Germany.

Professor Fritz Gieztelt, Member of the World Council of Peace, praised in his speech the work and life of the great French scholar who up till his death stood at the head of the World Peace Movement, as a tireless combattant of war. "Joliot-Curie, who opened the door to the atomic age, repeatedly warned against the misuse of his research", he said. "An impressive success, in which Professor Joliot-Curie also had a large share, has now been won with the conclusion of the Moscow Treaty banning nuclear tests in the air, under water and in space." The French Peace Movement sent a message to the GDR Peace Council which was read out to the assembly by the Vice-President, Mrs. Greta Kuckhoff.

STATEMENT BY PROFESSOR KAORU YASUI

Chairman of the Japan Council agaist A and H Bombs

On the conclusion of a partial nuclear tests ban treaty

A partial nuclear test ban treaty was provisionally signed among the United States of America, Great Britain and the Soviet Union, and other powers are expressing their intention of joining this treaty. The Japan Council highly appreciates the conclusion of this treaty as the first victory won by the movements against nuclear weapons of the peoples of Japan and the world, and heartily welcomes it, together with all people who have devoted themselves to this movement and with those atomic sufferers who have repeatedly appealed that there should be no repetition of the tragedies of Hiroshima, Nagasaki and Bikini.

It is truly significant that, with the Ninth Conference against A and H Bombs in Hiroshima just near at hand, the nuclear test ban treaty was concluded. We expect that the conclusion of this treaty will pave the way to lessening international tension and to the peace of the world.

At the same time, we cannot but pay attention to the fact that this treaty provides only partial suspension of nuclear tests, and by article IV, the treaty powers hold the right to withdraw from the treaty if they consider that their supreme national interests are jeopardized by an abnormal state of affairs in connection with the nuclear testing issue.

We must never permit reversion to the nuclear test race era. With the conclusion of this partial nuclear test ban treaty as a break-through, we must develop moves of the world toward the conclusion of an overall nuclear test ban treaty and toward the conclusion of a general and complete disarmament treaty which provides for the prohibition of nuclear and conventional weapons of all kinds.

Particularly in Japan, in view of the present situation where a nuclearisation policy is being carried out, we should not lessen our determination with the conclusion of the partial nuclear test ban treaty; but we must strengthen the movement to prevent nuclearisation through opposition to the call of US nuclear powered submarines, and opposition to the posting of F105D jet fighter bombers.

The Japan Council against Atomic and Hydrogen Bombs, on the basis of the results of the conclusion of the partial nuclear test ban treaty, and with renewed determination, marches forward toward attainment of the goal of the Movement against Nuclear Weapons, together with the people of Japan and the world.

Actions for Hiroshima Day

The Hiroshima Day actions waged this year in the German Federal Republic were geared around the Moscow test stop treaty. Top right: An open air exhibition held in Dortmund in the occasion of a Hiroshima Day action week.

Left: Financial-Secretary of the Carpenters' Union Carl Erickson speaking at the "No More Hiroshimas" rally at Stanley Park, Vancouver, Canada.

We are publishing below a letter sent by Dr. Homer Jack, Executive Director of the National Committee for a Sane Nuclear Policy (USA), to the Editorial Board of the Bulletin, together with a comment by the editors of the Bulletin on Dr. Jack's letter.

Letter from Dr. Homer Jack (USA) to the WCP Bulletin

25 June 1963

Dear Sir:

The article on the Oxford Conference by Professor and Mrs. Pauling, published in the 15 June issue of your Bulletin, contains several subjective judgments which the original publication—"Minority of One"—was gracious enough to allow me to answer and I hope therefore that you will grant us similar space for certain equally subjective comments.

First of all, I regret that the Paulings, who have contributed so much to the peace movement in the US and the world, have felt it necessary to descend to personal attacks in their description of the Oxford Conference. While they repeatedly attack me as a chairman of the American delegation, my record in desiring dialogue with all peace organisations everywhere is clear and so I will not use this space to defend myself, but several organisations named.

They attack the National Committee for a Sane Nuclear Policy and allege that we "refuse to allow our local groups to advocate policies that differ significantly from those of the US government". This is just not true. Nationally and locally, SANE criticised the US government when it resumed nuclear tests underground in September, 1961, and resumed tests in the atmosphere in April, 1962. Nationally and locally, SANE today is criticising the US government for its advocacy of a multilateral NATO nuclear force.

If anything SANE has become more militant after Professor Pauling resigned as a sponsor, although there may be no connection between these two events.

Finally, the Paulings give quite a false picture of the new International Confederation for Disarmament and Peace in trying to bridge the gap between the Communist world and the West. At the Oxford Conference there was a special subcommittee on East-West relations (which I had the honour of chairing). The subcommittee's report, unanimously approved by the Conference plenary session, is nowhere referred to in the Pauling article and yet it could be the most important accomplishment of the Oxford Conference. Let me quote just a few paragraphs:

"Whilst not wishing to minimise the real differences of concept and practice which divide the world, we believe that one of the chief aims of this new Confederation must be to develop relationships between the existing ideological, political, and military blocs, countering the Cold War, and emphasising attempts to solve the problem of the threat of nuclear war. The Confederation should take the initiative in being a channel for contacts between the two power blocs and the non-aligned world. It is hoped that these contacts will result in useful joint projects and functional cooperation by organisations and individuals from both blocs.

(Continued on page 11)

"Means of implementation"

"1. (a) Publicising among the members of the peace organisations and the general public the many existing fruitful exchanges; (b) Encouraging the development of relevant activities, e.g. work camps, seminars, cultural and scientific exchanges; (c) Informing member organisations of existing official and unofficial exchanges so that they can make maximum use of all such contacts.

"2. International conferences can play an important part in securing the objectives of the Confederation and are most helpful when directed to discussing specific issues. (a) Whilst there is a function for large international gatherings, face to face contact in smaller groups and conferences may be more profitable at this stage; (b) We recommend that at future confederation conferences and at conferences of our own member organisations, observers be invited from aligned and non-aligned peace organisations on a reciprocal basis whenever possible; (c) We recognise the usefulness of the First London Conference of September, 1961, which, at a time of crisis, issued a joint policy statement signed by leaders of organisations from East, West, and non-aligned countries and therefore, we recommend the appoint of a Special Standing Committee to summon a second such conference of approximately 100 delegates, with the World Peace Council and other organisations in such a way as to ensure balanced representation. We suggest that a carefully prepared specific agenda with items contributed by all sides would help the work of the Conference; (d) We urge the Confederation and/or its constituent organisations to promote small bilateral or multilateral conferences and consultations in order to (I) promote consultations of people who would not otherwise be able to meet (e.g. Americans and Chinese); (II) to frame statements of common policy; and (III) to decide on common action.

"Examples of specific problems which might be fruitfully dealt with in this way are: (1) world tension points such as Cuba and Berlin; (2) ways of combatting and diminishing Cold War propaganda; (3) technical problems causing an impasse in current disarmament negotiations."

Surely a new confederation with these stated purposes in East-West dialogue should merit more confidence in doing its share to end the cold war than the Paulings have reflected.

Sincerely yours,

Homer Jack,

Executive Director,
National Committee for a
Sane Nuclear Policy

Some remarks on Dr. Homer Jack's letter

The letter to the editor of the Bulletin by Dr. Homer Jack commenting on Professor and Mrs. Pauling's article on the Oxford Conference which we are publishing above calls for some comment on our part.

In the first place Homer Jack does not refer in his letter with a single word to the role which he played at the Oxford Conference where he was instrumental in having an official invitation rescinded which the organising committee of the Oxford Conference had extended to the World Council of Peace to send a delegation of observers.

Instead Homer Jack criticizes Professor and Mrs. Pauling for having completely overlooked a resolution on East-West relations which according to him was adopted by the Plenary Session of the Oxford Conference after it had been proposed by a subcommittee under the chairmanship of Homer Jack.

Quoting at length from this resolution which provides for invitations at international conferences called by the International Confederation of delegations of observers from other international peace organisations such as the World Peace Council on a basis of equality and reciprocity, Homer Jack tries to prove his earnest desire for close cooperation on an international level between existing peace organisations. He considers this resolution as perhaps the most important outcome of the Oxford Conference.

But Professor and Mrs. Pauling wrote in their article that:

> "... reports of the committees were discussed in plenary session and recommendations were made for their revision. Unfortunately, the revised reports were never brought before the plenary session for approval, and in consequence no statement finally approved by the conference itself was prepared."

Heinrich Buchbinder confirms that no such resolution as Homer Jack describes was ever presented to the Plenary Session, let alone was adopted by it as official policy document of the new Confederation.

In the "Peace Information Bulletin" No. 1 a short summary of the report of the sub-committee considering the promotion of international conferences aiming at the reduction of tensions between East and West, was indeed published. Nothing, however, was mentioned concerning the binding force of the report as a Conference document.

We would like to be clear on this point because if indeed the official policy of the International Confederation was reflected in the quotations used by Homer Jack, this would be of importance.

Nor is this the only point which needs clarification. The Continuing Committee which was set up at the Oxford Conference wrote and circulated a statement of aims and purposes of the International Confederation. That committee decided after lengthy discussion to eliminate the much debated term "non-alignment" in this statement. The statement itself contained none of the divisive and discriminatory tendencies which had played such a large role at the Oxford Conference. Professor Bernal, chairman of the Presidential Committee of the World Council of Peace, has stated publicly that the statement on aims and purposes could serve as a useful basis for cooperation.

Yet, a few weeks later a paper written at the request of the Administrative Committee of the International Confederation by Kenneth Lee and mailed to all those organisations that had participated at the Oxford Conference discussed again a great length the concept of "non-alignment" as applied to peace organisations.

Here too we are entitled to ask: what is the official policy of the International Confederation? Is it the statement of aims and purposes or is it this paper by Kenneth Lee?

There is one more point that needs clarification: Homer Jack denies the criticism of SANE's policy made by Professor and Mrs. Pauling that SANE does not allow its local groups to advocate policies that differ significantly from those of the US Government. He points out that SANE has criticised the US Government for its resumption of nuclear tests and for other measures. He makes the rather gratuitous remark:

> "If anything SANE has become more militant after Professor Pauling resigned as a sponsor, although there may be no connection between these events."

Frankly, we do not know what Homer Jack means by "militancy". In a recent five-page report to regional committees of SANE which was quoted at length in the "National Guardian" of New York in its issue of August 1st, the National Board of SANE reports that a decision has been reached that SANE "should not identify itself with unilateral and pacifist positions or with Soviet apologist positions".

This report criticises in particular the 1963 Easter Peace Rally in New York which was conducted by an ad-hoc-committee of several peace organisations including New York SANE. The report says that SANE's participation in this rally had "unfortunate results" because the rally contained "radical pacifist, civil disobedience, anarchist and Soviet apologist positions". Even "Turn Towards Peace" falls under the critical eye of SANE. The report complains of a tendency "to attract as participants persons who have supported unpopular causes" and of a "traditional linking in the public mind of peace demonstrations with extreme points of view ... Thus it is often difficult to establish that demonstrations support less than the extremist view".

It is rather difficult to understand with whom in the future SANE would be willing to participate in demonstrations, if it considers extreme pacifists, unilateralists and "Soviet apologists" to be unacceptable. Nor does this document betray any of the militancy which Homer Jack claims for his organisation. Homer Jack is not only Executive Director of the National Committee of SANE. He is also an important figure in the International Confederation. Again we have to ask: What is the official policy of this International Confederation?

The World Council of Peace has always been and still is in favour of the broadest cooperation with all peace forces, religious and non-religious, pacifist and non-pacifist. Last year's World Congress for General Disarmament and Peace in Moscow was the best illustration of this broad cooperation and of the possibility to find in an atmosphere of complete freedom of expression and inspite of many differences a common basis for the struggle for peace. In the campaign for disarmament this cooperation has been carried out in the Easter marches, in innumerable demonstrations and just now it has helped make possible the first significant international agreement on a partial test ban between the three leading nuclear powers which would never have come about had it not been for the broadest support by and the closest cooperation of many peace organisations in all parts of the world.

We are in favour of cooperation with any international or national peace organisation including the International Confederation. But to make this possible we must ask for clarification of the basic policies of the International Confederation.

We are certain that other peace organisations would be equally interested in such clarification.

The Editors of the Bulletin of the World Council of Peace

[World Peace Council]

41-194-29

W.E.B. DuBois dies in Ghana

Father of Negro freedom, peace fighter and scholar Member of the World Council of peace

On the eve of the biggest Negro demonstration in history, W. E. B. DuBois, father of the modern Negro freedom movement, peace fighter, sociologist and scholar, member of the World Council of Peace, died in Accra at the age of 95.

Dr. DuBois had made his home in Ghana since 1960 where, as the special guest of President Kwame Nkrumah, he was director of the Ghana Academy of Science and Learning and was engaged on an Encyclopaedia Africana.

Born in Massachussetts, USA, on 23 February 1868, five years after the Emancipation Proclamation, of a Negro father and mother of Huguenot and Dutch descent, he became the foremost authority on the sociology of the American Negro.

He was educated at Fisk and Harvard Universities and also studied in Berlin. After his return to the USA, he taught successively at the Universities of Wilberforce, Pennsylvania and Atlanta, resigning from Atlanta University in 1909 to become founder of the National Association for the Advancement of Coloured People and the editor of its publication *The Crisis* (up to 1934).

Dr. DuBois served as consultant to the UN upon its formation in 1945 in San Francisco, as head of the Council on African Affairs and, in 1949, as Chairman of the Peace Information Centre in New York, which was the sponsor in the United States of the Stockholm Peace Petition. In 1951, after the Centre had collected 2,500,000 signatures to the Stockholm Appeal to abolish nuclear weapons, DuBois was arrested, at the age of 83, as a "foreign agent". After a worldwide protest campaign, the charge was dismissed, but the authorities seized his passport and it was not returned to him until 1958.

In 1952 he received the international peace prize of the World Council of Peace and in 1958, at the same time as Mr. Khrushchov, he was awarded the Lenin Peace Prize.

Among Dr. DuBois' major writings were "Souls of Black Folk" (1903), "Darkwater" (1920), "Dark Princess" (1924), "The Encyclopaedia of the Negro" (1931—1946), "The Gift of the Black Folk" and "In Battle for Peace" (1952).

Dr. DuBois was the first Negro to be elected to the National Institute of Arts and Letters and was a life member and Fellow of the American Association for the Advancement of Science.

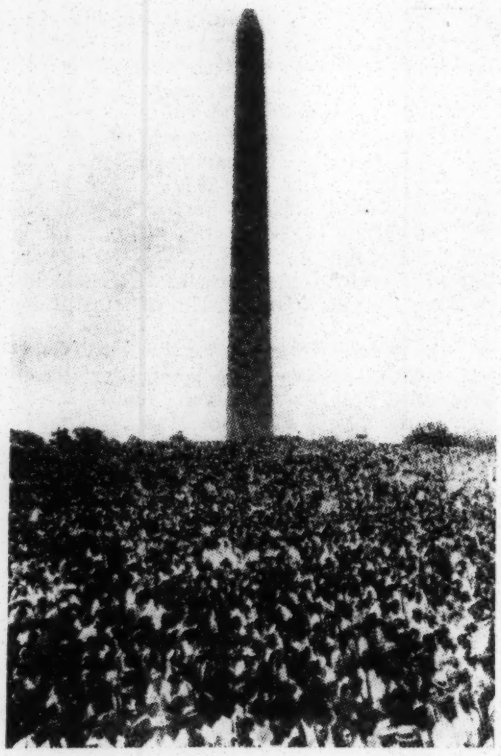
Telegram from Prof. Bernal

In a telegram to Mrs. Shirley Graham, Dr. DuBois' wife, Professor Bernal, Chairman of the Presidential Committee of the World Council of Peace wrote:

"Deepest sympathy in loss of our dear friend and splendid fighter. The whole world, which benefited so much from his life, will not forget him. His great services to learning were unrivalled as the first and greatest of African scholars on a world scale. You should be heartened by the fact that his life was long and fruitful and the causes dearest to him are on the verge of triumph, namely that of the dignity and liberty of the people of Africa who had accepted him as one of themselves and that of his own people in the USA who have just made a decisive step towards the assertion of their equality withheld from them during the hundred years since the end of the civil war. As we continue the efforts for peace in which he played so noble a part, we shall miss his cheery presence, but his example and inspiration will stay vividly with us."

MARCH ON WASHINGTON FOR JOBS AND FREEDOM

Over 200,000 in capital's biggest demonstration



A view of the great crowd at the monument

"America and perhaps the world has never seen so dignified and determined and outpouring of creative dissatisfaction", wrote the *National Guardian* of the great March on Washington for Jobs and Freedom in which well over 200,000 Negroes and their white supporters converged on the capital on 28 August to show their determination to win civil rights for American Negroes.

"The day was important in itself and what we do with this day is even more important", said author James Baldwin, while John Lewis, Student Nonviolent Coordinating Committee chairman, commented: "I think this day gives hope to the Southern Negro that he is not alone."

"I have a dream," said Martin Luther King Junior, "that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the people's injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream, that my four little children will one day live in a nation where they will not be judged by the colour of their skin, but by the content of their character. This is our hope. This is the faith that I go back to the South with—with this faith we will be able to hew out of the mountain of despair a stone of hope." His words met with a great ovation.

Mr. James Farmer, head of the Congress of Racial Equality, sent a message of greetings from the jail in South Louisiana, where he was imprisoned for taking part in demonstrations for integration: "From a South Louisiana parish jail I salute the March on Washington for Jobs and Freedom. Two hundred and thirty-two freedom fighters jailed with me... also send greetings to you..."

By sunrise on 28 August, some 10,000 persons had arrived in Washington. Within 7 hours they were joined by over 200,000 more, arriving by bus, train, cars and on foot from far distances. Some 70 per cent of the demonstrators were Negroes.

Delegations arrived from dozens of unions and hundreds of church and civil groups. The songs and activities in the morning before the march began were halted for one minute as the crowd maintained a

(Continued on page 13)

39-1-33 [Writers' Union]

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MRS SHIRELY GRAHAM POBOX 2797 ACCRA REPUBLIC OF GHANAAFRICA

THEAMANAGEMENT OF WRITER'S UNION OF ROUMANIAN
PEOPLE'S REPUBLIC HAS SORROWFULLY COME ACROSS THE NEWS
ABOUT THE LOSS OF THE PROMINENT MAN OF SCIENCE AND PROGRESSIVE
MINDEDWRITER WILLIAM DU BOIS LAUREATE OF INTERNATIONAL
PROZE LENIN FOR THE STRENGHTENING OF PEACE AMONGST NATIONS

PAGE2/50

WITH THE DECEASE OF WILLIAM DU BOIS UNIVERSAL SCIENCE AND
PROGRESSIVE LITERATURE ARE LOSING A MAN WHO SERVED THEM UP
TO HIS LAST MOMENT OF LIFE WHILE THE RAWS OF MANKIND
KEEPING THEIR FACED UPTURNED TO THE GLORIOUS FUTURE OF ALL
NATIONS ARE LOSING ANEFFICIENT AND PASSIONATE FIGHTER
FOR PEACE

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-34

P3/50

AND FOR THE RIGHT TO FREEDOM OFAFRICAS NATIONS THE MANAGEMENT OF THE WRITERSS UNION IN RUMANIAN PEOPLES REPUBLIC ASKS THE FAVOUR DEAR MADAM TO CONDOLE WITH YOU AND ACCEPT OUR HEARTFELT SYMPATHY, THE MEMORY OF WILLIAM DU BOIS WILL LAST FOR EVER IN THE HEARTS OF THE RUMANIAN WRITERS IN

P4//14

NAME OF THE MANAGEMENT OF WRITERS UNION OF RUMANIAN PEOPLES REPUBLIC

PRESIDENT MIHAI BENIUC

POBOX 2797

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.
DEPARTMENT OF POSTS & TELECOMMUNICATIONS. GHANA. EXTERNAL TELECOMMUNICATIONS DIVISION.

[Writers Union Board]

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39-14-24

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DUBOIS BOX 2797 ACCRA

SOVIET WRITERS FRIENDLY CORDIALLY CONGRATULATING

EXPECTING NEW ACCOMPLISHMENTS YOUR REMARKABLE PEN

WISHING JOYS TO EVERYOUNG HEART

GREETING YOUR WIFE NEAREST FRIEND ASSISTANT

WRITERS UNION BOARD

CRT 2797

[Writers Union Board]

March 22, 1963

The Secretary,
Union of Soviet Writers,
MOSCOW, USSR.

Dear Sir:

I appreciate your kind words and only wish I shall accomplish as much as you think ~~of me~~. I appreciate such loyal friends.

Sincerely yours,

W. E. B. Du Bois

39-14-17

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

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LT

SHIRLEY GRAHAM CARE ENCYCLOPEDIA AFRICANA ACCRA

GRIEVED LEARN DEATH DR DUBOIS OUTSTANDING USA NEGRO SCHOLAR AND FRIEND CHINESE PEOPLE HE FOUGHT NATIONAL OPPRESSION RACIAL DISCRIMINATION FOR HUMAN PROGRESS WORLD PEACE HIS DEATH GREAT LOSS TO PEOPLES USA AFRICA AND ALL WORLD OUR DEEPFELT CONDOLENCES AND SYMPATHY

WUHAN PEKING

DEPARTMENT OF POSTS & TELECOMMUNICATIONS. EXTERNAL TELECOMMUNICATIONS DIVISION. GHANA.

39-1-32

AMBASSADOR OF YUGOSLAVIA

[Yugoslavia - Embassy in Ghana]

Accra, 29th August, 1963.

Dear Madam,

Will you please accept my deepest condolence on the death of your husband, what appeals as a great lost and regret for all.

I am, Dear Madam,

Sincerely yours,

Dr Zarko Perišić

Madam W.E.B. Du Bois
A c c r a

SAVOY

61.641 (6 linee)

2/9/63

HOTEL SAVOIA MAJESTIC

120 CAMERE TUTTE CON BAGNO E DOCCIA
ARIA CONDIZIONATA
GENOVA (ITALIA) STAZIONE PRINCIPE

August 31

41-19H-12

Dear Shirley;

Just got the New York Papers and read the news about W.E.B. I hope he had the excitement of knowing that the great March on Washington was a milestone in his own efforts to bring eguality and dignity to the Negroes.It is heartbreaking and typical that now that W.E.B. is no lobger a living threat , those who were so responsible for obscuring his greatness are now so ready and eager to recognize him for the significant figure he is.The consoling fact is that his great effort is but now culminating in the great movement both at home andin Africa for the rightful place of the Negroes in the world.

I know how much you must miss him,as we all will who knew not only how inspiring he was but what a gay spirit,he had as well Please know that my thoughts have been with you and that if and when you return to N.Y. I will look forward to at least some time with you in Rowayton.

All my love and best to you

Harry

Paul joins me in the above sentiments.

P.S. We are winding up our European journey tonight and tomorrow we board the Mauretania for home. Will be back at Rowayton Sept. 15.

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LT SHIRLEY DUBOIS FOREIGN MINISTRY ACCRA

HEARD TRAGIC NEWS IN WASHINGTON DEAR SHIRLEY OUR HEARTS ARE VERY HEAVY

PECKY AND LARRY

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SHIRLEY DUBOIS FOREIGN MINISTRY ACCRA

WHAT A DAY TOGETHER WITH TWOHUNDRED THOUSAND FREEDOM MARCHERS WEB STILL LIVES ON TILL FINAL VICTORY MUCH LOVE

LIL

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MRS DUBOIS BOX 2797 ~~AURA~~ ACCRA GHANA

DEEPEST SYMPATHY AND MUCH LOVE

BILL

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SHIRLEY DUBOIS BOX 2797 ACCRAGHANA

THE GRIEF WE SHARE IS INTENSIFIED BY OUR INABILITY TO
BE NEAR YOU IN PERSON WE OFFER OUR STRENTH OUR PRAYERS AND
MUCH LOVE LETTER FOLLOWING

DAVID AND MATRYCE

CFM LT ~~BOX 2797~~

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MISS SHIRLEY GRAHAM POBOX 2797 ACCRA

OUR SAD HEARTS ARE WITH YOU

HELEN FRIEDA

~~COL 2797~~

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SHIRLEY DUBOIS BOX 1527 ACCRAGHANA

DEAR SHIRLEY DEEPEST SYMPATHY HAVE JUST HEARD OF THE
PASSING OF ONE OF AMERICAS MOST POWERFUL PERSONALITIES
DEEPLY REGRET WE WERE NOT ABLE TO
VISIT EACH OTHER CAN YOU ARRANGE A VISIT NOW
PLEASE LET US KNOW YOUR PLANS

CAROL LARRY

CCLL 1607

/

39-1-23

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MEMORANDUM

ETATPRIORITE PC MRS SHIRLEY GRAHAM

DUBOIS C/O OFFICE OF THE PRESIDENT
POBOX 1627 ACCRA

We refer to your telegram no AWK 1030/DLY247

dated 31ST /from MOSCOW

and have to advise you that

TO READ " UILIAMA L. DUBOIS. SOVETSKII

NARODA KAK I VSE PROGRESSIVNYE LIUDI

MIRA, VYSOKO CENIL ETC "

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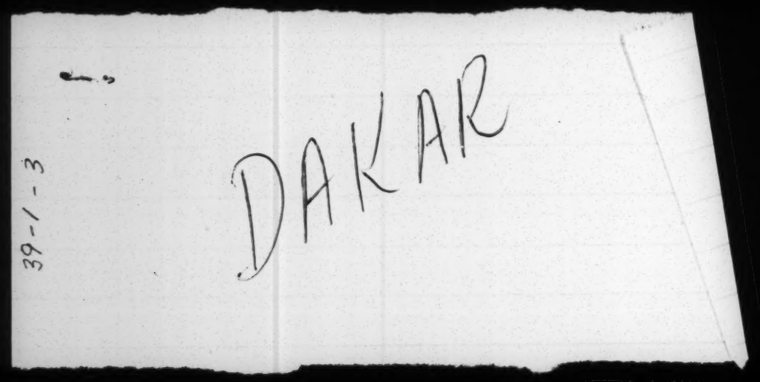
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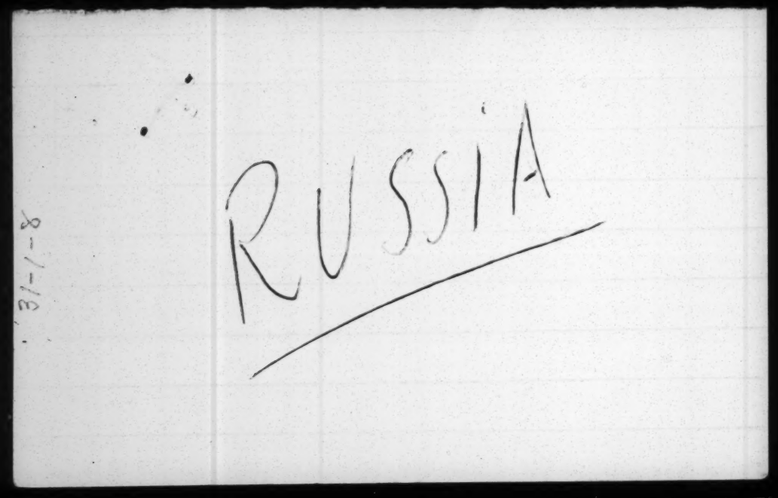
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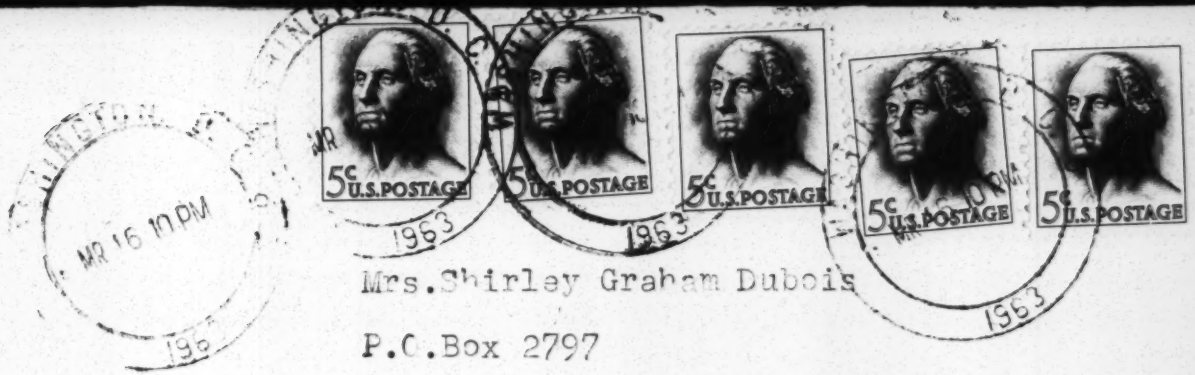
Photograph courtesy of Bettmann Archive

LEONARDO · THE VIRGIN AND ST. ANNE (THE LOUVRE)



Mrs. Shirley Graham Dubois

P.O. Box 2797

Accra, Ghana

Airmail

AIR PAR AVION MAIL

39-16-23

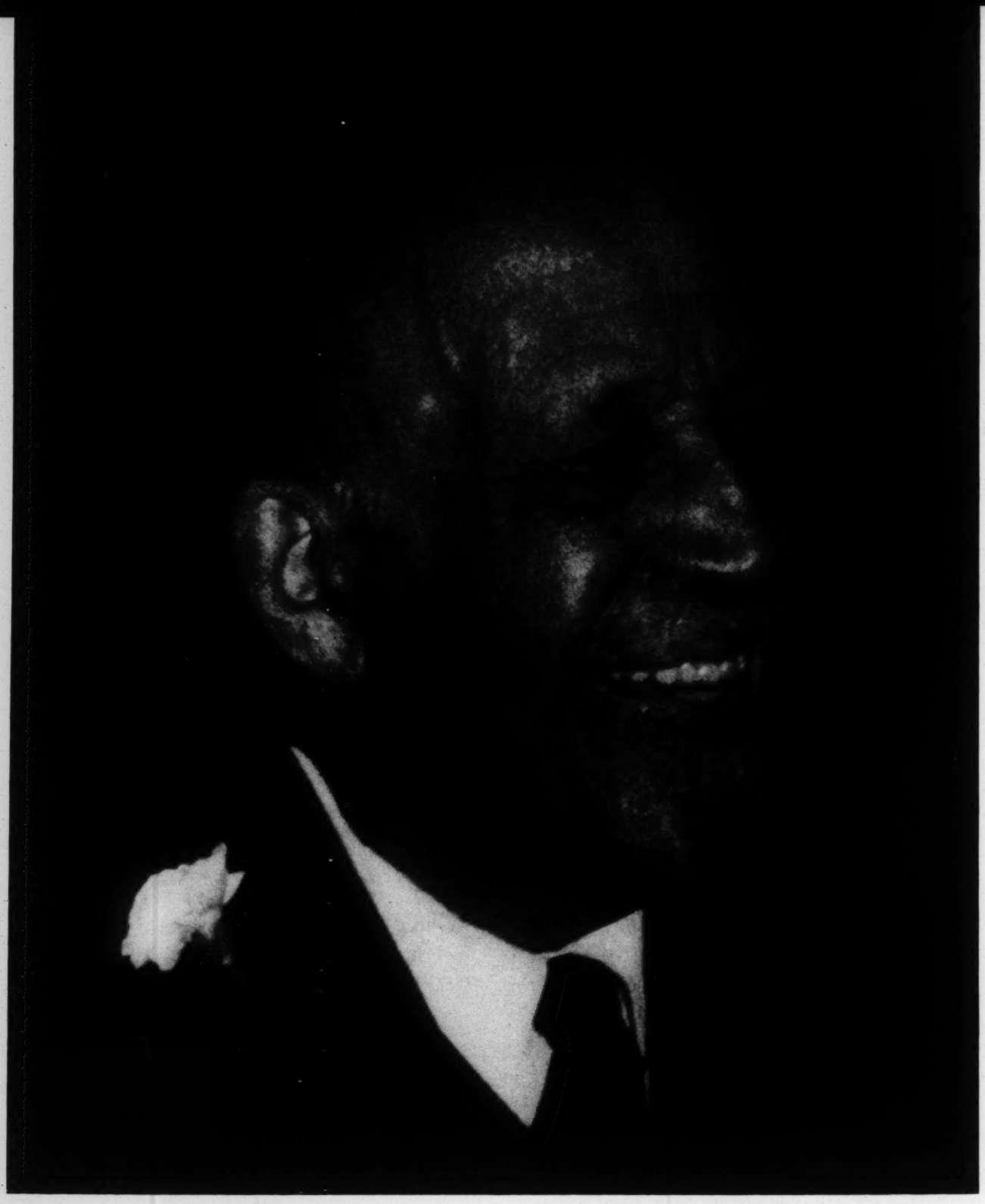
5210 First St.,N.W.
Washington,D.C.

A Souvenir Program

In Memory of

Dr. William E. Burghardt DuBois

1868 — 1963



IN MEMORIAM

The lifetime of William Burghardt DuBois spans almost a century. His was a long, supremely remarkable life, made meaningful no less by its high idealism than by its urbane sense of the practical. Dr. DuBois has been a teacher of men and a spiritual progenitor of nations. He spent his last days in Ghana of which State he became a citizen, but all Africa reveres him as the Father of Pan-Africanism. In the land of his birth he is — for, alas, too many — a prophet without his full meed of honor.

The aim of the DuBois Memorial Committee is to secure to the Afro-American consciousness the personality, image and cultural significance of the most illustrious Afro American scholar of our time, and to present to Americans at large a proper sense of Dr. DuBois' intellectual contributions to American life.

It is hoped that this function in his honor will not only serve to call attention to Dr. DuBois' singular capacities and achievements, but that it will be a means of bringing into being a living memorial to one of Africa's and of America's greatest sons.

OSSIE DAVIS

For the DuBois Memorial Committee

CULTURAL CONTRIBUTIONS OF DR. DUBOIS

W.E.B. DuBois (second from left) with Fisk University graduating class of 1888.

Dr. DuBois with his friend and colleague in the NAACP, James Weldon Johnson (right), the poet and novelist.

The Negro people, in their fight against chattel slavery and to obtain and keep their citizenship rights over the past century and a half, have needed political and cultural leaders and spokesmen who were giants. And they have produced them: Frederick Douglass, Carter G. Woodson and W.E.B. DuBois; men who could inspire and move a whole people.

W.E.B. DuBois was born and grew up during the period which ran from the high point of Reconstruction democracy for Negroes and poor whites in the South after the Civil War to the nadir or lowest point around the turn of the century from Negro voting and high office-holding, integrated schools and gains in the struggle for land in the South through the overthrow of Reconstruction, the driving of Negroes and poor whites from power, the massacres, the many hundreds of lynchings, the burning of Negro schools and churches, the taking of Negro land, the forced free labor of the convict lease system, the plantation share-cropping and the enactment of stringent laws segregating southern Negroes and whites from the cradle to the grave. It was a period in which the Negro people were oppressed so hard in the South that compromisers like Booker T. Washington arose willing to be half men and to accept half a loaf.

And through all of this terrible period Du Bois was preparing himself at Fisk University, Harvard University and the University of Berlin. At Fisk he wrote many articles, essays and a novel, was editor-in-chief of the Fisk Herald *and became quite an orator, debater and public speaker. At Harvard he studied under many great men: William James in psychology, George Santayana and Josiah Royce in philosophy, Shaler in geology, Palmer in ethics, Barrett Wendell in English and Albert Bushnell Hart in history. DuBois distinguished himself here, was graduated and received a Harvard fellowship to do graduate work in history and in what would be called social science today. This fellowship and its renewal carried him to his master's degree and through his dissertation for a Ph.D. degree, all on the suppression of the African slave trade. He was guided through this work by Prof. Hart as a brilliant student and scholar. DuBois worked on a number of general studies at Harvard and his dissertation,* The Suppression of the African Slave-Trade to the United States of America, 1638-1870, *was published in 1896 as volume one in the Harvard Historical Studies series.*

Then with a Slater Fund half gift and half loan, he went to Europe for two years of post-doctoral study at the University of Berlin. There DuBois again distinguished himself in economics, history and sociology, sitting under such outstanding German scholars as Gustav Schmoller and Wagner. It was at the University of Berlin in 1893 that DuBois, at 25 years of age, dedicated himself, not grimly but with great determination, to the search for truth and to "work for the rise of the Negro people" since "their best development means the best development of the world; to make a name in science, to make a name in literature and thus to raise my race." All of the cumulatively Herculean and stupendous work of DuBois's long and fruitful life fitted into his over-all plan of making a name in literature and in the social science disciplines and (broadening his original view) doing other writing and organizing work in a more direct effort to raise and advance the Negro people. All of his great physical resources and all of his many and prodigal

talents, even genius, he devoted unstintingly and perseveringly to the uplift of all peoples of African descent.

Dr. Du Bois's cultural contributions may be broken down roughly into three categories: literary-political works (essays, poetry, novels, autobiography) historical sociological, biographical works (pertaining to the Negro in the U.S.); and his work as an Africanist. Tracing each of these groups chronologically, we get a concerted and cumulative view of this man's work and his impact as a towering Afro-American, a giant American intellectual and world thinker and scholar.

His literary-political work began with The Souls of Black Folk *(1903), a now classic book of essays and sketches. Written in simple, beautiful, Biblical rhetoric, this book is a passionate polemic justifying Reconstruction, criticizing Booker T. Washington and giving a devastating picture of the Black Belt. It also demanded the right to vote, civic equality, the education of youth according to ability and all rights implicit in the Declaration of Independence. Finally, the book set forth the cultural gifts of the Negro to America. This book, said James Weldon Johnson, had a greater effect upon and within the Negro race in America than any other single book published in this country since* Uncle Tom's Cabin. The Gift of Black Folk; Negroes in the Making of America *(1924) sets forth in great detail the cultural and historical gifts of Negroes to America. But before this book there were the novel* The Quest of the Silver Fleece *(1911), DuBois's literary and militant editorship of the NAACP's* Crisis Magazine *beginning in 1910 and extending into 1934, and* Darkwater *(1920).* Darkwater *(at one time subtitled "the twentieth century completion of* Uncle Tom's Cabin;" *at another "voices from within the veil") is a continuation of the essays and sketches of* The Souls of Black Folk *and contains that famous and passionate poem "A Litany at Atlanta" about the terrible Atlanta (Ga.) riot of 1906 and his beautiful "Credo" written in 1904.*

DuBois's works were part of the background for the Harlem Renaissance of the 1920's and early thirties. DuBois participated in this movement as the encouraging editor of the Crisis *during this period; also as the author of "The Black Man Brings His Gifts" for the book* The New Negro *(1925) edited by Alain Locke and of another novel* Dark Princess *(1928). In 1940 came his beautifully written autobiography,* Dusk of Dawn: The Autobiography of a Race Concept. *Here DuBois uses his own life, as he had earlier in the booklet* A Pageant in Seven Decades *(1938), to probe the sociology and psychology of American racism. In 1940 DuBois also founded at Atlanta University the quarterly literary magazine* Phylon, *a review of race and culture, which is still being published although more sociological now. In 1952 DuBois returned to autobiography with* In Battle for Peace: The Story of My 83rd Birthday, *this time to tell inimitably and with masterful pen the story of that monstrous frame-up attempt, trial and acquittal of himself and his colleagues of the former Peace Information Center on charges of failing to register as "foreign agents."*

His Black Flame *trilogy of novels,* The Ordeal of Mansart *(1957),* Mansart Builds a School *(1959) and* Worlds of Color *(1961), covering the story of the Negro people and Negro-white relations from the end of the Reconstruction era in the late 1870's to the middle 1950's is a tremendous achievement of American literature and written when DuBois was in late 80's and early 90's! Here he tries to sum up in historical fiction what has really happened in Negro and U.S. history since the Reconstruction period as he knows it from study and experience. Finally, at the time of his death in 1963, there appeared* An ABC of Color *edited by him and consisting of some of his important speeches through the years and excerpts (poetry and prose) from his books and magazine writings, mostly from the* Crisis Magazine. *Also to be added here are the hundreds of articles over the many years from his profific pen.*

DuBois's historical, sociological and biographical works pertaining to the Negro in the U.S. began with his above-mentioned The Suppression of the African Slave-Trade to the United States, 1638-1870 *(1896), an authoritative work of sound scholarship which was the first scientific history of the Negro. He turned quickly from history, when the opportunity opened at the University of Pennsylvania, to sociology then in its infancy. He made a study of the Negro in Philadelphia,* The Philadelphia Negro: A Social Study *(1899), so thorough and complete that it has withstood the criticism of forty years and was the first scientific sociological study done in the U.S. This study showed the Negro group as a symptom and not a cause; as a striving, palpitating human group and not an inert, sick body of crime as the city fathers of Philadelphia had wanted him to prove.*

From the University of Pennsylvania DuBois moved to Atlanta University where his careful monographs in the Atlanta University Publications series (1899-1912) were the first genuine social science studies to appear in the South by whites or Negroes and much better done than any other attempted similar work anywhere in the world. These studies gained international attention. They dealt with the college-bred Negro American, the Negro common school, economic cooperation, efforts for social betterment and morals and manners among Negro Americans; also Negro crime, the Negro artisan, the Negro American family, the Negro church and Negro health. Dr. W. M. Cobb of the Howard University School of Medicine calls the monograph The Health and Physique of the Negro American *(1906) in this Atlanta University series the first significant scientific approach to the health problems and biological study of the Negro. But, says Cobb, neither the Negro medical profession nor the Negro educational world was ready for it. Its potential usefulness was not realized by Negroes. Whites were hostile to such a study embracing the anthropology, psychology and health of the Negro in all of their aspects. This study, DuBois's single excursion into the health field, was, says Cobb, an extraordinary forward pass heaved the length of the field, but there were no receivers.*

In 1909 came DuBois's elegiac, brooding, prose-poem biography of John Brown in which he treats the facts from a different point of view; that is, from the viewpoint of the little known important inner development of the Negro American. And viewed in this way, John Brown becomes the white American who perhaps came nearest to touching the real souls of black folk. DuBois's John Brown *and Oswald Garrison Villard's* John Brown *(1910) both commemorating the fiftieth anniversary of Brown's death in 1859, were two voices crying in the wilderness of the venomous anti-Brown American history and biography of that time.*

His work on the Reconstruction period which began in 1910 when he read a paper on "Reconstruction and its Benefits" before the American Historical Association (American Historical Review, *July 1910), culminated with his great work* Black Reconstruction in America, 1860-1880 *(1935). This book is a comprehensive defense of the role of Negroes and Radical Republicans during*

Dr. DuBois in the office of the *Crisis* which he edited for the NAACP from 1910 to 1934.

(NAACP photo)

Reconstruction and a repudiation of the widespread opinion of the period as a tragic era productive only of evil and corruption. Black Reconstruction *and James S. Allen's* Reconstruction: The Battle for Democracy, 1865-1876 *(1937) published two years later, rescued this period from white historiography and forced American historians to revise and reconsider their biased work on Reconstruction.*

As early as 1909 DuBois started an Encyclopedia Africana project to commemorate the fiftieth year of the Emancipation Proclamation (1913) and the 300th anniversary of the landing of the Negro in America (1919). Later in 1931 an Encyclopedia of the Negro project was initiated by the Phelps-Stokes Fund involving Negro and white scholars and with DuBois heading the group. In 1945 Dr. DuBois and Guy B. Johnson edited the Encyclopedia of the Negro *(revised in 1946), a small preparatory volume with reference lists and reports but representing only a portion of the material which the editors had prepared from 1931 to 1943. This volume is all that the project has published. DuBois, as Director of Special Research for the NAACP, also edited a lengthy, documented, published petition* Appeal to the World *which was presented to the United Nations in 1947 for redress of the grievances of and discrimination against U.S. Negroes.*

DuBois says that he became tired of finding in newspapers, textbooks and history fulsome praise of white people and either no mention of dark people at all or disparaging or apologetic statements. He decided that Africa must have a history and destiny, and that one of his jobs was to dig up and reveal this unknown past and help make certain a splendid future. And so over a number of years, he did a lot of reading, writing, research and planning as an Africanist and architect of African freedom. His very important work as an Africanist begins again with his doctoral dissertation, The Suppression of the African Slave-Trade to the United States of America, 1638-1870 *(1896). His second book on African history was* The Negro *(1915), a volume in The Home University Library. There was his work at the great Races Congress of 1911 in Europe dealing with the scientific bases of racial and social relations of various ethnic and cultural groups. Then his Herculean work in helping to organize and participating in the six Pan-African congresses of 1900, 1919, 1921, 1923, 1927 and 1945. These pioneering conferences brought together Africans, West Indians, American Negroes and interested whites to discuss the problems of colonial peoples and African freedom. We must also include here Du Bois's many articles in books and magazines on Africa.*

Black Folk, Then and Now *(1939), an enlargement of DuBois's* The Negro, *was an historical, anthropological and sociological study of the Negro in Africa and in the Americas. After World War II came* Color and Democracy: Colonies and Peace *(1945) which took up the post-war world peace plans from the point of view of the colored colonial peoples and presented a ringing challenge to the imperialist countries. Concentrating on the study of colonial peoples and peoples of Negro descent throughout the world as Director of Special Research for the NAACP, DuBois produced* The World and Africa *(1947), a pioneering inquiry into and bold outline of the part which Africa has played in world history, the details of which may be filled in by William Leo Hansberry and other Africanists. Finally, after he went to Ghana in the fall of 1961 his six* Information Reports *(edited with W. Alphaeus Hunton) for cooperation toward a many-volumed, monumental* Encyclopedia Africana *and a provisional draft plan defining and setting the scope and contents of the* Encyclopedia *prepared for the Dec. 18, 1962 conference on this great work at the University of Ghana.*

Langston Hughes's poem "The Negro Speaks of Rivers" dedicated to W.E.B. DuBois echoes some of this African history and concludes with:

I've known rivers:
Ancient, dusky rivers.
My soul has grown deep like the rivers.

Countee Cullen captures the life and career of this incredible Negro giant and genius of a man — DuBois — with these lines:

Men raised a mountain in your path,
Steep, perilous with slime,
Then smouldered in their own hot wrath
To see you climb and climb.

— Ernest Kaiser

Mary Sylvina Burghardt DuBois, shown with her infant son, William. She died in 1884.

SOME MEMORIES

I was born by a golden river and in the shadow of two great hills, five years after the Emancipation Proclamation . . . My own people were part of a great clan. Fully two hundred years before, Tom Burghardt had come through the western pass from the Hudson with his Dutch captor, "Coenraet Burghardt", sullen in his slavery and achieving his freedom by volunteering for the Revolution at a time of sudden alarm. His wife was a little, black, Bantu woman, who never became reconciled to this strange land; she clasped her knees and rocked and crooned:

"Do bana coba — gene me, gene me!
Ben d'nuli, ben d'le —"

Tom died about 1787, but of him came many sons, and one, Jack, who helped in the War of 1812. Of Jack and his wife, Violet, was born a mighty family, splendidly named: Harlow and Ira, Cloe, Lucinda, Maria and Othello! I dimly remember my grandfather Othello and my grandmother Sarah — a stern, tall, Dutch-African woman, beak-nosed, but beautiful-eyed and golden-skinned. Ten or more children were theirs, of whom the youngest was Mary, my mother. Mother was dark shining bronze, with a tiny ripple in her hair, black-eyed, with a heavy, kind face. . . . She met and married Alfred Du Bois and went to live by the golden river where I was born.

Alfred, my father, must have seemed a splendid vision in that little valley under the shelter of those mighty hills. He was small and beauiful of face and feature, just tinted with the sun. . . . In nature he was a dreamer. . . . His father, Alexander Du Bois cloaked under a stern, austere demeanor a passionate revolt against the world. . . . Long years before him Louis XIV drove two Huguenots, Jacques and Louis Du Bois, into wild Ulster County, New York. . . . A descendant, Dr. James Du Bois, a gay, rich bachelor . . . made his money in the Bahamas where he . . . had plantations. There he took a beautiful little mulatto slave as his mistress, and two sons were born: Alexander in 1803, and John later. . . . He brought them to America and put Alexander in the celebrated Cheshire School, in Connecticut. Here he often visited him, but one last time fell dead. He left no will, and his relations made short shrift of these sons. . . . So with some circumstance having finally gotten myself born . . . I come to the days of my childhood. They were very happy. . . . As I peer back through the shadow of my years, seeing not too clearly, but through the thickening veil of wish and afterthought, I seem to view my life divided into four great parts: the Age of Miracles, the Days of Disillusion, the Discipline of Work and Play, and the Second Miracle Age. The Age of Miracles began with Fisk. . . . I willed and lo! I was walking beneath the elms of Harvard. . . . I asked for a fellowship and got it. I announced my plan of studying in Germany. I crossed the ocean in a trance . . . After two long years I dropped back into . . . America. . . . I went to Wilberforce with high ideals. . . . In 1896 I married — a slip of a girl, beautifully dark-eyed. . . . I essayed a thorough piece of work in Philadelphia. . . . My real life work was done at Atlanta for thirteen years, from my twenty-ninth to my forty-second birhday. . . . Away back in the little years of my boyhood I had sold the **Springfield Republican.** . . . I dreamed of being an editor myself some day. I am an editor. In the great, slashing days of college life I dreamed of a strong organization to fight the battles of the Negro race. The National Association for the Advancement of Colored People is such a body and it grows daily . . .

— From "Darkwater" 1920

PROGRAM OF THE DAY

Carnegie Hall, February 23, 1964

Dr. John Hope Franklin
Eulogy

"In These My Words"
A dramatic presentation of the life and writings of
Dr. W. E. B. DuBois by Sylvester Leaks
with

Ossie Davis	Beah Richards	Clebert Ford
Ruby Dee	Godfrey Cambridge	and other artists

Arna Bontemps
Reverend William Howard Melish
Eslanda Goode Robeson
Arthur B. Spingarn
Bishop Stephen Gill Spottswood

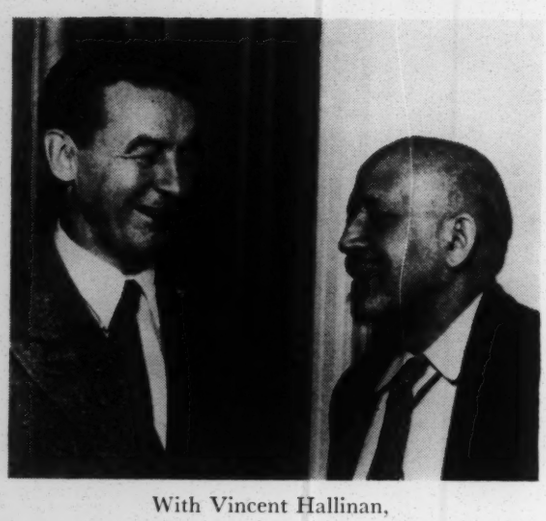
Nadyne Brewer
The Eva Jessye Choir

This souvenir journal is being made available to those attending the Memorial to Dr. W. E. Burghardt DuBois at a price far below production costs. It has been made possible to do this through the generosity of the following individuals who have contributed the difference as a tribute to Dr. DuBois and his memory:

Mr. and Mrs. Bernard Fischman
In Memory of Louis E. Burnham
In Memory of Vito Marcantonio
Mr. and Mrs. William Okun
Dr. and Mrs. Morris Pearlmutter
In Memory of Bernard Reswick
Mrs. Virginia Rosen
In Memory of our beloved mother,
Minta Bosley Allen Trotman,
classmate and lifelong friend

Founders of the Niagara Movement, inaugurated at a meeting in Buffalo, New York in 1905. Dr. DuBois, (second from left, rear) was General Secretary of the group, the forerunner of the NAACP.

Paul Robeson and Dr. DuBois.



With Vincent Hallinan, a leader of the Progressive Party

CHRONOLOGY

1868, February 23: Birth at Great Barrington, Massachusetts.
1883 - 1885: Great Barrington correspondent for **N. Y. Globe** and **Freeman**
1887 - 1888: Chief Editor of **Fisk Herald**
1888: B. A., Fisk University
1890: B. A., Harvard University
1891: M. A., Harvard University
1892 - 1894: Graduate Student, University of Berlin
1894 - 1896: Professor of Greek and Latin, Wilberforce University
1895: Ph. D., Harvard University
1896: "The Suppression of the African Slave Trade to the United States," **Harvard Historical Studies Number One**
1896 - 1897: Instructor, University of Pennsylvania
1897 - 1910: Professor of Economics and History, Atlanta University
1897 - 1911: Editor of Atlanta University Studies of the Negro Problem
1899: **The Philadelphia Negro**
1903: **The Souls of Black Folk**
1905 - 1909: Founder and General Secretary, the Niagara Movement
1906: Founder and Editor of **The Moon**
1907 - 1910: Founder and Editor of **The Horizon**
1909: **John Brown**
1909: Among original Founders and Incorporators of the National Association for the Advancement of Colored People (NAACP)
1910 - 1934: Director of Publicity and Research, NAACP
Editor (and Founder) **The Crisis**
1911: **Quest of the Silver Fleece**
1915: **The Negro**
1919: Founder Pan-African Movement; Organizer Pan-African Congresses
1920: **Darkwater**
1924: **The Gift of Black Folk**
1928: **Dark Princess**
1933 - 1944: Chairman, Department of Sociology, Atlanta University
1933 - 1945: Editor-in-Chief, Encyclopaedia Project of the Negro
1935: **Black Reconstruction**
1939: **Black Folk: Then and Now**
1940: **Dusk of Dawn**
1940 - 1944: Founder and Editor of **Phylon**
1944 - 1948: Director of Special Research, NAACP
1945: Chief Editor: **Preparatory Volume: Encyclopaedia of the Negro**
1945: **Color and Democracy**
1945: Consultant: United Nations Organization at San Francisco
1947: Editor: **An Appeal to the World** (Petition to the U.N. from NAACP)
1947: **The World and Africa**
1949: Chairman: Council on African Affairs
1949: Chairman: Peace Information Center
1950: Candidate for U. S. Senator from New York on the American Labor Party ticket
1950 - 1951: Indictment, trial and acquittal on charge of "unregistered foreign agent" because of leadership in Peace efforts
1951: **In Battle for Peace**
1958 - 1960: **The Black Flame: A trilogy**
1961: Joins the Communist Party of the United States
1961 - 1963: At Invitaion of President Nkrumah of Ghana, takes up residence in Accra as Director of **Encyclopaedia Africana** Project
1963: Becomes a citizen of the Republic of Ghana
1963: **ABC of Color**
1963: (August 27): Dies; given a State Funeral; lies buried in Ghana

HONORS:

Spingarn Medalist

Special Minister Plenipotentiary and Envoy Extraordinary from the United States to Liberia

Fellow and Life Member: American Association for the Advancement of Science

Member, National Institute of Arts and Letters

One of five people in history to have been in **Who's Who** for fifty consecutive years

Knight Commander of the Liberian Order of African Redemption

Honorary Degrees from Fisk University, Howard University, Atlanta University, Wilberforce University, Morgan State College, University of Berlin, Charles University (Prague)

Winner, International Peace Prize

Winner, Lenin Peace Prize

Mrs. Shirley Graham DuBois, (left) editor-in-chief of *Freedomways*, goes over plans for an issue with her husband and Esther Jackson, managing editor.

NOTE:

Chronological treatment necessarily omits whole areas of Dr. DuBois' public life. Thus, he performed economic and sociological studies for the U. S. Census Bureau; he wrote weekly columns in several newspapers, including the **Chicago Defender**, the **Pittsburgh Courier** and others; he delivered thousands of lectures in colleges, churches, halls, schools in every State in the United States and in most countries of the world, as Great Britain, France, the Soviet Union, China, Japan, Cuba, Haiti, Hungary, Czechoslovakia, etc.; he wrote poetry that is in many anthologies; he helped inspire hundreds of novelists, poets, playwriters, sculptors, musicians and scientists, not only by his work and example, but by direct assistance. And always he was a fighter and organizer against racism, colonialism, imperialism, illiteracy, poverty, exploitation, and war. One of his earliest important essays — written while still an undergraduate at Fisk in 1887 — was entitled "An Open Letter to the Southern People", and was an appeal for civilized conduct and an excoriation of jim crow; among his last acts was the inspiration of a protest march upon the U. S. Embassy in Accra, in August, 1963 (the month of his death), in solidarity with the historic "March for Jobs and Freedom" to Washington of that month.

— Chronology by Dr. Herbert Aptheker, named by Dr. DuBois as his literary executor

Dr. DuBois, honored by Fisk University, his *alma mater*, on the 70th anniversary of his graduation.

DR. DU BOIS SPEAKS TO YOUTH,

BEHOLD THE LAND!

Behold the land, the rich and resourceful land, from which for a hundred years its best elements have been running away, its youth and hope, black and white, scurrying North because they are afraid of each other, and dare not face a future of equal, independent, upstanding human beings, in a real and not a sham democracy.

To rescue this land, in this way, calls for the GREAT SACRIFICE; this is the thing that you are called upon to do because it is the right thing to do. Because you are embarked upon a great and holy crusade, the emancipation of mankind black and white; the upbuilding of democracy; the breaking down, particularly here in the South, of forces of evil represented by race prejudice in South Carolina; by lynching in Georgia;; by disfranchisement in Mississippi; by ignorance in Louisiana and by all these and monopoly of wealth in the whole South.

There could be no more splendid vocation beckoning to the youth of the twentieth century, after the flat failures of white civilization, after the flamboyant establishment of an industrial system which creates poverty and the children of poverty which are ignorance and disease and crime; after the crazy boasting of a white culture that finally ended in wars which ruined civilization in the whole world; in the midst of allied peoples who have yelled about democracy and never practised it either in the British Empire or in the American Commonwealth or in South Carolina.

Here is the chance for young women and young men of devotion to lift again the banner of humanity and to walk toward a civilization which will be free and intelligent; which will be healthy and unafraid; and build in the world a culture led by black folk and joined by peoples of all colors and races — without poverty, ignorance and disease!

— Excerpt from a speech to the youth of the South at Columbia, South Carolina, 1946

(Robert Joyce photo, National Guardian)

Dr. DuBois with his great-grandson, Arthur Edward McFarlane 2nd, grandson of his only daughter, Yolanda. (Center) Mrs. Alice Burghardt Crawford, his cousin and close associate for many years.

TO AMERICA, TO THE WORLD!

THE NATURE OF INTELLECTUAL FREEDOM

Many who scream for freedom, and despair because struggling humanity is so often coerced by Thou Shalt Not, appear to forget that, compared with the realm of physical law and even of biological and psychological compulsions, the regions where the spirit of man may range, free of all distortion and restraint, are infinitely larger, deeper and broader than the narrow margins of compulsion. Beyond that, while in our ignorance and fear, and with our utter lack of faith in the capacities of the human soul, we stand compelled here and today to remain prisoners of our bellies to an extent which disgraces our science and history. We nevertheless know that we also stand this instant tiptoe on the threshold of infinite freedoms, freedoms which outstretch this day of slavery as the universe of suns outmeasures our little earthly system.

There is of course a grey borderland, where human effort and natural law combine to raise food, build shelter and train the young. Here inflexible law merges with wish and will, and freedom is an indeterminate variable. Here men may restrain action in order to protect and guide ignorance and inexperience toward using freedom aright. It is in this borderland that more often too many men seek artificially to restrain such freedom as emerges for selfish and shortsighted aims. They choose ignorance, for fear too many will know; give the masses too little, so that a few may have too much; prefer hate to love, lest power change hands and prestige wane. They forget that it is the wide reaches of more complete freedoms that can ultimately best teach and guide our twilight ignorance amid the inescapable iron of law. The borderland where freedom chokes today may easily, as freedom grows, fade into its more complete realm.

Two barriers and two alone hem us in and hurl us back today: One, the persistent relic of ancient barbarism — war: organized murder, maiming, destruction and insanity. The other, the world-old habit of refusing to think ourselves, or to listen to those who do think. Against this ignorance and intolerance we protest forever. But we do not merely protest, we make renewed demand for freedom in that vast kingdom of the human spirit where freedom has ever had the right to dwell: the expressing of thought to unstuffed ears: the dreaming of dreams by untwisted souls.

— Excerpt from a paper presented at a conference of the World Peace Council, 1953

Dr. DuBois and Mrs. Shirley Graham DuBois on a triumphal visit to China in 1959.

Editorial Policy: THE CRISIS

Humanity is progressing toward an ideal; but not, please God, solely by help of men who sit in cloistered ease, hesitate from action and seek sweetness and light; rather we progress today, as in the past, by the soul-torn strength of those who can never sit still and silent while the disinherited and the damned clog our gutters and gasp their lives out on our front porches. These are the men who go down in the blood and dust of battle. They say ugly things to an ugly world. They spew the lukewarm fence-straddlers out of their mouths, like God of old; they cry aloud and spare not; they shout from the housetops and they make this world so damned uncomfortable with its nasty burden of evil that it tries to get good and does get better.

Evolution is evolving the millenium, but one of the unescapable factors in evolution are the men who hate wickedness and oppression with a perfect hatred, who will not equivocate, will not excuse, and will be heard. With the sainted spirits of such as these The Crisis *would weakly but earnestly stand and cry in the world's four corners of the way; and it claims no man as friend who dare not stand and cry with it.*

W. E. B. DuBois

From The Crisis

Dr. DuBois met with leaders of varying political views for discussions on a united movement in the mid 50's. (Left to right) Eugene Dennis, Dr. DuBois, Rev. A. J. Muste, Robert Baldwin, Norman Thomas.

TRIBUTE TO DR. W. E. B. DU BOIS

"My warmest greetings to you who have gathered to pay tribute to Dr. W.E.B. DuBois.

"For a considerable part of the last twenty years I had the privilege and benefit of close association with him — first in New York in work for the liberation of Africa, and again later, toward the eve of his life, in independent Ghana where he made his last home and where he received full governmental support for the last great work he was to undertake, the launching of plans for an Encyclopedia Africana, truly a fitting capstone to a long life of outstanding achievement.

"In view of this background of association, I am indeed most grateful for the opportunity of participating in this Memorial Tribute to W.E.B. DuBois.

"Much has been said and will be said about the remarkable and varied accomplishments of DuBois. Sometimes and in some quarters there has appeared a tendency to speak about what he stood for and did with a sort of smug and deliberate emphasis on the past tense. But as it was impossible to daunt the courage or still the voice of DuBois while he lived, so is it now impossible to bury his works with him, as some would like to do, albeit sanctimoniously.

"I am wholly confident that the present Memorial Tribute to Dr. DuBois will place emphasis upon the abiding, on-going significance and value of his life and accomplishments for all of us in comprehending and facing up to the problems of today and all the tomorrows. I believe you will share my conviction that the influence of DuBois in the land of his birth, in the land where he died, and elsewhere far and wide, will continue to grow with the ever-increasing demand and widening struggle for the social goals he defined and strove for.

"My sincere hope, then, is that this Memorial Tribute to Dr. W.E.B. DuBois, may mean for us above all else the reaffirmation of our determination to carry on his battle for peace — for peace, for democracy, for socialism; for human decency, dignity, and progress."

W. Alphaeus Hunton
Accra, Ghana

(Dr. Hunton in recent years collaborated with Dr. DuBois on the *Encyclopaedia Africana* project, and has been named his successor as its director).

"Few individuals symbolize as much in their person and in their role in life, the noblest aspirations of the peoples of Africa, Asia, and the Americas for freedom and human dignity, as you do. None have been more eloquent and passionate in fusing the struggle for peace with the struggle against colonial oppression . . . one of the mightiest of all voices against world oppression of peoples based on race, color, national origin, and religion".

TIBOR ZABOR, on occasion of naming Dr. DuBois an Honorary Member of the Hungarian Academy of Sciences

"I asked Dr. Du Bois to come to Ghana to pass the evening of his life with us and also to spend his remaining years in compiling an Encyclopedia Africana, a project which is part of his whole intellectual life.

"We mourn his death. May he live in our memory not only as a distinguished scholar, but as a great African patriot. Dr. DuBois is a phenomenon. May He Rest In Peace."

KWAME NKRUMAH
President, Ghana

"William E. B. DuBois was undoubtedly one of the greatest Americans this country has produced. Negro Americans have produced no more outstanding figure. His name will go down in history among the immortals for he lived with history, understood its driving forces and identified himself with the most advanced of these.

"To honor such a man is to honor all that one could hold as sacred and to honor oneself."

WILLIAM L. PATTERSON

"I have always looked upon Dr. DuBois as the cheerful and refreshing leader of the opposition. But on a deeper level he challenged many complacent assumptions concerning freedom and intellectual integrity much to the benefit, though sometimes discomfort, of the conventional society. One hopes that such a gathering as this Memorial may inspire some of the younger generation of both the light and dark races to develop similar capacities".

CLARENCE E. PICKETT

"Dr. DuBois declared 'We want full manhood suffrage and we want it now *. . . We want discrimination in public accommodation to cease . . . We want the constitution of the country enforced . . . We want our children educated . . . We are men! We will be treated as men. And we shall win.'*

"We have not won yet. None of the things he projected as democratic objectives for the Negro a half century ago have been realized in full and, in some sections of our country, not even partially. Dr. DuBois died in Africa a few months ago. Had he lived until this February, he would have been 96 years old. He was the most able and militant freedom fighter our times have produced."

—LANGSTON HUGHES

"His contributions to the ageless struggle for human rights are imperishable. His passing leaves a great void which there is no immediate prospect of filling. . . .

"His literary, historical and sociological contributions were so vast and all inclusive that no serious research in the Negro field can be done without reference to the works of W.E.B. DuBois.

". . . He was the prime inspirer, philosopher and father of the Negro protest movement . . . an impassioned and eloquent spokesman for equal rights, a fierce and uncomprising foe of colonialism and promoter of the African Congresses, and the most eminent scholar and historian of the Negro race in America and Africa."

From NAACP OBITUARY STATEMENT

"Ranking as he does among the foremost writers of true importance in this country, one selfishly wishes sometimes (as a writer oneself) that he could devote all his time to the accomplishment of that fine and moving prose which distinguishes his books. But at the same time one realizes, self-reproachfully, that with Dr. DuBois it is a cause—an ideal—that overcomes the personal egotism of the artist. . . . It seems to me inevitable that, awakened and encouraged by Dr. DuBois' leadership, there will spring up a group of creative spirits, who with a proud sense of their racial integrity and an unembittered sense of our common humanity as their background, will interpret life and beauty afresh, — perhaps, who knows, as it has never been interpreted before. This is an exciting thing to look forward to . . ."

EUGENE O'NEILL

"Strong eagle, we, the fledglings, try
Our wings, though thinly spun,
Because we know you watch, and cry
Us "Courage!" from the sun."

COUNTEE CULLEN

From the poem, "To W.E.B. DuBois: The Fledglings to the Eagle"

"Dr. DuBois, without a question, was one of the great men of our time. Although there are those who do not agree with this statement, I am quite sure that time will prove that my conviction is correct".

DR. BENJAMIN E. MAYS

"No man in this century has done more to secure the white man's reluctant gesture of respect for the Negro's attainments than Burghardt DuBois".

MARY WHITE OVINGTON

"Dr. W. E. B. DuBois was the true pioneer in the heroic struggle of the American Negro in this century for equality and dignity. Through his vision and leadership, the Emancipation Proclamation belatedly began to have real meaning, and he became the father of all the efforts now being exerted by black and white Americans alike to fulfill the promise of both the Proclamation and the Constitution."

RALPH J. BUNCHE

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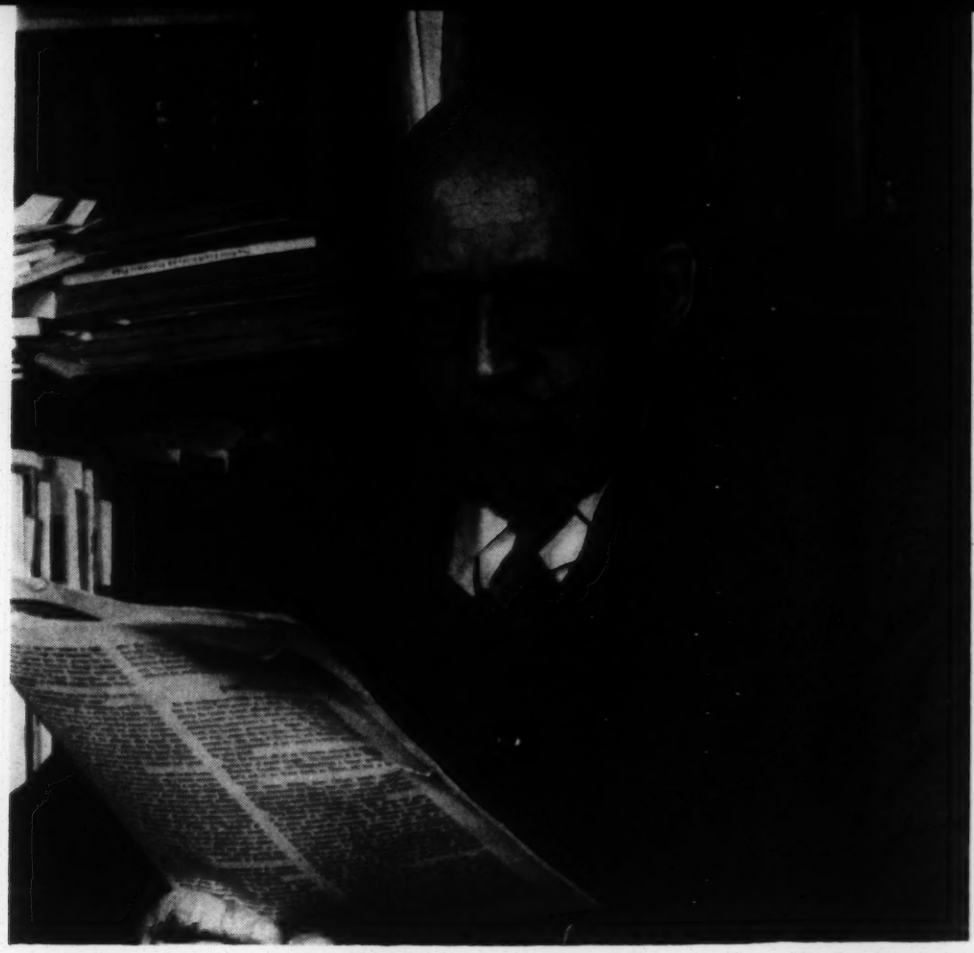
Mr. Hugh DeLacy
Dr. Irene Diggs
Mr. James Dombrowski
Dr. Lewis A. Eldridge
Mrs. Virginia W. Epstein
Rev. J. E. Feller
Mrs. Lyonel C. Florant
Mr. Ishmael Flory
Dr. John Hope Franklin
Mr. H. S. Freeman
Dr. Milton A. Galamison
Rabbi Roland B. Gittelsohn
Mrs. Walter Goens
Dr. Marcus I. Goldman
Dr. Charles G. Gomillion
Dr. Carlton B. Goodlett
Hon. Ruth G. Goring
Dr. Ralph H. Gundlach
Mr. Walter Haffner
Mr. Gus Hall
Miss Lorraine Hansberry
Mr. E. Y. Harburg
Dr. Ann Arnold Hedgeman
Mr. Merritt A. Hedgeman
Dr. Eugene C. Holmes
Dr. John Haynes Holmes
Dr. Mary R. Hopkinson
Mr. William B. Houston, Jr.
Mr. Langston Hughes
Miss Grace Hutchins
Mr. and Mrs. B. Hutchinson
Mrs. Jean Blackwell Hutson
Mr. James E. Jackson
Mr. Bernard Jaffe
Hon. Jacob Javits
Hon. Thomas R. Jones
Mr. Sanford M. Katz
Mr. Rockwell Kent
Dr. David Kennell
Mr. John Killens
Miss Freda Kirchwey
Mrs. Fanny B. Klein
Mr. Albert E. Kahn
Mr. I. W. Kolthoff
Mr. John W. Lamperti
Dr. John Howland Lathrop
Mr. John Lewis
Mr. David Livingston
Mrs. Edna P. Logan
Dr. Myra Logan
Dr. Sol Londe
Bishop Edgar A. Love
Mr. Staughton Lynd
Dr. John A. Mackay
Mr. Carl Marzani
Mr. and Mrs. Alexander F. Miller
Mr. Russ Nixon
Mr. Harvey O'Connor
Mr. J. H. O'Dell
Dr. William Obrinsky
Dr. Fritz Pappenheim
Prof. Harold L. Parsons
Mr. William L. Patterson
Dr. Linus Pauling
Mr. Victor Perlo
Dr. Rufus P. Perry
Atty. Raymond Pickett
Mr. Clarence Pickett
Miss Rosalie L. Pinckney
Mr. Dale Pontius
Mr. Ted Poston
Mr. P. L. Prattis
Mr. A. Philip Randolph
Mr. Anton Refregier
Rev. Harry V. Richardson
Mr. Holland Roberts
Mr. J. A. Rogers
Mr. and Mrs. Paul Robeson
Mr. Cleveland Robinson
Mr. Theodor Rosebury
Miss Maud Russell
Miss Rose Russell
Atty. Simon Schachter
Mr. Meyer Schapiro
Mr. Seymour Schuster
Mr. Arthur Schutzer
Rev. Robert D. Sherard
Dr. Samuel R. Siegel
Mr. Abbott Simon
Mr. Arthur B. Spingarn
Mr. William T. Starr
Mrs. Emma Gelders Sterne
Mr. Paul M. Sweezy
Rev. Gardner Taylor
Mr. Mandel A. Terman
Mrs. Beatrice Thompson
Atty. Abraham Unger
Rev. Harry F. Ward
Mr. Theodore Ward
Dr. Alfred H. Washburn
Dr. William Campbell Wasser
Mr. and Mrs. Charles A. Waters
Atty. Burton D. Wechsler
Rabbi Jacob J. Weinstein
Dr. Charles H. Wesley
Rev. Eliot White
Mr. Roy Wilkins
Rev. David Rhys Williams
Dr. H. H. Wilson
Mr. M. L. Wilson
Rev. Roy M. Wingate
Bishop R. R. Wright, Jr.
Mr. William Zorach
Mr. Howard Zuin
Atty. Paul Zuber



(Ida Berman phot)

I am especially glad of the divine gift of laughter; it has made the world human and lovable, despite all its pain and wrong. I am glad that the partial Puritanism of my upbringing has never made me afraid of life. I have lived completely, testing every normal appetite, feasting on sunset, sea and hill, and enjoying wine, women and song.

I have seen the face of beauty from the Grand Canyon to the great Wall of China; from the Alps to Lake Baikal; from the African bush to the Venus of Milo.

Perhaps above all I am proud of a straightforward clearness of reason, in part a gift of the gods, but also to no little degree due to scientific training and inner discipline. By means of this I have met life face to face. I have loved a fight and I have realized that Love is God and Work is His prophet; that His ministers are Age and Death.

This makes it the more incomprehensible for me to see persons quite panic-stricken at the approach of their thirtieth birthday and prepared for dissolution at forty. Few of my friends have openly celebrated their fiftieth birthdays, and near none their sixtieth. Of course, one sees some reasons: the disappointment at meager accomplishment which all of us to some extent share; the haunting shadow of possible decline; the fear of death. I have been fortunate in having health and wise in keeping it. I have never shared what seems to me the essentially childish desire to live forever. Life has its pain and evil — its bitter disappointments; but I like a good novel and in healthful length of days, there is infinite joy in seeing the World, the most interesting of continued stories, unfold, even though one misses THE END.

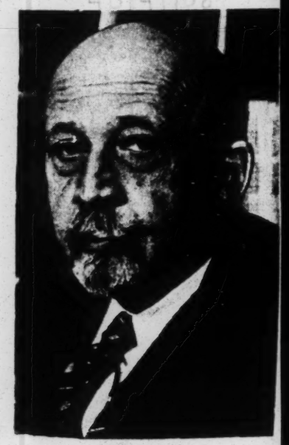
— Concluding paragraphs from autobiography, "Dusk of Dawn", 1940

One thing alone I charge you. As you live, believe in life. Always human beings will live and progress to greater, broader and fuller ife.

The only possible death is to lose belief in this truth simply because the great end comes slowly, because time is long.

— From "Last Testament to the World" 1963

NAACP Pioneer Dies In Africa On Eve Of March



ACCRA, Ghana -- Dr. W. E. B. DuBois, one of the founders of the NAACP and the leading Negro historian and sociologist for over 50 years, died here at the age of 95, the day before the historic March on Washington.

In Washington, NAACP Executive Secretary Roy Wilkins, addressing the 200,000 participants at the March on Washington rally, paid high tribute to Dr. DuBois' role in founding the NAACP and his great contributions to Negro advancement. "Although in recent years, Mr Wilkins said, "the venerable scholar had chosen a different path than that of the NAACP, his contributions helped pave the way to the present upsurge of Negro demand for equality now."

Throughout most of his life Dr. DuBois was a significant force in the development of the civil rights movement. In 1905 he founded the Niagara Movement, which was the forerunner of the development of the NAACP in 1909.

At the time of its founding Dr. DuBois was the only Negro among its national officers. In 1910 he resigned his position as a professor at Atlanta University to become NAACP director of publications and the first editor of THE CRISIS, the official NAACP organ.

M. V. Strong Talks

The Death of W. E. B. DuBois

On the eve of the historic march on Washington the sad odyssey of a great American Negro rebel ended. He was 95 and was the authentic ancestor of the Negro militant of today. After losing faith in America, he became an expatriate in Ghana out of bitterness and despair. Was the adversary of Booker T. Washington who counseled humility and patience to which Dr. DuBois was opposed. After abandoning hope in American democracy he turned to Africa for refuge.

Roy Wilkins, executive secretary of the NAACP, was just and generous in his tribute to DuBois: "Regardless of the fact that DuBois chose another path, it is incontrovertible that at the dawn of the 20th century his was the voice that was calling you here today." Thus on August 28th, the eve of this brilliant spectacle, Dr. DuBois died a lonely casualty in Ghana, Africa, the country which received him with warm welcome.

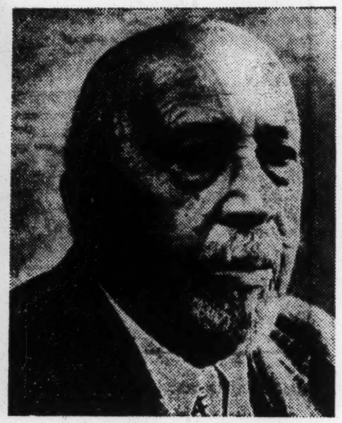
NAACP Mourns Passing Of DuBois, A Founder

NEW YORK -- Lauding Dr. W. E. B. DuBois as "a pioneer in the struggle for human rights," the Board of Directors of the NAACP passed a resolution mourning his passing in Accra, Ghana, on Aug. 27. He was 95 years old.

The resoluton, adopted at the Board's quarterly meeting here, Sept. 9, called the contributions of the venerable scholar "imperishable," noting that he was "the prime inspirer, philosopher and father of the Negro protest movement, a founder of the NAACP, an impassioned and eloquent spokesman for equal rights, a fierce and uncompromising foe of colonialism and promoter of the Pan African Congresses, and the most eminent scholar and historian of the Negro race in America and Africa."

Prof. Dr. DuBois 95 Jahre:

Ein Leben für die Gleichberechtigung der Neger



Als der amerikanische Negergelehrte Prof. Dr. William Edward Burghardt DuBois vor einigen Jahren zusammen mit seiner Frau, der Schriftstellerin Shirley Graham; 1960 in Accra seinen Wohnsitz aufnahm, begrüßte ihn der ghanesische Präsident Kwame Nkrumah mit den Worten: „Dr. DuBois ist mein Vater, ist mein Lehrer."

Zehntausende von Menschen, besonders in den USA und Afrika, denken heute an seinem 95. Geburtstag mit gemeinsamen Gefühlen an Dr. DuBois. Vor fast 60 Jahren gründete er eine Organisation junger Negerintellektueller; die es sich feierlich zur Aufgabe machten, ihr Leben dem Kampf zur Erringung der Gleichberechtigung der Neger in den Vereinigten Staaten zu widmen.

Jeder Tag seines Lebens und seiner Tätigkeit – ob als Redakteur einer Zeitschrift; als Autor von 18 Büchern, als Politiker, als Organisator; als Redner – gibt Zeugnis davon; daß er, Träger des Lenin-Friedenspreises, sein Versprechen gehalten hat. Die Negerstudenten, die heute im Süden der USA tapfer für die Rechte ihres Volkes kämpfen, wirken in der Tradition des Vorbildes, das ihnen Dr. DuBois gegeben hat. Aber das Wirken von Dr. DuBois geht über den nationalen Rahmen hinaus. Bereits nach dem ersten Weltkrieg gründete er den Panafrikanischen Kongreß und vereinigte in ihm die jungen Patrioten, die ihre Länder vom Kolonialismus befreit sehen wollten. Fast jeder Führer der afrikanischen Nationalstaaten; die jetzt ihre Unabhängigkeit gewonnen haben; ist Dr. DuBois für dessen Rat und Hilfe verpflichtet.

Jetzt wurde ihm auf seinen Wunsch die Staatsbürgerschaft der Republik Ghana gewährt. Unter seiner Leitung wurde in Accra mit den Arbeiten an einer ersten umfassenden afrikanischen Enzyklopädie begonnen.

Die Logik seines Denkens und Schaffens hat Dr. DuBois vor einigen Jahren zur Mitgliedschaft in der Kommunistischen Partei geführt. Er ist ein Intellektueller Riese; ein Kämpfer, ein Humanist und in jedem Sinne des Wortes ein großer Sohn der amerikanischen Nation. **George Lohr**

Early Visions of W. B. DuBois Helpful to Today's Scholars

To the Editor:

Far away in the land of Asia Minor in the Garden of Eden, it was said by the heavenly architect: "From the dust you came—you must return from whence you came."

Those words were said in Ghana over a man that lived 95 years, but died one day before the great March on Washington for Jobs and Freedom. That man was Dr. W. B. DuBois.

He realized his work was at its end and he left these memorable words: "My great-grandfather was carried away in chains from the Gulf of Guinea. I have returned that my dust shall mingle with dust of my forefathers."

DuBois was born in Great Barrington, Mass., on Feb. 23, 1869. As a young man, he saw things that gave him a vision. In Rockymount, Va., he saw a great fire in which 26 dwellings were destroyed.

George Early, William Brown, Bird Woods and Mannie Wood were charged with setting the fire. They were Negroes. A kankaroo trial decided their fate on Aug. 24, 1890. Early Bird and Woods were hanged.

The white people got joy out of the Roman holiday in seeing how Negroes screamed and kicked that they begged the governor to set another day for the others and that was done on Sept. 19.

The vision DuBois caught was a great help to James Baldwin, Julian Mayfield, Richard Wright and Langston Hughes.

DuBois, a man of mixed blood, worked his way to Harvard University. While other school children were on the field playing baseball, he was studying. He had two splendid teachers, George Santayana and William James. His chief studies were in science, history, economics and philosophy.

After receiving his Bachelor of Arts Degree, he went across the sea and entered the University of Berlin for two years. He returned to Harvard and obtained his PhD. degree.

This is what he said: "I had to do every thing better than the white people in order to get what I wanted."

He had splendid memory. He discovered that the Germans were not interested in his color—it was his brain. In 1957, his heart shed blood when he was prevented from going to Ghana for the celebration of her independence.

Instead of that, America sent Richard Nixon. I have in my scrap book a picture of Nixon with his arms around the President of Ghana, who had spent several years behind the prison bars.

Let it be remembered that in 1905, DuBois organized the Niegria Movement and afterward, he called it the National Association for the Advancement for Colored People.

At the same time he looked toward Africa and organized the first Pan African Congress. At the age of 83, he received a terrible slap in the face by the land of the free and the home of the brave. He was charged with being a member of an organization that was to attempt to overthrow his country.

He was represented by an Italian, American naturalized Vito Marcantino, a famous lawyer and a member of Congress. If he had been convicted, he would have served five years in jail and been fined $1,000. He was acquitted. The trial lasted five days.

I am asking our leaders and members not to allow the NAACP to die. It is the only weapon we have. Let us hold up the hands of our president, Mrs. Virgia Davis.

Rev. George N. Tate

I GOT NEWS

By Norman E. Jones

The Passing of a Giant

In keeping with his colorful life, Dr. W. E. B. DuBois could have picked no more timely occasion for his death than on the eve of the March on Washington for Civil Rights by over 250,000 American citizens in quest of the ultimate goal of total first class citizenship for the American Negro.

While this elusive goal, to which Dr. DuBois dedicated his entire life, is still a speck on the distant horizon, it is at least discernible and gathering tremendous support; such was not the case when DuBois held aloft a feeble and flickering Torch of Freedom early in this century.

No single individual has fought harder and longer for the Nirvana of civil rights in its entirety than the scholarly Dr. DuBois, who lived throughout the era to see at last the flickering Torch snatched from his feeble hands and held aloft by those yet unborn when he initiated such efforts with a pitifully few dedicated persons like himself.

Yet his very strength, single purposedness and uncompromising dedication toward the single goal of total equality for the Negro in America and black men all over the world contributed to the economic plight of the same groups of peoples he fought so valiantly and brilliantly for to obtain civil rights.

DuBois never believed in or practiced "co-existence.". He set out to destroy persons and ideas which did not coincide with or fit in with his ideaologies.

He could not condone the facets of the Booker T. Washington philosopy of vocational training and emphasis on Negro owned and operated business, substituting his own theory of the "Talented Tenth" and total concentration on education for the professions, to the detriment of business and vocational education.

In a technological and commercial society the Negro now finds himself woefully unprepared.

It was DuBois who rallied the Negro to repudiate the Marcus Garvey philosopy of preparing the American Negro in such fields as engineering, agronomy, manufacturing and even foreign trade looking foorward to the time when African nations would be independent and free to develop their own political and economic destiny.

Freedom came to African nations in his lifetime and found the American Negro untrained in the skills necessary to aid these African nations in their economic development. No mining engineers no civil engineers, no electrical engineers, no railroad builders, no road builders, no manufacturing or industrial engineers, no aviation engineers.

With education in these fields the American Negro could have made a real contribution to these African nations and picked up millions of dollars in the process.

So forceful and dynamic was the sage of the 20th Century, that in spite of all the evidence to the contrary. Negro schools, colleges, educators, organizations and institutions are still actively and successfully fighting technological, vocational and commercial training to such an extent that hundreds of thousands of Negro youth are going through the motions of attending schools and colleges to acquire training in skills not in keeping with the trends of society.

History must accord this learned man a seat among the greats certainly the black man is better off for his having lived and fought for his ideals, at the same time at his feet history must also charge him with the defeat of two other great ideas and ideals as propounded by Booker T. Washington and Marcus Garvey.

Only the truly great could be so very right and so very wrong at the same time and at the one an same time contribute so much to and deny so much to the "Souls of Black Folk" he loved so well.

Dr. W: E. B. DuBois– 40/4/98

Another American Tragedy – 1963

PART I

The year 1963 has been marked by great triumphs for human rights, equal opportunity, and the image of human dignity for American Negroes; but it has been marred by deep and irreparable tragedies for our nation in the loss of great men who gave their lives in quest of those ideals represented by the great triumphs of 1963.

DR. BUTLER

One of the most poignant of the tragedies centers upon the story of the death and the end of the long and distinguished creative and scholarly career of Dr. W. E. B. DuBois. He died at the age of 95, an expatriate and a communist, after some 80 years of dedicated loyal and unequalled service to the cause of education and to the course of the release of the creative energies of American Negroes to achieve those freedoms and opportunities which are symbolized as triumphs in the year 1963. He, himself, in disenchantment, disillusionment and rejection by all of the American movements which he spawned and guided to maturity, found himself an exile, proud and raging against the storm like a disillusioned King Lear—disavowing his American birthright and accepting the affiliation of the communist party whose ideology and doctrines he knew are the antithesis of all that he spent the productive 80 years of his life building.

The most ironical mark of the tragedy is that he died in his disenchantment on the very day that Negroes and the nation reached their highest point of dedication to the rapid realization of his lifelong ideals —the day of the great Freedom March on Washington. It is also ironical that 1963 is the year that the United Nations made its strongest pledge to commit each member nation to the implementation of the Declaration of Human Rights which Dr. DuBois helped to frame as a member of the United States delegation of experts to the original San Francisco conference which drafted the United Nations Charter and the Declaration.

We are relatively sure now how history will proceed toward the amplification of the ideals of equal educational, economic, and human dignity opportunities in our nation, and to some extent in the world; but we are not so sure how history will regard the life of this great man.

There is a deep concern that our children and their children shall have to know the American Dubois, shall have to know of his 80 years before he was lured and courted and bemedaled and banqueted by the Communists, before his vanity was preyed upon and prated about by Communists and left-wingers of all varieties; and before the process of his alienation from those very, now great, American institutions which he created. That early DuBois, that great scholar will unquestionably have to be reckoned with by any interpreter of 19th Century and 20th Century American history, mainly because he made most of it.

Therefore, a group of distinguished and responsible citizens under the chairmanship of Dr. Guy O. Saulsberry have undertaken the difficult task to begin now to delineate the American image of Dr. DuBois and to separate it from the image of his last four or five years. They shall attempt to do this in a memorial service in his honor during Negro History Week, February 5, 1964. The committee wishes to specifically distinguish the historical Dr. DuBois from the propaganda of the extreme left and from the extreme right, the claims and counter-claims about this man whose own life was so complex that it defies any oversimplified set of generalization about who he was and what he did or did not accomplish.

The task of this committee will not be easy, because the very effort to appropriately memoralize the part of the man which is largely forgotten because Americans do not revere and respect their own history beyond the present will be stigmatized, hampered and maybe even picketed by those from the communist and socialist left, or those from the chauvinistic sector of the Negro community who in their deliberate distortion and oversimplification of who and what this man was would try to use even such a solemn memorial occasion as is planned by these distinguished citizens to degrade and demean the symbolism of the occasion or to make of it a propaganda vehicle against the very ideals for which Dr. DuBois spent four score years of his life to achieve for America.

The committee makes it known now and at the outset that it is devoted to the "American" image of this great man, that it does not welcome and will do all in its power to reject and dissuade any intrusion or participation of these undesirable elements into the meaning or the context of this memorial tribute. We ask full public support only by those who know and respect the work of the predisenchanted Dr. DuBois. We ask that they assist in the recovery and re-creation of that image.

It is indeed lamentable that but for the late years of disenchantment, this is the year that he would have been standing with Marian Anderson and Dr. Ralph Bunche who recently received the presidential citation for long and distinguished service to human dignity; or, indeed, now that Peace and peace movements are respectable, he may have been called with Dr. Linus Pauling who just this month received the Nobel Peace Prize for work in the peace field where Dr. DuBois began to have his first difficulties with the United States government in the early 1950's. This is the year that he would have been honored at the Freedom March by the many civil rights organizations, including the NAACP, which he helped create.

Therefore, it is extremely important that two things he made perfectly clear. Dr. DuBois has made a place for himself in determining the present course of American history. He has earned and deserves recognition by his own people and by his own countrymen for the giant that he was in American affairs. Secondly, it is our responsibility to develop the wholesome and proper image of these long years which ought to be communicated to our posterity rather than to leave it to the caprice of communists and purveyors of ideologies alien to our American precepts to give his whole life a different meaning than it really had

(Continued on Page 9, Section B)

ALFRED DUCKETT 40/4/112

Du Bois: A Great Man Passes

In front of the Lincoln Memorial the other day, Roy Wilkins paid a gracious tribute to the memory of one of the men who started it all. With that peculiar ironic genius which Fate often applies, the death of Dr. William Edward Burghardt DuBois came about on the eve of the big March on Washington. DuBois was the founder of the Niagara Movement which was the fore-runner of the National Association for the Advancement of Colored People. As Mr. Wilkins put it: "If it hadn't been for him, we wouldn't be here today."

Toward the end of his life, Dr. DuBois saw fit to espouse the Communist cause. Yet such a brilliant mind was his and such a tremendous contribution poured forth from his talent that even those who disagreed with his latter day politics most violently were forced to think of him with homage and respect.

As the author of the famed "talented tenth" theory, as a founder of NAACP, as the first Negro officer of the organization and the articulate and brilliant editor of CRISIS Magazine, Dr. DuBois attained a significance which was granted few men in his days or the days to follow.

Undoubtedly, here was one of the greatest lyric writers the nation has ever produced.

We never had the honor of knowing this grand old man of letters and civil rights personally. But anyone who reads any of his numerous works has to get the feeling that he was touched with the stardust of genius. When he died, Dr. DuBois was living in Ghana where he was given great adulation in official circles and by the common folk. He was involved in a monumental work — an African Encyclopedia which had the sponsorship of Mr. Nkrumah's Government.

Dr. DuBois authored one collection of essays "Ways of Black Folk" which ought to be read by everyone who needs any proof that he was one of the greatest literary classicists who ever put pen to paper. There is one particular essay in which he describes the emotions of himself and his wife over the death of a child who had scarcely had a chance to live. It is a stunning piece of work, deep with shattering emotion and revealing of the rich philosophy which distinguished the rare mind of this man. If something is not done to acquaint this younger generation of ours and future generations with the marvellous work this man has left, it will be a tragedy. His death marked the passing of a singular soul.

DR. W. E. DuBois

(Continued from Sec. B, P. 3)

This process has to start somewhere. The Wall Street Journal has taken constructive editorial cognizance of this fact. Ebony Magazine, Negro Digest, The Crisis (which is the official publication of the NAACP), The Michigan Chronicle, The Pittsburgh Courier, The New York Times, The Journal of Negro History and many other distinguished publications, being fully aware of this necessity, are projecting the American DuBois to be remembered and reflecting upon the fact that the final years of his life were as much an American tragedy as a personal tragedy for this distinguished man.

The story that must be told is the story of 80 years, a whole lifetime, of scholarly, militant, humanitarian, prodding, encouraging, educating, productive, organizing and dedicated pursuit and frustration in the quest for dignity for himself and for his people whom he considered to be first Negroes (because of the peculiar relationship of Negroes to the American dilemma) but mainly for all Americans because he was dedicated to the belief that what he was advocating for Negroes—namely education, competence, and self-respect—was in the best interest of our entire nation.

The events of 1963 have both triumphantly and tragedically demonstrated and vindicated this advocacy. As for his final disillusionment, we must leave that to God and our saner wisdom to help us to understand. We spoke of President Kennedy as "the fallen hero". It may be appropriate to speak of Dr. DuBois as "the pushed hero".

As an American, DuBois was complex and controversial. He was always brilliant but always an anchronism. His personality was a complex of the characteristics of Albert Schweitzer (as a scholar and a poet), of Joan of Arc (as a social tactician and visionary), of King Lear (as a benevolent but paternalistic and vain leader). His co-workers could not match him, and his heirs could not fully tolerate him.

As a person, he suffered the combined fates of all of these (even as Africans resent Dr. Schweitzer's paternalism) characters. The people who worked with him needed his brilliant ideas and scholarship. They used him for his wealth of knowledge and talents, but they discarded him as a leader rather than to submit to his conception of leadership.

History may be no more kind to him unless responsible citizens and scholars have the reverence and courage to make it more kind than it now appears that it may be.

Dermot Hussey, columnist for a Jamaican newspaper, on the death of Dr. W. E. B. DuBois: *"Men like (him) have endeavored to remove the situations that have rendered the black man 'the clown of history, the football of anthropology and the slave of industry."*

Aug. 29 (1.)
Rudé právo

Zemřel dr. W. E. du Bois

AKKRA 28. srpna (ČTK) — V noci na středu zemřel v Akkře ve věku 95 let známý černošský vědec, nositel mezinárodní Leninovy ceny za upevnění míru mezi národy dr. William Edward du Bois.

William du Bois věnoval celý svůj život boji za práva černochů. Stál u kolébky hnutí za rovnoprávnost černošského obyvatelstva ve Spojených státech. V roce 1905 založil tzv. Niagarské hnutí, z něhož později vzniklo Národní sdružení pro povznesení barevného obyvatelstva.

Byl rovněž mimořádně aktivním a obětavým představitelem světového mírového hnutí. Zúčastnil se prvního světového kongresu obránců míru a byl zvolen členem Světové rady míru. V roce 1959 mu byla udělena mezinárodní Leninova cena za upevnění míru mezi národy. Logika politického vývoje ho dovedla v roce 1961 do řad Komunistické strany USA.

Ke sklonku života se William du Bois přestěhoval do Ghany a řídil v Akkře práce na přípravě velkého vědeckého díla o Africe »Encyclopaedia Africana«.

MY VIEW

W. E. B. DuBois Is Dead

By Benjamin E. Mays

DuBois is dead at 95. As I see it, there are four epochs in DuBois' life. He was one of the first Negroes to declare that the Negro wants complete social, economic and political equality. He followed in the footsteps of Frederick Douglas. On this point, DuBois never compromised.

When DuBois wrote his first book, **Souls of Black Folk,** in 1903, it was so bitter but yet so true and so beautifully written that he was admired and hated in the same breath.

Mr. Mays

DuBois made the same mistake that Washington made. He had a faith in human nature that history and experience do not warrant. He seemed to have believed at one time that if the Negro could prove his intellectual equality with the white man, the walls of prejudice and segregation would flee away.

Washington believed that if the Negro proved his worth as a competent man economically and character-wise, all other things would follow in due course.

Both DuBois and Washington misunderstood the potential wickedness of human nature. People are not accorded their rights because they are good citizens nor because they are wise.

DuBois, in time, became frustrated and disillusioned. I see a change in DuBois in **Black Reconstruction.** Here he writes about the economic potentials of the Negro and what the Negro could do if he pooled his economic resources. It appears that he is advocating a separate economy.

The third epoch is when DuBois leans toward communism. For a long time he was accused of being heavily associated with Communist-front organizations.

He was harassed by the United States Government. In this tussle, a friend of mine and of DuBois said that the Government, in this connection, had unearthed damaging data on DuBois.

The fourth epoch in DuBois' life is brief. A short time ago, the press stated that DuBois had joined the Communist party and, more recently, that he had become a citizen of Ghana.

What a coincidence! DuBois died the night before the Aug. 28 March on Washington. Had he been physically able and in the United States, DuBois would have been in the March.

I hope history will be kind to DuBois. When he took his stand for full equality for Negroes, at the turn of the century, it was almost as dangerous as it was for Martin Luther King to take his stand in the Montgomery boycott.

Washington has a place in the Hall of Fame. DuBois will never make it. But appreciation for DuBois will increase with time. The appreciation for Washington may decrease.

If history sustains me in this prediction, it will be for the following reason: Booker Washington spoke for the contemporary scene and supported the status quo. DuBois spoke for the future. He spoke for the aspiration of all mankind—the desire for human dignity and the wish of every person to walk the earth as a man and not as a semi-slave.

Washington was a great man partly because he said what white America wanted to hear. DuBois' early philosophy was not, and many hated him. But time has and will vindicate DuBois.

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1963 MISC

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BROOKLYN HEIGHTS PRESS

Blueberry Editorial--P. 4

....For a progressive but proudly preserving people

Twenty-sixth Year, No. 1,193 — Thursday, December 5, 1963
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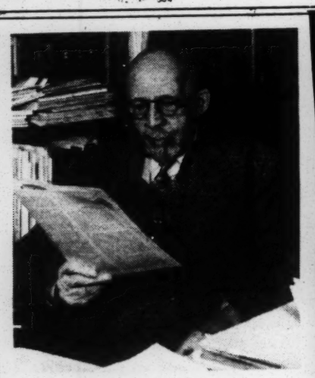
TEN CENTS

Rev. Wm. Howard Melish



Dr. W. E. Du Bois

Former Hts. Minister Memorializes NAACP Founder, Dr. Wm. Du Bois

By Jan Henry

William Edward Burghardt Du Bois died in Ghana on August 27, 1963, at the age of 96. The patriarchal leader of the Negro fight for freedom, sociologist, teacher, writer, and founder of the National Association for the Advancement of Colored People - whose famous 'Credo' read in part, "We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American, political, civil and social; and until we get those rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone but for all true Americans" - died on the eve of the historic civil rights march to Washington, D. C.

Dr. Du Bois will be enshrined in Ghana in a marble mausoleum as the "Father of African Nationalism." He had left his Brooklyn Heights home and gone there nearly three years ago at the invitation of President Kwami Nkrumah to found an institute for an Encyclopedia Africana.

He died in Ghana but his roots, his education, his work and his life were here in America. In his sealed will, written in Brooklyn Heights in 1957 and opened after his burial, Dr. W. E. Du Bois requested that services be held for him with the Rev. Wm. Howard Melish as officiating minister, and that Paul Robeson sing the spirituals he had loved.

"What my father wished, I would like to fulfill," said President Nkrumah. Although a state funeral had already been held, he invited Mr. Melish to conduct a memorial service for Dr. Du Bois to be held in Agfrey Memorial Hall, Achimoto, Ghana, on September 29. An invitation was also sent to Mr. Robeson but illness prevented him from accepting, and Metropolitan Opera singer, Nadine Brewer, a protege of Dr. Du Bois, came in his place.

"It was a great surprise to me," said Mr. Melish. "I was deeply touched and honored. I had of course, known Dr. Du Bois during the 10 years he had lived at Grace Court. When he first moved to the Heights, we held a reception for him in the rectory at Holy Trinity. He had also participated twice in our Negro History weeks and, on one occasion, made a major address on New Africa; however, this was completely unexpected.

"I spent days," he continued, "reading everything that Dr. Du Bois had written, in order to prepare the memorial address. When I landed in Ghana, I immediately went to see Dr. Du Bois' wife, Shirley Graham, and asked her what she felt she would like to have included. 'I leave it entirely up to you, Mr. Melish,' she replied, 'as my husband would have wished me to.'

Mr. Melish described the memorial service as both 'moving and impressive.'

"Over 2000 people gathered in the open air chapel on the campus of Achimota College in Accra. Diplomatic representatives from every nation, the highest officials of the Ghana government, headed by President Nkrumah, teachers, writers, students, and hundreds of Dr. Du Bois' admirers came to pay homage to this great man.

"Dr. Du Bois' grave is on a bluff overlooking the Atlantic Ocean, beside the wall of the government house which was formerly Christiansborg Castle.

"It's interesting," commented Mr. Melish, "that Dr. Du Bois always believed that one of his ancestors was an Ashanti warrior who had been taken into slavery from Christiansborg Castle."

In his memorial address, the Rev. Wm. Howard Melish traced the life and development of the great Negro leader and spoke movingly of what his death meant to the peoples of the world.

"The news came to us dramatically. Miss Brewer, who has sung these beautiful spirituals he so dearly loved, and I were both in Washington in the vast throng of 250,000 people gathered before the marble Lincoln Memorial, when the announcement of the death of Dr. Du Bois was made and a vast silence ensued. A woman was overheard to cry out, 'It is just like Moses. He was not given to enter the promised land.'"

Mr. Melish also quoted words

(Continued on Page 3)

EK • TUESDAY AND FRIDAY

lphia Tribune

CTIVE NEWSPAPER •

TURDAY, AUGUST 31, 1963 Published Every Tuesday & Friday At 522 - 24 - 26 South 18th Street PRICE 15c

Dubois — 40H/135

(Continued from Page 1-A)

sponsored by the Ghanian government.

Both a fluent and prodigious writer, Dr. DuBois was the author of many important books on Negro life and history. Among his major worke were "Souls of Black Folk" published in 1902 and still regarded today as a timeless and vital contribution to the understanding of Negro culture; "Darkwater," 1920 "Dark Princess," 1924; "The Encyclopedia of the Negro," 1931-36; and "The Gift of the Black Folk" and "The American Scene," 1952.

A graduate of Fisk U., in 1888, and of Harvard University in 1891, he received a doctorate of philosophy in 1895. His doctoral thesis, "The Suppression of the African Slave Trade to the United States," was the first volume to be published in the Harvard Historical Studies.

One of Every Four White, Says Zion Bapt. Cleric

Mixed Ranks Seen as Future Of Rights Battle

By REV. LEON H. SULLIVAN
(See Photo Page 2)
Phila. Religious & Civic Leader
Pastor Zion Baptist Church
Exclusively for Phila. Tribune

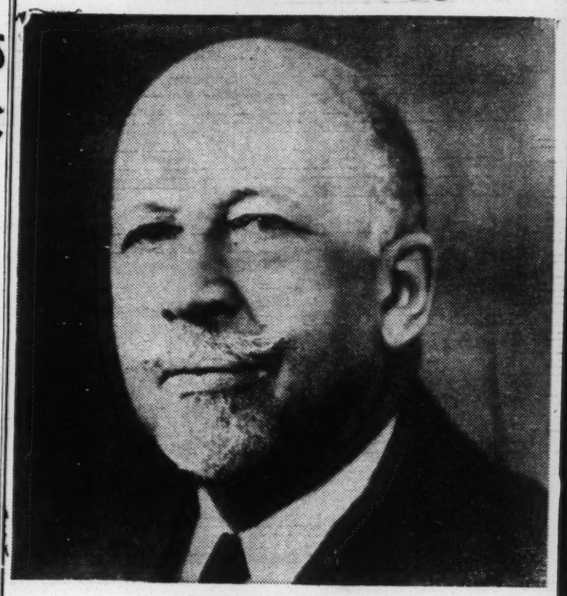
On last Wednesday, August 28th the nation witnessed the beginning of a new era of race relations in America. In perhaps the most gigantic demonstration ever seen in American history, more than 200,000 people poignantly and effectively pointed up the change that has been occurring in the American mentality, and crystallized for the world the new form that the struggle for human liberty and freedom has taken in the nation.

Although the official count of participants in the march was given as 200,00, it was my estimation and that of many others that the number was much nearer 300,000. There were scores of thousands of individuals who never arrived at either the Washington or Lincoln Monuments and there were thousands who did not wander too far from their buses.

Small pocket radios were in evidence everywhere and the voice of

(Continued on Page 18, Col. 7)

Succumbs at 95



DR. W. E. B. DuBOIS

Life of Irony Ends:

Dr. W. E. B. DuBois Dies on Eve Of March He Suggested in 1903

By CHRIS J. PERRY
OF THE TRIBUNE STAFF

Dr. W. E. B. DuBois, one of the original founders of the NAACP and perhaps the first man to propose a Negro march on Washington, died Tuesday night in Accra, Ghana, at age 95, on the eve of the great march he had urged in 1903.

The famed author, historian, and educator died as he had lived — alone, unloved, and unappreciated by the masses of Negroes he had tried all through life to help. He remained an "Angry Young Man" to his final breath.

Embittered and ostracized by his own people because of his controversial philosophies, he had joined the Communist party two years ago — at age 93 — in hopes of finding the political utopia he had sought in the U.S.

It is ironic that much of what is happening to the Negro now — the courts and in the streets — was urged by Dr. DuBois half a century ago. It is equally ironic that Negro leaders of today snubbed him and his counsel just as they did 50 years ago.

William Edward Burghardt DuBois was destined from the day of his birth always to espouse the unpopular cause.

RIVAL OF BOOKER T.

In the early 1900's, he shunned the philosophy of Booker T. Washington, the great Negro leader of that day, disdaining Washington's advice to Negroes to "cast down your bucket where you are."

DuBois labeled this advice as a form of compromise which would lead to a separate Negro society, never quite equal to the white man's.

Instead, Dr. DuBois insisted that

(Continued on Page 18, Col. 3)

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Editorial

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Loren Miller Says . . .

(Continued from Page 1)

World regarded it as settled for all time to come that the White Man must be supreme under the rising and setting sun everywhere.

It was Du Bois, scorned and laughed at, who convoked the First Pan African Congress after World War I and insisted that Black Men must order their own destiny.

THE CERTAIN TRUMPET

The one sixteenth of him that was African in ancestry was at eternal war and in disquieting peace with the fifteen sixteenths of Du Bois that was Dutch and English and Western European in origin and out of that inner conflict he saw beyond the understanding of most men that no man deserved eminence or merited discrimination because of the race to which he had been consigned by the definition of other men.

To Du Bois more than to any other single individual (and precisely because he believed in the equality of all mankind) the NAACP owes its beginning and its philosophy; his was the certain trumpet that called Americans to the battle against racial segregation and discrimination.

A GREAT SCHOLAR

He was a scholar of first rank, too, a man who took Truth as his bride and who had no patience with compromise and flattery. And because he would not compromise and could not flatter there were those who said he was cold and arrogant but out of what his traducers said was coldness and arrogance there flowed warm and understanding books and essays, poetic in their content, searching in their analysis.

It was characteristic of Du Bois that at his death he was engaged in editing an Encyclopedia Africana that would forever lay to rest the Big Lie that Africans had made no contribution to the arts and sciences and the knowledge men must live by.

THE GREAT DREAM

There will be those who will seek to negate all he did by pointing out that in his latter days he bowed down to the false gods of Communism. But even Jupiter, the Greeks said of their god, nodded and faltered once or twice. But he did not forswear the Dream. And the Dream, it must be remembered, is never as fragile as the Dreamer.

No man dreamed the Dream of Freedom and Equality more fiercely or cried it out in more elequent words than he did.

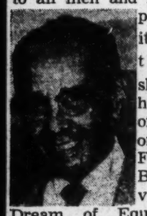
And wherever and whenever black men win freedom, whether in Alabama, or in Mississippi, or in South Africa, or in Kenya, or in Ghana, or in the Islands in the Seas, they will owe a great debt to W.E.B. Du Bois.

Loren Miller says . . .

W. E. B. DuBOIS

W. E. B. DuBois — William Edward Burghardt Du Bois — was one of the towering figures of the Twentieth Century.

He was a Dreamer of Many Dreams and the Doer of Many Things.



And since Death must come to all men and it was his appointed season it was fitting that Death should come to him on the eve of the March on Washington. For it was Du Bois who revived the Dream of Equality for all Americans after it had been bruised and broken in the tragedy of Reconstruction and betrayed in the Supreme Court of the United States.

The two hundred thousand who cried Freedom Now in Washington on August 28 were Du Bois' spiritual children saying in ritual what he had cried in poetic eloquence more than a half century before their time; the words of their leaders were the words he had pronounced in the tragic days when Jim Crow was ascendant and other men had fallen silent or given voice to despair.

THE COLOR LINE

It was fitting, too, in a great sense, that Du Bois should have died in far off Ghana, first of the African nations to emerge into the sunlight of independence after the long night of slavery and colonialism.

For it was Du Bois who had said in 1903, just after the turn of the century, that "The problem of the Twentieth Century is the problem of the Color Line" a prophetic truth uttered in a day when the Western

(Continued on Page 4)

WEEK OF AUGUST 31 - SEPTEMBER 6, 1963 DEFENDER

Chicagoans Eulogize Du Bois

Chicagoans familiar with the career of Dr. William E. B. DuBois, noted scholar and civil rights leader who died in Accra, Ghana at the age of 95, were shocked at his demise.

The controversial leader was working on an Encyclopedia for the Ghanian government.

Most of the comment expressed here, praised Dr. DuBois for his many outstanding achievements in life, but there was noted disagreement with his political philosophies in later years.

Truman K. Gibson, Sr., chairman of the Board of Supreme Life Co.:

"Like many other people, I differed with the political philosophies which Dr. DuBois seemed to espouse in the later years of his life.

"Nevertheless I feel that his contributions in the early stages of the development of the NAACP were of great significance. He was a pioneer in the field of civil rights as well as a noted scholar. And his efforts in this area should be recognized and remembered."

Dr. J. H. Jackson, president of the National Baptist Convention, USA, Inc, and pastor of Olivet Baptist Church of Chicago:

"The Dr. W. E. DuBois was a thorough scholar and a profound thinker. His passing removes from the human struggle a great contender and a tireless champion for the rights of men as he saw them."

Sidney Williams, president of Friends of Africa, and advisor to the Emancipation Centennial Authority on African Affairs:

"Now passeth one of the greatest social architects of modern times. Born and blessed with a tremendously superior body and mind, Dr. DuBois prepared and dedicated his fertile mind at once to the liberation of us — his own people, here in the Americas and his kinsmen in ancestorial Africa.

"He lived to see the fruition of the latter, among whom he elected to die, and the gestation of the former on the eve of which he left us.

"Go well! Beloved scholar, leader and prophet."

The longest and most laudable comment came from the African American Heritage Association, signed by Christine Johnson, president; Ishmael Florey, director; Eve Swan, secretary; Frank Anglin, Jr. legal counsel and Inman Wade, treasurer.

It was in the form of a cablegram to Mrs. Shirley Graham DuBois and President Nkrumah.

Excerpts from the message are as follows:

"With pause, reverence and a warm sense of indebtness, American citizens of African descent, must with the AAHA, greet the news of the death of Dr W. E. B. DuBois, great Afro-American citizen and citizen of the world, as a great loss.

"As the heroism of Joseph Cinque embodied the spirit of the resistance for, and love of freedom of Africans; as the Afro-American Crispus Attucks embodied the soul of liberty equality, fraternalism of the American revolution; as the Afro-American Frederick Douglass born enslaved, embodied the genius of abolitionism and the American Civil War, so DuBois embodied the essence of resistance of Americans and peoples of African descent to the betrayal of Reconstruction democracy in America and to racialism, imperialism and colonialism in the world."

Dr. DuBois was born in Barrington, Mass. He lived in Ghana the last few years and recently became a Ghanian citizen.

A noted sociologist and author, he was born Feb. 23, 1868, of a Negro father and a mother of French Huguenot and Dutch descent.

He was educated at Fisk, Harvard and Berlin universities, and later became Professor of Economics and History at Atlanta University, in Georgia.

Director of publications of the National Association for the Advancement of Colored People, DuBois was active in the cause of Negro rights as editor of Crisis magazine from 1910 to 1932.

He served as a special United States envoy to Liberia in 1923; was a member of the National Institute of Arts and Letters, Knight Commander of the Liberian Order of African Redemption.

Founder of the Pan African Congresses, he became acquainted with President Kwame Nkrumah during one of the meetings in Manchester, England in 1945, while Nkrumah was then a student.

He attended the Accra assembly on the "world without the bomb" held there last year at which he appealed to the world powers to work for peace. He won the Lenin peace prize in 1958.

Prof. William DuBois

Accra (ADN/BZ). Der weltbekannte Negerwissenschaftler Prof. William Edward DuBois ist am Dienstag im Alter von 95 Jahren verstorben. DuBois, aus den USA gebürtig, lebte seit 1960 in Accra, der Hauptstadt des jungen afrikanischen Staates Ghana. Für seinen unermüdlichen Einsatz im Kampf um den Frieden wurde er 1959 mit dem internationalen Lenin-Friedenspreis ausgezeichnet. Er war Ehrendoktor der Humboldt - Universität zu Berlin und Korrespondierendes Mitglied der Deutschen Akademie der Wissenschaften. William DuBois gilt als einer der bedeutendsten Afrikanisten. Bis zu seinem Tode arbeitete er an einer afrikanischen Enzyklopädie.

DuBois wurde am 23. Februar 1868 in Great Barrington (USA-Staat Massachusetts) geboren. Verwandte ermöglichten ihm, an der Neger-Hochschule in Tennessee und an der Harward-Universität zu studieren. Anschließend hospitierte er zwei Jahre an der Berliner Universität. Trotz seiner hervorragenden Fähigkeiten fand er in den USA keinen Arbeitsplatz. Auch seine Werke wurden in den Vereinigten Staaten totgeschwiegen. Schon in früher Jugend kämpfte DuBois gegen die Rassendiskriminierung. 1905 gründete er die Niagara-Bewegung, die dann 1910 in die Nationale Vereinigung für die Förderung der farbigen Bevölkerung (NAAPC) überging.

Nach Jahren heftiger Kämpfe und auch vielen Enttäuschungen erkannte William DuBois immer mehr die tieferen Gründe für die Unterdrückung der Neger und anderer Farbiger. Um die Neger in ihrem Kampf zu einigen, berief er 1918 eine Panafrikanische Konferenz nach Paris ein. Weitere Konferenzen dieser Art halfen mit, die ersten Voraussetzungen für die revolutionären Umwälzungen besonders auf dem afrikanischen Kontinent zu schaffen.

1961 trat Prof. DuBois als logische Schlußfolgerung seines Kampfes um den menschlichen Fortschritt in die Kommunistische Partei der USA ein. Er war auch Zeit seines Lebens ein leidenschaftlicher Friedenskämpfer. Er wurde für seine Verdienste um den Frieden in den Weltfriedensrat gewählt.

Das Leben von DuBois verkörpert fast ein Jahrhundert der Geschichte des Kampfes der amerikanischen Neger, der in diesen Tagen mit dem Marsch auf Washington einen neuen Höhepunkt erreicht.

Berlin (ADN). Anläßlich des Ablebens des hervorragenden Wissenschaftlers und Kämpfers für die Befreiung der Völker Afrikas, Prof. Dr. W. E. B. DuBois, übermittelte der Vorsitzende des Staatsrates der Deutschen Demokratischen Republik, Walter Ulbricht, Frau Shirley DuBois und dem Präsidenten der Republik Ghana, Dr. Kwame Nkrumah, das tiefempfundene Beileid des Staatsrates, der Regierung und der Bevölkerung der Deutschen Demokratischen Republik.

1st page
Berliner Zeitung
Aug. 29

Professor DuBois verstorben

Berlin (ADN/BZ). Der weltbekannte Wissenschaftler und Schriftsteller Professor Dr. William DuBois, einer der bedeutendsten Afrikanisten, ist Dienstag im Alter von 95 Jahren in der ghanesischen Hauptstadt Accra verstorben. Jahrzehnte seines Lebens widmete der große Humanist dem Befreiungskampf der Neger in den USA und der Völker Afrikas. Für seinen Friedenskampf wurde er mit dem Lenin-Friedenspreis ausgezeichnet.

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page 5
Berliner Zeitung
29 August 1963

Evening News

FOUNDED BY KWAME NKRUMAH

WE HAVE THE RIGHT TO LIVE AS MEN

The Independence of Ghana is meaningless, unless it is linked up with the total liberation of Africa—Kwame Nkrumah, March 1957.

". . . And I hear the mortals resound the echo and the rejoinder: "Seek ye first the Political Kingdom, and all other things shall be added unto it"—Kwame Nkrumah. Dec. 1948. We prefer self-government with danger to servitude in tranquillity—K.N. Sept. 3, 1948.

WE HAVE THE RIGHT TO GOVERN OURSELVES

One Party
One Leader

Work And Happiness

VOL. VI No. 1,701 WEDNESDAY, AUGUST 28, 1963 Price: 1d. ★

PHOTO taken last night at the American Embassy shows Julian Mayfield, one of the organisers of the Afro-American Freedom march in Accra carrying a placard in silent tribute to Dr Du Bois at a solemn picketing which was symbolically in progress when the death of the Father of Pan-Africanism was announced.

THIS DAY A MIGHTY TREE HAS FALLEN IN AFRICA!

DU BOIS IS DEAD!

Accra, Wednesday

DR W. E. B. Du Bois, Director of the Encyclopaedia Africana, died at 10.40 p.m. yesterday, it was announced here today.

Dr Du Bois, who has lived in Ghana since 1960, was a scholar who had gained world renown not only for his literary works, but also for his staunch fight against colonialism and imperialism.

He became a naturalised Ghanaian on February 17 this year.

Dr Du Bois, a sociologist, author and the father of Pan-Africanism, was born at Great Barrington, Massachusetts on February 23, 1868, of an Afro-American father and a woman of French huguenot and Dutch descent.

His intellectual ability manifested itself at an early age, and from boyhood, he was destined to become the most outstanding scholar of his race.

Dr Du Bois studied at Harvard and Fisk Universities in the United States of America and later at the University of Berlin. He was the first Afro-American to be elected a Fellow of the National Institute of Arts and Letters.

His literary works have covered poetry, fiction, sociology and history apart from hundreds of learned articles on negro and colonial problems which appeared in sociological journals and leading magazines in many countries.

Some of his publications include "The Souls Of Black Folk", "John Brown", "The Gift Of Black Folk", "Colour And Democracy", "Dark Princess" and "Dust Of Dawn".

Two of Dr Du Bois' most prominent contemporaries, both of whom have since passed away, were Marcus Garvey of Jamaica, and Booker T. Washington, founder of Tuskeegee Institute in the Southern State of Alabama.

Dr Du Bois made valuable contribution to the emancipation of Africa through the National Association for the Advancement of Coloured Peoples. (N.A.A.C.P.). He helped found this organisation in 1901 and resigned his professorship at Atlanta University to devote his full attention to the N.A.A.C.P.

Dr Du Bois chaired the fifth Pan-African Congress held at Manchester, England, in 1945 and Osagyefo the President was secretary.

● Dr Du Bois will be given a state burial tomorrow at 4 p.m. outside the precincts of the Castle.

DR. W. E. B. DU BOIS, the veteran fighter and father of Pan-Africanism, who passed away last night.

(Dedicated To Osagyefo Dr. Kwame Nkrumah, President of the Republic of Ghana . . .)

They went to the shrine.
When the wind moaned low,
And the waves tossed their salted brine;
They solemnly walked
In a silent row,
With each Comrade sadly in line!

Then they stood at the niche
Where his ashes were laid—
A Comrade who had died for his race!
And their last respects
To his memory were paid,
As they stood in that sacred place!

A plaque, on the wall,
Inscribed with his name,
Drew from each a sigh and a tear!
The struggle they started
Had lighted a flame
That burns in Africa, here!

George Padmore lives on
In the heart of a host
Of fighters he left by the way!
A dedicated band
Of men at their post,
Who knew no retreat or dismay!

Osagyefo led them,
His hand on his heart,
With thougths on a far, distant past!
As Comrades in life;
They are Comrades in death;
And Comrades in triumph at last!

Then, they left the shrine,
To the sound of the sea,
And the rustle of wind in the trees!
And, O, for the thoughts
Of a grand memory,
And the faith of fighters like these!

O, Africa, come!
Blest land, come inspire
The soul with one hope and one aim!
The struggle goes on!—
Like a quenchless fire,
For freedom in Africa's name!

MacNeill Stewart.

EDITORIAL

SPIRIT OF AFRICAN UNITY IN ACTION (72)

THE GREAT FREEDOM MARCH IS ON

THE spirit of African Unity is in action everywhere in the World and America is at this moment witnessing its potent force in the march of Afro-Americans to Washington. It is a Positive Action.

Negro playright William Branch told cheering audience at the University of Ghana that Negroes are demonstrating in the U.S.A. "because we know — following the swift and phenominal success which you have achieved in Africa within the shortest space of six years — that it is 'Freedom Now' or 'Freedom Never.' "

He said: "We wish to save the country we love from the fate we know awaits it if it does not live up at home to the democracy it preaches abroad."

DEMAND FOR CIVIL RIGHTS

One hundred years after the Emancipation Proclamation, Afro-Americans today are compelled to undertake a nation wide Protest March to Washington to demand Common basic Civil rights guaranteed them under the American constitution.

Today, in America, of all places on earth, over 250 thousand souls made up of progressive white churchmen, labourers, businessmen, traders, housewives, college students, actors, filmstars are converging on President Kenney to ask that Afro-Americans be set free from the degradation of racial discrimination.

Why should it be so? Why can't 20 million souls—part and parcel of the American nation enjoy the same civil liberties as their white brothers and sisters? Why can't their children receive instructions at any public institutions of their choice unless they are backed and protected by troops?

MORAL FORCE

The World demands to know why Afro-Americans cannot receive services in public establishments such as theatres, hotels, restaurants and stores, etc? Why can't they be allowed to vote freely in elections without fearing the consequences?

This is the time for all Americans to examine their conscience and think if it is compatible with their avowed declarations of calling their land "home of liberty" and themselves "defenders of the oppressed" when a section of their community lives as slaves and work as slaves.

What is the moral force in that part of the American Constitution — which says all men are created equal and have equal rights in improving their lot? Where is the essence in the moral sentiment that "the rights of every American are diminished when the rights of every American are threatened"?

Afro-Americans wish to be free on the

★ (Turn To Page 3)

DU BOIS, DA YIE!

HE died to the sound of battle cry for freedom for Angola, South Africa and Black America.

Outside the American Embassy in Accra, storm-centre of the African revolution, Afro-Americans and African freedom fighters, carrying flaming touches and defiant slogans, raised their protesting voices against inhuman Jim Crow.

It was approaching midnight.

The flambleaus were burning fiercer and the Negro Spirituals pierced the darkness of our night.

Suddenly, the tragic news came to fan the flames . . .

DR DU BOIS, FATHER OF PAN-AFRICANISM, IS NO MORE.

Like Nature's gentle rain falling intermitently as we go to press, last night's demonstration and the historic Civil Rights March in Washington and Accra today shall be remembered as fitting tributes to a fighter for Freedom and Peace who bestrode the world of struggle and knowledge like a Colossus for over sixty years.

Let the drums sound them. Let the heart of Mother Africa flow again in song and bintim.

Ghanaians, Africans, people of African descent, and fighters for Peace and Socialism, take a message from the dying Du Bois to fortify your courage and firm resolve against imperialism and Jim-Crowism:—

"I lifted up my eyes to Ghana
And swept the Hills with high Hossana
Above the sun, my sight took flight
Till from that pinnacle of light
I saw dropped down this earth of crimson, green and gold,
Roaring with colour, drums, and songs.
"I lifted my last voice and cried
I cried to Heaven as I died;
O turn me to the Golden Horde
Summon all Western Nations
Toward the Rising Sun".

FREE SPEECH

SOLIDARITY MARCH

COMRADES,
This is a great day for all Afro-Americans because it marks a culminating point in their struggle for recognition as full citizens of America.

Today, Afro-Americans in a huge demonstration march on the Capitol in Washington, will present petitions to President Kennedy for the Federal Government to declare its unequivocal stand and line of positive action in the racial strife in America

Let us all give them our unstinted support.

Kwasi Tawiah, Bogoso.

Improve pay method

COMRADES,
The paymaster at the Government Printing Department, Accra, has a very unsatisfactory method of paying the huge staff on every pay day.

The workers run two shifts: 6 a.m. to 2 p.m. and 12 30 p.m to 8.30 p.m. The paymaster, who normally arrives at the pay table at about 3 p.m or 4 p.m., easily threatens to retire with his voucher-reading assistant if the large number of workers do not queue up in time to answer to and sign their names singly

This process takes up to 6 p.m. to pay the last man, which means that a worker who attended business at 6 a.m., is likely to leave for home late in the evening on pay day, apart from the attendant inconveniences.

This system can be changed

Robert Dapaah (Observer).

Shortage of salt

COMRADES,
For some time now, salt has been very scarce on the market, with the result that some housewives use as much as a shilling worth to cook one meal. And Ghana has plenty of salt untapped. The sea is also available

What proposals has the Ministry of Industries to set up a state-owned salt industry?

Kwami Diata, Saltpond.

Du Bois passes away

RECALCITRANT EMPLOYERS

COMRADES,
It is interesting to read from the local press, that a workers' union intends to sue a certain well-known commercial business house for its refusal to pay salaries, wages and arrears to its staff in accordance with a Collective Agreement signed as far back as 1961.

There are several such employers, both expatriate and Ghanaian, all over the country, and the house unions will do well to take some positive action.

Joe Poku, Ho.

Accra Diary

His Messianic Dedication Osagyefo Dr Kwame Nkrumah

YOUR HIGH DEDICATION: It will certainly be gratifying to you that the force of re awakening that you have sparked in Africa is achieving resounding victories all over the globe. Who ever thought that a day would dawn when the imperialists would at least condescend to prostrate themselves before the African? But you have done it!

Hear this. On Monday at the current Rome session of the U.N. Conference on Tourism, all African delegates, in protest against the nauseating presence of South Africa and Portugal, walked out of the conference room when Portugal mounted the rostrum to speak

But the hurricane of change immediately swept over the Conference's Italian Chairman. In panic, he quickly pleaded: "Please gentlemen, come back" and hastily asked another delegate to speak instead

Africa is grateful to you!—Rambler

Accra City Council

CITY FATHERS: You may not have heard the latest tit-bit in the city. "Because the City Council bags £4 10s. from each bungalow when its septic latrine tank is emptied by the Council's tankers, the public places of convenience are left uncleaned for weeks on end." Somebody may be getting pay for neglecting his duty. Find him.—Rambler

Director of Broadcasting, Accra.

SIR: Please check up the number of applications for installation of loudspeaker boxes pending in your Service and Revenue Offices

A loafer is shirking his responsibility and blaming it on an imaginary shortage of wire Stand by for gruesome revelations.—Rambler

Paymaster, Gov't. Printing Department Accra

SIR: I am diving into the cumbersome and dilly-dallying method you apply in paying the over 300 men from about 3 p.m or each pay day.. It is disgraceful.—Rambler

DU BOIS: PROPHET OF NKRUMAISM

FORTY years ago, Dr Du Bois, the visionary, the seer and the father of Pan-Africanism, prophesied the coming of a world transforming force when he wrote:

"There is slowly arising not only a curiously strong brotherhood of Negro blood throughout the World, but the common cause of the darker races against the intolerable assumption and insults of Europeans has already found expression. Most men in the world are coloured. A belief in humanity means a belief in coloured men.

"The future world will in all reasonable possibility, be what coloured men make it".

Note the last sentence. And just last month when the triumph of Addis Ababa exploded upon the world, heralding the rise of Ethiopia and the end of Colonialism and Imperialism, a United States official declared: **"Where Africa goes the World goes".**

About some thirty-four years ago, Dr Aggrey of Africa said: — "There is a youth movement coming in Africa that one day will startle the world. This restlessness all over Africa stands for self-discovery, self - realisation. It tells of the power breaking through. The old Giant has been asleep for a long time, now it is awake. There is a New Africa today and it is a challenge to Civilisation".

Transformation

The prophecies of Dr Du Bois and Dr Aggrey have been fulfilled. Africa has been transformed and Ethiopia has arisen. United Africa is assuming the leadership of the world for "Where Africa goes, the world goes". A very significant acknowledgement of fact indeed.

Few men ever live to see the fulfilment of their prophecies, but Dr Du Bois has done it. And in the land of his forefathers, he signs the "Nunc Dimitis" as he declared: "Glad I've lived to see this day".

DR DU BOIS

When Dr Du Bois took Ghanaian citizenship, he said:- "My great grandfather was carried away in chains from the Gulf of Guinea. I have returned that my dust shall mingle with the dust of the forefathers. There is not much time left for me. But now, my life will flow on in vigorous, young stream of Ghanaian life which lifts **the African personality to its proper place among men. And I shall not have lived and worked in vain".**

Nkrumaism

What is that "vigorous, young stream... which lifts the African personality to its proper place among men? It is definitely NKRUMAISM — the force that has transformed the world and made it to dance to its tune—the force that commanded: "Seek ye first the political kingdom and all other things shall be added unto it"—the philosophy that developed Positive Action and applied it to win freedom and independence for an oppressed people — the power that cried "Africa Must Unite", and Africa became united.

Benefits

Nkrumaism has brought stormy political revolutions into Africa. From North to South, East and West the struggle of the oppressed people of Africa to be free and independent continues. Colonialism fetters of cruel slavery and atrocities are being broken and wiped out. The era of emancipation of the down trodden masses of Africa has dawned.

EDITORIAL

THE GREAT FREEDOM MARCH IS ON

* Continued from Page 2

land they are often called upon to fight and die for so that its image and heritage shall endure for ever, and the world calls upon Kennedy to promote, protect and hold high their basic rights in accordance with the constitution and the Emancipation Proclamation.

Kennedy must ensure that Afro-Americans should not feel that those of them who died on the battle fields of Europe, in the swamps of the Pacific — in Pearl Harbour, in Tarawa, in Guadal Canal, Batan, Iwojima, Formosa, Philippines, Midway, etc. defending the American heritage and world peace have died in vain.

President Kennedy must ensure that Afro-Americans enjoy the rights and privileges of being American citizens. They must be made to feel proud that they are Americans and not merely second rate citizens.

It is a glaring anomaly and contradiction that because of the Colour of their skins Afro - Amreican children have no chance of completing their education, no chance of becoming professionals, no opportunity to earn top wages, but lots of chances of becoming unemployed.

AFRO-AMERICANS MUST BE FREE

Leading this great march today will be the spirits of Du Bois, George Padmore, Medgat Evers, Marcus Garvey, Patrice Lumumba, Dr. Millard and a host of others who died that African and people of African descent all over the World might be free.

In Ghana, Afro-Americans and Africans have decided to picket the American Embassy in Accra as an expression of strong solidarity with the marching columns towards Washington.

President Kennedy should understand what the protest march is telling him. The moral import should never be brushed aside. That will be mere callousness.

Afro - Americans must be free and accepted as full citizens of the American nation—the "home of liberty" and of "liberty loving peoples."

Sound banking is essential to sound business!

The Ghana Commercial Bank serves the people in almost every part of Ghana.
To-day, more and more Ghanains are taking advantage of its facilities and services.
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Open an account to-day. 3½% interest is paid on your savings, and you help strengthen Ghanas' economy.

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SAFE CUSTODY OF VALUABLES, ETC.

BRANCHES THROUGHOUT GHANA

Evening News

FOUNDED BY KWAME NKRUMAH

WE HAVE THE RIGHT TO LIVE AS MEN

The Independence of Ghana is meaningless, unless it is linked up with the total liberation of Africa—Kwame Nkrumah, March 1957.

" And I hear the mortals resound the echo and the rejoinder "Seek ye first the Political Kingdom, and all other things shall be added unto it"—Kwame Nkrumah Dec 1948. We prefer self-government with danger to servitude in tranquility—K N Sept 3, 1948

WE HAVE THE RIGHT TO GOVERN OURSELVES

One Party One Leader

Work And Happiness

VOL. VI No. 1,703 FRIDAY, AUGUST 30, 1963 Price: 1d.

OSAGYEFO PAYS GLOWING TRIBUTE

WE MOURN DU BOIS, A GREAT SON OF AFRICA

An undaunted fighter for the emancipation of oppressed and colonial people

Accra, Friday

OSAGYEFO Dr. Kwame Nkrumah in his broadcast tribute to Dr. W. E. B. Du Bois, who died here on Tuesday, described him as a long-life fighter against all forms of racial inequality, discrimination and injustice.

Osagyefo said: "We mourn the death of Dr. William Edward Burghardt Du Bois, a great son of Africa. Dr. Du Bois, in a long life-span of 96 years, achieved distinction as a poet, historian and sociologist. He was an undaunted fighter for the emancipation of colonial and oppressed people, and pursued this objective throughout his life.

"The fields of literature and science were enriched by his profound and searching scholarship, a brilliant literary talent, and a keen and penetrating mind. The essential quality of Dr. Du Bois' life and achievement can be summed up in a single phrase: "Intellectual honesty and integrity."

"Dr. Du Bois was a distinguished figure in the pioneering days of the Pan-African movement in the Western World. He was the secretary of the first Pan - African Congress held in London in 1900.

"In 1919, he organised another Pan-African Congress in Paris which coincided with the Paris Peace Conference. When George Padmore and I organised the fifth Pan-African Congress in 1945 at Manchester, we invited Dr. Du Bois, then already 78 years of age, to chair that Congress.

"I knew him in the United States and even spoke on the same platform with him. It was, however, at this conference in Manchester that I was drawn closely to him. Since then, he has been personally a real friend and father to me.

"Dr. Du Bois was a life - long

(Continued on Page 4)

MAY HE REST IN PEACE!

Ghana Govt is the best — Kenyan

Rabat, Friday

A KENYAN member of Parliament, Mr Luke R. Obok, has said here that the Ghana Government of Osagyefo Dr. Kwame Nkrumah and the most efficient in West Africa" and that it was "an example for Kenya to follow."

Mr Obok was commenting on his recent visit to some West African countries.

Libation poured for the Great Pan-Africanist

Accra, Friday

Osagyefo paid his last respect to Dr Du Bois before the eminent educationist was laid to rest outside the precincts of the Castle here.

Osagyefo in a black suit was accompanied by Mrs Shirley Du Bois as he walked past the body lying in state at the Cantonments' residential area.

As Osagyefo walked through the ranks of members of the Presidential guard standing over the body, he bowed his head solemnly gazing over three minutes at the face of the eminent scholar described as Father of Pan-Africanism.

As he withdrew, a state linguist poured libation asking the Almighty God "to lead Africa's proud son into the next world".

Picture shows a number of the Presidential Guard bearing Osagyefo's wreath which was later laid on behalf of Dr Nkrumah by the Minister of Communications and Works and Chief of State Protocol, Mr E. K. Bensah, on Dr Du Bois' grave.

▲ *Below is the coffin of the eminent educationist.*

EDITORIAL

SPIRIT OF AFRICAN UNITY IN ACTION (74)

THE MAGNET OF NKRUMAISM

REPLYING to a welcome address at the Residency, Kumasi, ealier this week, Dr Hastings Banda, Prime Minister of Nyasaland, who is at present on a private visit to Ghana, declared that Independent Malawi will "follow the trail of Ghana whether that trail led to heaven or hell."

This is not the first time the Great Kamuzu has made this pronouncement and it does remind us of Drinkwater's tribute to those who acknowledge greatness in others because they themselves are great.

The friendship between Malawi and Ghana is founded on the intimate acquaintance with a common faith in One Africa, which both Osagyefo and Kamuzu have shared for many years.

NOW, thanks to the spirit generated at the Addis Ababa African Summit Conference in May, this sense of our common destiny in a United Africa has taken the place of petty jealousies and futile rivalries everywhere.

That is why we hold for public emulation today the spirit of Pan-African brotherhood which Dr Banda exhibited with such rare distinction when he praised the remarkable role Ghana had played in the African Liberation Movement.

"Armed with the inspiration received from Osagyefo's Ghana, I have been able to break up the Central African Federation and now the independence of Nyasaland is just round the corner," concluded the Premier of Nyasaland.

We doff our hats to the heroic people of Malawi and wish them successful achievement of their goal of independence and many years of unstinted loyalty to the cause of African Unity and genuine freedom so uniquely personified in their great leader.

FUTURE OF EDUCATION IN GHANA

WITH the introduction by the Ghana Government of free supply of text books during the next academic school period, there is need for closer co-operation between parents and educational institutions if the transition is to be tided over without any incident.

Already, some Primary and Middle School authorities are alleged to be collecting fees ranging from 4s. to 6s. per child towards the cost of stocking the free text books to be supplied to the children—because no facilities exist in those schools for stocking large quantities of text books.

Bills reaching parents for the next academic term, since the proposed free supply of text books, indicate that some Secondary Schools have not only increased their school fees but are also demanding stationary fees up to £2 per student for supply of exercise books etc.

According to complaints reaching us, some Schools have undertaken the further responsibility of supplying uniforms to their students at exorbitant prices. In one case which has come to our notice, the "fee" for uniforms is as high as £6 per student!

What can the Ministry of Education do to reassure the public that the new-fangled "fees" are authorised or otherwise?

Check this as Part I

SOUTHERN WHITES EMBARASS AMERICA

BY MABEL DOVE

THE peoples of the world have to reckon with two powerful forces in today's world. The Union of the Socialist Soviet Republics and the United States of America.

We in Africa have only recently known the U.S.S.R., though we had heard quite a lot, perverted or just, of their way of life; their system was a new experiment in human relations and it appeared rather strange because human beings are conservative at heart. History has shown that those who propagate new ideas or who want to change the status quo always rouse the passion of self-preservation which stops at nothing to save itself. Still it appears the experiment of the U.S.S.R. is making a headway and she has become one of the two major powers in the world.

The United States of America is the other force which wields enormous power in the world. Once a British colony, she fought Britain and won her independence.

Americans were a people who, fed up with the customs and traditions of Europe, went to a strange continent as pioneers of a new way of life. There were small skirmishes and wars with the Red Indians, the aborigines of the land; but poisoned arrows could do very little against more deadly weapons.

Gallant Indians

The Indians, proud and warlike, fought against fearful odds. Eventually subdued, they now live in reservations and continue their own way of life.

The U.S.A. has grown into a great and wonderful country. Their architecture is now being copied by other nations: those skyscrapers of several stories mounting right to the heavens are to be seen to be believed. At night a plane circling over New York sees a replica of fairyland — those multi-coloured lights twinkling and dancing as it were in the skies, give the beholder the idea of another world.

Some of our great men of Africa worked and studied in America — Aggrey, Azikiwe, Nkrumah and others who have made a contribution to their homeland when they returned.

The Answer

But, America has a skeleton in her cupboard, and that skeleton is the treatment of the Afro-Americans. There are cynics who contemptuously justify their treatment of the Afro-Americans by saying they were once slaves. The answer to that is: "Who made them slaves? Who is to be ashamed; those who are enslaved or those who made them slaves? Is slavery not as old as the hills and mountains? Were not people with golden hair and blue eyes once sold in the open market as slaves? Why should Afro-Americans be second rate citizens forever because once, wicked and inhuman Europeans sold them into slavery?

A civil war has been fought and slavery abolished, but up to the present day, the stigma of slavery still clings to the Afro-American, though he has contributed with heart, body and soul to the development of America.

Americans of goodwill are embarassed by the childishness, the ignorance and the stupidity of the Southern Whites who seem to be totally unaware of the "wind of change" in Africa and the world.

African Unity

The people in the South of the U.S.A. have to be re-educated; their conservatism is a danger to the role America has to play in the world. The Government of America knows quite well that her sincerity in Africa will be tested by her attitude to the Afro-American and she is determined to make the Afro-American a first-class citizens, but the ignorant South is letting down her government. Southern Whites must not embarass their own government. The people of the South must realise that the Organisation of Africa Unity will not put up with racial discrimination.

Proud Citizens

The African has attained political maturity and his brethren, Afro-Americans, must be proud citizens in the land of their birth. The Afro-American of the United States has contributed and is contributing to the progress and development of America. He has given his life in their wars, his blood has been shed so that other Americans should live in peace and dignity.

The Negro spirituals belong to the world; the cheer, the laughter, the dancing and the songs have made America a land of hope and glory.

FREE SPEECH

ARISE, PEOPLE OF DIXCOVE

COMRADES,

Our Socialist Government is trying all it can to develop our beloved country, Ghana. But as the old adage says, "HEAVEN HELPS THOSE WHO HELP THEMSELVES", I am appealing to the people of Dixcove/Ahanta to form a Town Development Committee to plan and initiate something better for the improvement of this ancient town.

It is a clear fact that Dixcove lags behind in many essential amenities such as good drinking water, electricity supply, good streets and a good market. The people of Dixcove should not therefore sit tight and expect the Government to shoulder the cost of every little bit of development in the area.

The Government's first consideration always goes to towns and villages which take the initiative in self-help projects.

It is therefore expected of every true NKRUMAIST to pull his/her full weight in order to achieve our object of "WORK AND HAPPINESS".

J. Buah Kwofie Jnr.,
Takoradi.

Accra Diary

His Messianic Dedication Osagyefo Dr. Kwame Nkrumah:

YOUR HIGH DEDICATION: Yesterday, the mortal remains of the Apostle of Nkrumaism, the great force of African redemption which you have sparked on this great continent, were solemnly entrusted to the bowers of mother earth.

When years ago, Dr Du Bois, enthused with the love for freedom and fair play, initiated his campaign to wrest civil equality and national recognition for all Afro-Americans and the enslaved peoples of the world, adherents and believers of colonialism, imperialism and racialism had their wise cracks at the new revolution.

But Du Bois died knowing that the final battle for civil rights for all Afro-Americans was bound to succeed. He died knowing that the Charter of Addis Ababa had vindicated the labours of his lifetime to unite the African race.

Du Bois died peacefully, and in Ghana, knowing that your selfless service to Africa and mankind will justify the great bond of brotherhood between him and you.

—Ramoler.

Manager, G.N.T.C., Ghana House, Accra.

SIR: I know you are aware of the disturbing atmosphere. But that female Training Officer should be told to cultivate and display civility and courtesy both in the lecture room and at the reception. See how that receptionist is being tossed here and there!

—Rambler.

Chief Administrator, Ministry of Health, Accra

SIR: Is it true that there are only two qualified Laboratory Technicians at the O. P. D.—the new Urban Council Health Centre, Kore Bu? Not good enough, considering the volume of patients. By the way, what about service conditions for the lab. techs?

Rambler

William Edward Burghardt Du Bois—

The social reformer

MARCUS Garvey, the great Afro-American emancipationist, had in his heyday an equally celebrated freedom fighter in the person of William Edward Burghardt Du Bois, the Pan-Africanist with concepts of political philosophies and economic systems diametrically opposed to Garvey's.

Whereas Garvey believed in Africa having her own black Rockefeller, Henry Ford and Rothschild, in other words, black capitalism; and also in a "come-back to Africa" drive for Afro- Americans, Du Bois advocated a more revolutionary concept in the struggle of Pan-Africanism.

Du Bois advocated his concept of Pan-Africanism as a dynamic political philosophy and guide to action for African freedom and independence. Not only that Pan-Africanism was, and is, intended as a stimulant to anti-colonialism.

An Advocate

"Du Bois was not only firmly against transporting Afro-Americans back to Africa, but was a staunch advocate of complete self-government for Africans in Africa organised on the basis of socialism and co-operative economy, which would leave no room for exploitation, black or white.

Pan-Africanist

National self-determination, individual liberty and democratic socialism constituted the essential elements Pan-Africanism as expounded by Du Bois."

Whereas Garvey was supreme as an orator, Du Bois, the philosopher, scholar and humanist, exercised his influence largely through his writings and the class-room. And for over fifty years, he advanced the course of the black man in America, Africa and elsewhere. A man of tremendous moral courage and integrity, Du Bois was the most prolific writer among the Afro-American intelligentsia during his day.

Among his several literary productions, "The Crisis," a magazine which he founded in 1910 and edited until 1932 as "A record of the Darker Races," was his chief medium of propaganda and mass education for the African peoples.

Du Bois believed in the universal equality of man, and combated racial arrogance and social chauvinism whether practised by black or white. And his unerring weapon was the persistent exposure of the myth of "racial superiority" as expounded by the German Huns, the Southern States race haters of the U.S.A. and the apartheid fanatics of South Africa.

His Parentage

William E. B. Du Bois was born on February 23, 1868 at Great Barrington, Massachussetts in the United States of America by middle class parents of comfortable living. Du Bois studied first at Fisk University and then at Havard where he graduated in Arts. He studied the sciences, economics, philosophy and history. He then did a two-year course at the University of Berlin and returned to Havana for his Ph.D. His name preceded a long string of academic degrees and other honours later conferred on him by several universities for his services to the African race and mankind.

In 1905, Du Bois, in order to rally the Afro-American to his civil rights, convened a conference which brought together, for the first time, the radical elements of the middle class Afro-Americans, providing thus a platform for effective agitation based on a programme of freedom of speech and criticism, freedom of the press, universal adult suffrage and free and equal employment of labour.

Thenceforth, a new protest organisation of the Afro-Americans was born and known as "The Niagara Movement". The Harper's Ferry conference of 1906 settled Du Bois' position as the undisputed leader of his people. His manifesto — An Address to the Country — was a masterpiece that vividly catalogued the civic denials to the Afro-Americans. It was a shattering experience to the white Americans as the first open defiance of the myth of white supremacy. America was stirred!

Five years afterwards, the Niagara Movement widened its field of activities to embrace the Northern liberals, and metamorphosed into the present day National Association for the Advancement of Coloured People (NAACP), which organised this year's August 28 great civil rights march on Washington.

BY ZEP

Full-time Editor

In 1910 when the N.A.A.C.P. founded its headquarters in New York, "Du Bois resigned his professorship at Atlanta University and took over the full-time editorship of "The Crisis" as Director of Publicity and Research for the organisation." But soon Du Bois turned his attention to the African aspect of the colonial question. Pan-Africanism, heralded by the series of Pan-African Congress, had been conceived! And 'Du Bois' fame as a world figure assured greater dimensions.

Du Bois, as Father of Pan-Africanism, was in 1919 obliged to draft a resolution to the League of Nations in the name of the Congress. The social and political demands were clearcut and unequivocal:—

- The land and its natural resources were only to be held in trust for the indigenous peoples and never as the property of the colonising power.

Concessions

- Capital investment and the granting of concessions shall be so regulated as to prevent the exploitation of the land owners. Profits must be fixed for social reconstruction, and concessions must be subject to governmental control.
- Forced labour and slavery shall be abolished. Labour employment shall also be under State regulation and prescription.
- Education shall be free and for all in all its stages.
- The indigenous peoples must participate in the government of the countries and be led on to assume full control of their affairs in time.

PART TWO FOLLOWS.

BRITISH IMPERIALISM CAN'T PERPETUALLY ENSLAVE CEN. AFRICA

by A Correspondent

IN 1889, the British Government granted a Royal Charter to the British South Africa Company to exploit the mineral and agricultural wealth of what are now Northern and Southern Rhodesia. This Company which was founded by Cecil Rhodes, the Premier of Cape Colony in South Africa, who gave his name to the Colony, was given full power of Government over the Territory.

Plebiscite

The Company organised an army of freebooters, "The Pioneer Column," which invaded the territories, dispossessed the native inhabitants of their land, fought against and defeated rival Portuguese colonists and then, with the help of British regular troops, defeated the forces of the African peoples defending their home-lands in the Matabele Wars of 1893 and 1894.

The British South Africa Company recouped its expenses by selling African lands to European settlers in what is now Southern Rhodesia. In 1923, the British Government conducted a plebiscite among these settlers as to whether they wished to be self-governing or join South Africa. Of these settlers, 8,774 voted for self-government and 5,989 for joining South Africa. On the strength of this vote, the British Government annexed Southern Rhodesia to the British Crown and granted to its Legislative Assembly, elected on an exclusively settler basis, so-called powers of self-government.

The British Government, however, reserved the right to vote any Southern Rhodesian legislation that adversely affected the interests of the African inhabitants or which ran counter to Britain's international obligations or affected the remaining rights of the British South Africa Company.

In 1953 the Britsh Government established the Federation of Rhodesia and Nyasaland and, for this purpose, deprived the Southern Rhodesian Government of most of the powers granted to it by Britain under the 1923 constitution. Britain then transferred these powers to the Federation which was to a considerable extent under the control of the British Government and Parliament.

The Federal Constitution was stated at the time by the British Government to be designed so as ultimately to provide for an African majority in the Federal Legislature. This however, did not happen.

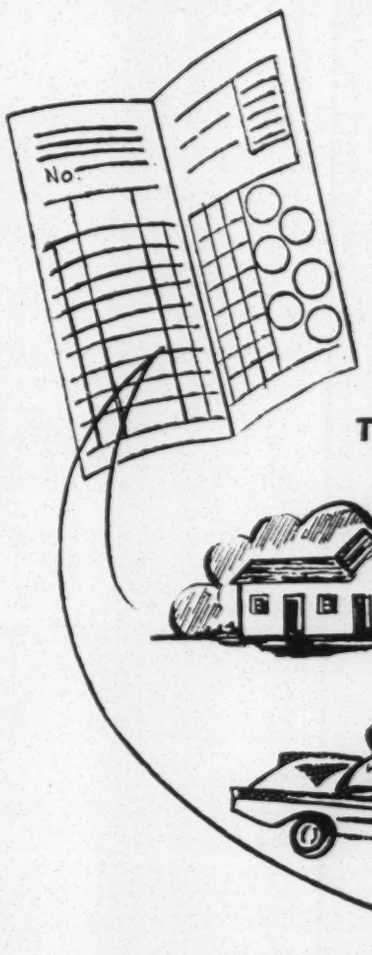
The Federal Government remained completely controlled by the settlers of Northern and Southern Rhodesia and the apartheid system remained in full force and effect in Southern Rhodesia.

But the wind of change, that has been blowing like a raging hurricane against colonialism in Africa, has shaken the very foundations of the iniquitous and apartheid Central African Federation, which in its treatment of the indigenous Africans, is undistinguishable from apartheid in race hate South Africa.

By decision of the Victoria Falls Conference, the Federation of Rhodesia and Nyasaland is to be dissolved on December 31 this year. After stubbornly clinging for ten years to its futile colonial scheme in Central Africa, Britain has at last had to give up.

SAVE with

POST OFFICE SAVINGS BANK



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Arming Verwoerd's regime is a danger to Africa

WORLD AFFAIRS

by A Correspondent

RECENTLY the U.N. Security Council dealt again with the situation in South Africa. Its main attention was devoted to the deliveries of arms to the South African government which is arming itself to the teeth in order to suppress all protests of the oppressed African majority of that country against the inhuman policy of racial discrimination, and the so-called "apartheid" of the mad Verwoerd's Pretoria Regime

Yet the big arming of the South African army represents at the same time a grave danger to all African countries which have rightly demanded the Security Council to declare an embargo on the export of all arms and strategic materials to South Africa.

But the western powers, spearheaded by the U.S. and Britain prevented this, and instead of an embargo they made the Security Council to adopt a resolution containing an appeal to all states to stop selling and shipments of arms, ammnuition of all sorts and military vehicles to the Pretoria Regime contrary to the original proposals by Ghana, Morocco and the Philippines.

The South African army has been armed chiefly by U.K., France, the U.S.A. and West Germany. Now there has been an interesting manoeuvring with the aim to save the shaken prestige of the West in the eyes of the African nations.

The American delegate in the U.N., Mr Stevenson, declared in the Security Council that the U.S.A. will not deliver to South Africa any small and hand arms which the Verwoerd Regime could misuse in the fight against the indigenous Africans.

U.K., Italy and Denmark, had earlier declared same.

Yet, what is the use of this commitment which was pronounced only to please the ears of African delegates? The answer to this question came from the mouth of Mr Fouche, the South African Minister of Defence; on June 24, 1963, he said in a debate of the Parliament: "We don't need to buy any small and hand arms because we are selling them ourselves." What Verwoerd and his henchmen need are most modern powerful arms such as aircrafts, rockets, submarines, ships and tanks which would help the handful of racial maniacs to impose an ever lasting supremacy upon the African masses. Production of small arms which are being used to this end, has been secured in a sufficient quantity by South Africa's own armaments industry which was built with substantial help of imperialist monopolies.

In South African license is being produced by the Belgian automatic rifle FN which has been accepted as a standard outfit for the N.A.T.O. armies. In license is being produced the French armoured car Panhard A.M.L. the weight of which is 4.5 ton and which can be equipped with the most various armament including a gun of 90mm calibre. According to the agreement with the British owned concern "Africa Explosives and Chemical Industries", there are three ammunition plants under construction in South Africa; their production is to consist mostly of ammunition and tear gas. These three new plants will add to other two factories which were built earlier by the same concern "Africa Explosive and Chemical Industries" and whose annual production reaches about 150,000 tons of explosives. In co-operation with the French armaments proments producers, in Johannesburg is being constructed a new ammunition factory "Le Carbone, South Africa" which is equipped for production of parts for rocket missiles. Other French owned factory at Lyttelton near Pretoria changes now its production from military rifles to air-to-air and ground-to-ground rockets.

Peace And Security

These few datas which are taken from the South African press give an evidence of the help extended to South Africa's building of armaments industry by the western countries. But the world has been greatly alarmed by the direct deliveries of the most modern arms to Verwoerd's army which endangers peace and security on the African continent.

The main supplier of these arms is Great Britain. According to the "Daily Mail" of October 25, 1962, Great Britain supplied the South African army with 16 jet bombers of the Buccaneer type which are capable of carrying atomic and hydrogen bombs. For this delivery was paid the amount of 20 million pounds of sterling. Further, the South African Government placed an order for six jet bombers of the Canberra MK 16 type which can make spy flights in high altitudes, and for ten military helicpoters of the Westland Wasp type.

● Miriam Makeba, the famous South African singer, is shown in the picture, while delivering a courageous denunciation against the existing "apartheid system" in her country, as committee petitioner, in the United Nations.

GHANA HOUSING CORPORATION

POST OF

QUANTITY SURVEYOR

Applications are invited from professionally qualified Quantity Surveyors for the above post.

QUALIFICATIONS:

Applicants should

(i) be between the ages of 30 to 45 years
(ii) have acquired considerable experience in their profession since qualifying.

DUTIES:

The Quantity Surveyor will head the Quantity Surveyor's Section to be established. Duties will include preparation of bills of quantities, estimates of quantities of materials required for projects of the Corporation, and estimate of works completed at various stages for payment.

SALARY:

Ghanaian —£G1,350 x £G50—£G1,450; £G1,470 x £G50—£G1,770.
Expatriate (on Contract)—£G1,660 x £G60—£G2.080.

Applicants in the Government Service or other Statutory Boards and Corporations must forward their applications through their respective heads. Only copies of testimonials/certificates may accompany applications.

Applications should be forwarded to the **Chief Executive Officer, Ghana Housing Corporation, P.O. Box 2753, Accra,** to reach him not later than 14th September, 1963.

NON-ALIGNMENT PAGE

UNITED STATES

Afro-American leaders plan to keep pressure on Congress

Washington, Friday

AFRO-American leaders yesterday made plans to keep pressure on Congress to adopt devisive civil rights legislation before Christmas.

As the tens of thousands who took part in Wednesday's massive freedom march here streamed back to their homes throughout the nation, the leaders laid the groundwork fight by conferring with President Kennedy for 75 minutes.

The President paid tribute to the way the estimated 200,000 million Afro-Americans had been advanced by the dignified programme.

The executive would continue its efforts to obtain increased employment and to eliminate discrimination in hiring practices two of the prime goals of the march, he declared.

Their demands—for integration, more jobs for Afro-Americans, better nousing—were set out on placards carried by the marchers. All emphasised the word "now."

Although many whites joined the march, they were outnumbered 15-to-one by Afro-Americans who converged on the capital overnight in hundreds of buses, cars, special trains and even on foot.

The march, for little more than half-a-mile long Washington's Constitution Avenue, took the demonstrators to the foot of the Lincoln Memorial, commemorating the American President who freed the Afro-American slaves 100 years ago, the Reuter correspondents reported.

Long Procession

The great march came after a turbulent summer which saw the emergence of a new, more forceful civil rights movement, and many incidents of violence as demonstrators and police fought each other in the segregated deep south.

The marchers were peaceful and orderly as they walked slowly through Washington.

The only hint of trouble came when American Nazi party leader, George Lincoln Rockwell and a group of followers showed up, out they were quickly cordoned off by police.

Dr Martin Luther King, one of the first marchers to reach the Lincoln Memorial, said with joyful emotion: "I am tremendously moved to see this marvellous, gigantic group of people here from all over the nation to give witness."

The march, he said, was by far the great demonstration for freedom ever held in the United States.

Inspiration

Dr King said the present and those watching throughout America on television would be inspired by "this disciplined, determined and dignified demand for freedom now."

Hollywood stars, gathered in Washington for the march, issued a statement saying racial segregation was injurious to the art of the nation.

The statement, written by Afro-American author James Baldwin who flew from Paris to join the march, said the stars were here to speak out against the "most intolerable injustices" levelled at Afro-Americans for centuries.

Among the stars taking part in the march were: Marlon Brando, Sammy Davis, Junior, Charlton Heston, Burt Lancaster, Paul Newman, Diahann Carroll, Sydney Poitier and Robert Ryan.

At an impromptu press conference they denied they had come to Washington for publicity reasons.

"Hogwash", said Sammy Davis, Junior.

Paul Newman said that if anything their civil rights activities were hurting them.

"When Marlon Brando and I were down in Alabama his movie **"Mutiny on the bounty"** was scheduled in a movie theatre but it was yanked (cancelled), Newman said.

Baldwin said: "There are easier ways to get publicity, believe me."

Lancaster said he thought the stars would help give the Afro-American "his deep universal longings which has sometime been called the American dream. We know the country which we love truly aspires to be free"

Poitier said all areas of the film industry are "still lacking and will be so until they are totally free of the things we are here to protest. The nation's capital is one of the first areas of discrimination."

UNITED NATIONS

African group demands debate on S. Rhodesia

New York, Friday

THE African group of nations here has decided to press ahead with a demand that the Security Council discuss the situation in Southern Rhodesia, usually reliable sources said.

The sources said the group might ask for a meeting next week. Representatives of the 32 African States held private talks on the issue here yesterday.

Ghana, Guinea, Morocco and the United Arab Republic on August 2 asked for the Council to convene "at an early date" on the grounds that the four Governments considered that the continuation of the present situation in Southern Rhodesia "is likely to endanger the maintenance of international peace and security."

At that time there was little support for the meeting from members of the Security and the matter has not been raised again until yesterday.

SOVIET UNION

YOUTH MOVEMENTS IN AFRICA DISCUSSED

Moscow, Friday

THE immediate tasks of the youth movement of Kenya were discussed by the 2nd Congress of Kenyan students studying in the socialist countries. Sixty-two delegates took part in the lively, three-day discussion in Moscow which has ended.

Ondiek Okelo, President of the Kenya Students Federation, commenting on the discussion described it as "fruitful". "The delegates have unanimously agreed that on September 12, when the independence of Kenya is proclaimed matchless prospects will open before Kenyan youth".

Okelo stated that his people who have won independence will have to carry out important, economical and political, and social reforms. "The congress called upon the young people of Kenya to take a place in the vanguard of the builders of a new life" he said.

GREAT SON OF AFRICA LAID TO REST

(Continued from Page 1)

fighter against all forms of racial inequality, discrimination and injustice. He helped to establish the National Association for the Advancement of Coloured People, and was the first Editor of its fighting organ "the Crisis." Concerning the struggle for the improvement of the status of the Negro in America, he once said.

"We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American, political, civil and social, and until we get these rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone, but all true Americans."

"It was the late George Padmore who described Dr. Du Bois as the greatest scholar the Negro race has produced, and one who always upheld the right of Africans to govern themselves.

"I asked Dr. Du Bois to come to Ghana to pass the evening of his life with us and also to spend his remaining years in compiling an Encyclopaedia Africana, a project which is part of his whole intellectual life.

"We mourn his death. May he live in our memory not only as a distinguished scholar, but as a great African patriot. Dr. Du Bois is a phenomenon. May He Rest In Peace."

The challenge of our departed patriots and martyrs

Dr. Du Bois

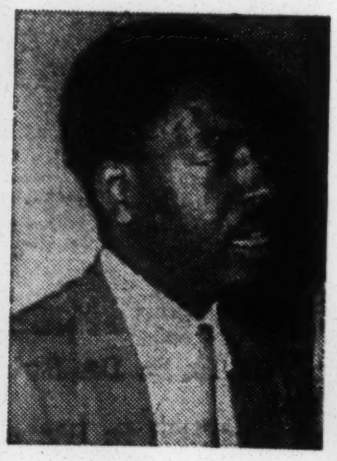
SILENTLY, imperceptibly, one by one, the shades of evening gather around our doors. And silently they bring before our memories the images of dear faces that we shall see no more.

Dr Du Bois and a host of others have taken a journey of no return—to the great beyond from whose border no traveller has ever returned.

by Deschando

Africa and the people of Ghana, to whom the lives of these people were an example and inspiration, will surely miss them.

And often in the



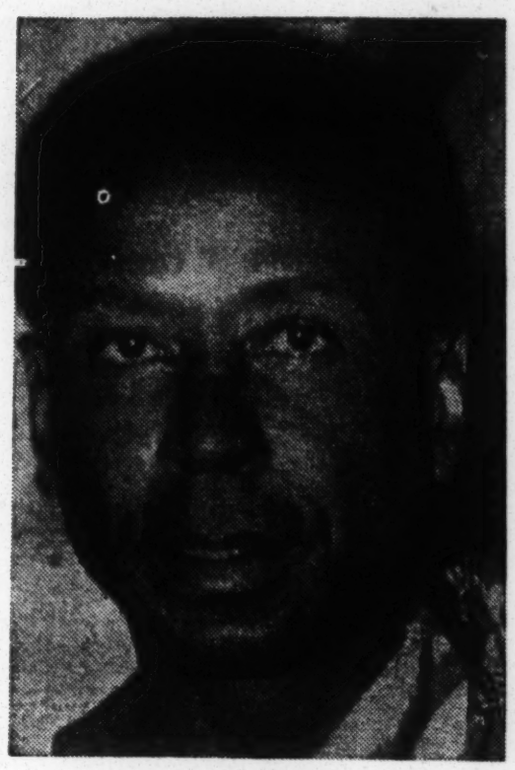
Felix Moumie

stilly nights before slumbers chains have bound us, loving and affectionate memories will bring us the joys of our days with our departed patriots and martyrs.

One by one, we shall remember some like Dr Du Bois, Padmore etc. who played their part and retired not according to their will but to the natural order of things. We recall also others like Lumumba, Moumie etc. who were cut off from the struggle while their thirsts of life have not been fully satisfied.

Yesterday, with hearts over-flowing with grief, we silently buried Du Bois—a man who devoted his entire life to championing the cause of

Sergeant Adjetey



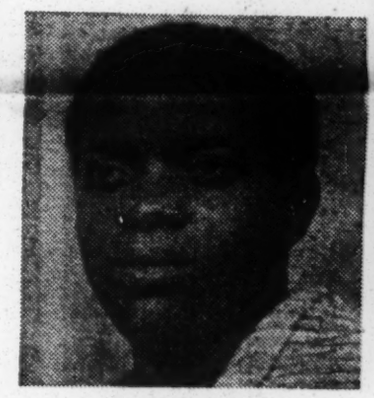
George Padmore

Afro-Americans and of Pan-Africanism.

The day before, it was George Padmore who left us in flesh and blood, telling Osagyefo that he nad electrified Africa and lit a flame that shall continue to burn till all Africa is free and independent, only to return as ash in a casket.

Dedicated Souls

Elsewhere, we hear of the murder of Patrice Lumumba, Felix Moumie etc., comrades who dedicated their lives to obtaining freedom and independence for their people.



Kwesi Plange

Their deaths constitute a challenge to those of us who are living to pursue to the bitterest end the ideals they stood for, and died for.

"To you from fallen hands we throw the touch, be yours to hold it high." This is their message to us.

'Let us Remember'

Let us always remember them and act in a way to demonstrate to their spirits that they have not died in vain.

Africa must be free and independent. That was the wish of Du Bois, of Padmore, of Kwesi Plange, of Twumasi Ankrah, of Sgt. Adjetey, of Patrice Lumumba, of Felix Moumie and a host of others. Let us not forget them.

"I lifted up mine eyes to Ghana
And swept the Hills with high Hosanna,
I lifted my last voice and cried,
I cried to heaven as I died.
O turn me to the Golden Horde,
Summon all Western nations
Toward the rising sun."

—Du Bois

Patrice Lumumba

AMERICA'S PARTY SYSTEM IS A SHAM

by A Correspondent

AT the week-end President Kennedy denounced the action of Congress in cutting down the budget for foreign aid, in far stronger language than he is accustomed in using in his dealings with the legislators, who have ever since his election as chief executive, rejected all the major bills sent to them by the White House.

The House of Representatives has cut down foreign aid by six hundred million dollars. President Kennedy calls this action an irresponsible piece of partisan politics which will wreck the economies of many countries geared to American aid, and will jeopardise the policies evolved by the Republican administration of President Eisenhower.

Iran, Greece and Thailand, according to the President, will be the main sufferers if the foreign aid cut is not restored by the Senate, and those three countries will not be able to continue with the national reconstruction planned for them by American advisers, based on the expectation of American aid.

Surprise observation

In the couse of his righteous indignation the American President made one salient observation which must come as a great surprise both to Americans and to the world at large. He admitted that the Soviet Union was giving more aid to Cuba, than the rest of the Latin-American continent was receiving from the United States. In other words, Cuba, which can contribute very little to the economy of the Soviet Union, and has a population of roughly six million people, was receiving more aid than Brazil, Argentine, Peru, Chile Bolivia, Mexico and the rest of the vast continent which is daily pouring out its wealth into the coffers of U.S. companies.

Nearly two hundred million people in Latin-America are living in poverty and political instability because of the neo-colonialist structure imposed on them for nearly a hundred years by financial interests in the United States, backed by the gunboats and marines of the United States navy.

Normal Pattern

In return, in this age, when foreign aid is a normal pattern of financial relationship between nations, replacing the loans once made by private banks, the whole of Latin-America receives no more financial assistance for its development from the depositary of its wealth, the U.S.A. than Cuba receives from the Soviet Union.

(To be Continued)

THE GHANAIAN

AFRICA'S LEADING PRESTIGE MAGAZINE

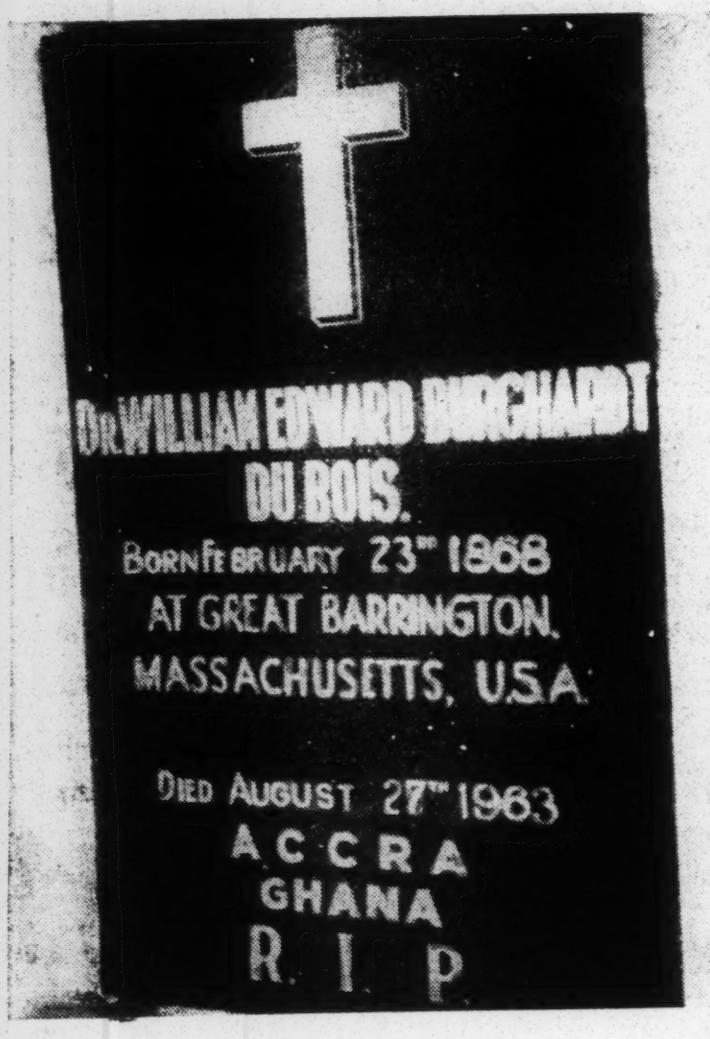
A GREAT STORY ABOUT AFRICAN MEDICINE.

FOWL DANCES ROCK 'N' ROLL.

ALL ABOUT FABULOUS ASANTE KOTOKO AND SUPER REPUBLIKANS.

BUY YOUR SEPTEMBER ISSUE FROM GHANAIAN TIMES AND EVENING NEWS VENDORS ALL OVER THE COUNTRY

Father Du Bois laid to rest



Osagyefo Dr. Kwame Nkrumah lays his hand on the corpse of Dr. W. E. B. Du Bois to say good-bye to the great philosopher, educationist and Pan-Africanist.

This last respect was paid at the late Comrade's residence where he was laid in State. Thousands of Ghanaians, Afro-Americans members of the diplomatic corps and people from all walks of life, filed past the body.

DOZENS of wreaths were laid at the tomb of Dr W. E. B. Du Bois at the Osu Castle, Accra, yesterday in memory of that great Pan-Africanist. Prominent among them were those from Osagyefo Dr Kwame Nkrumah and Mrs Du Bois This picture shows the wreaths after the funeral.

MEMBERS of the Diplomatic Corps were among a large number of people who saw the great Pan-Africanist laid to rest yesterday. Here is a section of the foreign Envoys marching solemnly towards the Osu Castle where Dr Du Bois was laid to rest.

THE Ghana Army jeep carrying the ornate coffin in which laid the body of Dr Du Bois followed the Military Band as the whole procession moved silently from the Government Printing Department to the Osu Castle.

THE Military Band played a mournful tune which filled the air with sorrow. It sent all the people sobbing. Dr. Du Bois, the great Pan-Africanist is no more. MAY HE REST IN PEACE.

C.P.P. DAILY NEWSLETTER
ISSUED BY THE NATIONAL HEADQUARTERS

KWAME CONGRATULATED

THE Western Regional Secretariat of the Party, has on behalf of the Regional Steering Committee sent a telegram to the Executive Secretary of the Party, Comrade N. A. Welbeck, congratulating Osagyefo Dr Kwame Nkrumah and the Government on instituting the "Order of Black Star of Labour" for outstanding workers.

A resolution pledging loyalty and support to Osagyefo, the Party and Government has also been received from the Gomoa Eshiem District branch of the Party.

ANCIENT GHANA A POWERFUL AFRICAN KINGDOM

IT DEVELOPED CIVILISATION WITHIN ITS BORDERS —OSAGYEFO

"THE Arabs and the Chinese discovered and chronicled a succession of powerful African kingdoms. One of these kingdoms was that of Ghana, the pomp of whose court was the admiration of that age— and also ours.

"It bred and developed within its borders the instruments of civilisation and art; its palaces were of solid architectural construction, complete with glass windows, murals and sculpture, and the thrones within the palaces were bedecked with gold.

"There were other kingdoms, such as those of Songhay, Sala, Berissa, the renowned empires of Bornu, Wangara, Melli. The historians tell us that these empires and kingdoms were maintained with remarkable efficiency and administrative competence. Their splendour was proverbial in mediaeval times.

"The Chinese, too, during the T'ang dynasty (A.D. 618-907), published their earliest major records of Africa. In the 18th century, scholarship connected Egypt with China; but Chinese acquaintance with Africa was not confined to knowledge of Egypt only. They had detailed knowledge of Somaliland, Madagascar and Zanzibar and made extensive visits to other parts of Africa".—Osagyefo.

OUR ANCIENT MOTHERS

Kaniss'ai, Ancient King of Ghana. Every evening the King enthroned on a seat of red and gold and surrounded by numerous flaming torches, watched ten thousand of his subjects feast in his Palace.

World peace men pay tributes

'DU BOIS, FATHER OF PAN-AFRICANISM'—BY HIS DEATH A MIGHTY TREE HAS FALLEN

THE Executive Secretary of the Party, Comrade N. A. Welbeck, received in audience the four-man delegation of the World Peace Congress now in the country at the National Headquarters Secretariat of the Party.

The delegation led by Dr. C. B. Goodlett, an Afro-American journalist from San Francisco, and a participant of the Accra Assembly on the World Without the Bomb, are here to discuss the question of world peace and general disarmament with Osagyefo the President.

Paying tribute to the late Dr W. Du Bois, the Reverend "Father of Pan-Africanism," the leader of the delegation said the World Council for Peace deeply regrets the passing away of one of its dynamic leaders.

He said "A migthy tree has indeed fallen." Dr. Goodlett added that late Du Bois was fortunate to live to see some of his dreams come true and expressed the Council's conviction that the principles which he stood for would live on.

Earlier, Comrade Welbeck had welcomed the delegation on behalf of Osagyefo the General Secretary of the Party and expressed the hope that their mission to Ghana would be of great benefit to the World Peace Movement.

YOU MUST CONTRIBUTE TO K. N. TRUST FUND

CONTRIBUTIONS to the Kwame Nkrumah Trust Fund reported in Accra include:

● Kumasi: Mr. R. O. Amoako--Atta, Ashanti Regional Commissioner yesterday presented a 60-guinea silver cup and a cheque for £20 to Mr. G. A. Addo of the Department of Social Welfare and Community Development, as his personal contribution towards the fund.

Mr. Addo thanked the Regional Commissioner for his "patriotic gesture" and expressed the hope that his contribution would serve as an incentive to others.

He announced that the silver cup would be used for singing band and choir competitions which would be organised annually to raise money for the fund.

● Asamankese: eight branches of the Convention People's Party in the Asamankese District have contributed a total of £18: 0:0d: in aid of the fund.

● The donors are, Asamankese £4: 4: od, Nyanfumso £3: 3s: od. Sukrong, Okaikrom Kwaaba and Bremang £2: 2s: 0d: each. Awaham £1: 4: 0d: and Asukyerema £1: 1: 0d:

NURSES PLEDGE SUPPORT TO THE LEADER

A MESSAGE of loyal greetings to Osagyefo, the General Secretary of the Party was received yesterday at the National Headquarters Secretariat of the Party from the staff and trainees of the Worawora School of Nursing in the Volta Region.

The message requested the Executive Secretary of the Party, Comrade N. A. Welbeck, to convey to the Leader their best wishes and to assure him of their undying loyalty and support.

Finally the message congratulated Osagyefo on the first anniversary of his miraculous escape from the Kulungugu bomb outrage.

PARTY LITERATURE SELLING FAST

THE Party Headquarters Secretariat has congratulated Party Study Groups in the Secondary Schools and Colleges for the large orders which have been streaming into the National Headquarters for the various volumes on Nkrumaism.

Discussing "Party Study Groups and Nkrumaism" in an issue of the "Party Chronicle" the Party Secretariat praised also the headquarters or principals of these institutions, some of whom in fact assume direct resposibility for placing the orders.

"It is hoped", said the Chronicle "that the Nkrumaist volumes will be fitted into the curricula as from the forthcoming term and that students will be encouraged to discuss burning issues and imbibe the Nkrumaist values set forth in the publications."

FOUNDED BY KWAME NKRUMAH
EVENING NEWS
ONE PARTY, ONE LEADER
FRIDAY, AUGUST 30, 1963

GHANA'S TV SERVICE WILL BE ONE OF WORLD'S BEST

SIXTY per cent of the population in Ghana is expected to be served in the first phase of television in Ghana.

Currently, a television Production and Administrative Centre is under construction here.

Work has also started on the construction of Three Television Transmitting stations at Adjenkote, not far from the capital, Jamasi near Kumasi in Ashanti and at Kissi in the Western Region to be linked to Accra by micro-wave facilities.

The Accra production centre and the relay transmitters throughout the country will provide Ghana with one of the most modern and complete television systems in the world.

Modern system

Before the service is actually launched, it is hoped to set up a television assembly plant which will produce low-priced television sets.

Ghana recently initialled a £3½ million contract with Marconi's Wireless Telegraph Company at Chelmsford, England, where transmitters are being assembled for the country's nation-wide television service due to start by April 1965.

A magnificent van which will be used in training is also being assembled and is due to arrive in Ghana about the beginning of October

Ghanaian students are at present studying in the college of the company, the only one of its kind in the world.

Meanwhile, in January this year, a school of Television was opened here by the Ghana Broadcasting Corporation.

The school, the first of its kind in Africa, has well-equipped technical and production classrooms, a studio with two television cameras and full lighting facilities, a control room, a telecine transmitter and a 100-foot tower.

Two experts made available by the Canadian Broadcasting Corporation helped to train the first 25 students whose courses ended in the middle of May.

A second course then began, while trainees in the first group undertook specialised studies in Canada in their chosen fields.

Plans for Ghana's television service have been going on since 1959.

Provencal tells court

At a meeting Kwatelai Quartey asked everyone to support Tawia Adamafio

Accra, Friday

MR H. S. T. Provencal, Deputy Minister of the Interior told the Special Court this morning that Kwatelai Quartey former Assistant National Propaganda Secretary of the Party asked everyone at a meeting held in his (Kwatelai's) house to support Tawia Adamafio.

Present at that meeting, the Deputy Minister said, were Adamafio, Coffie-Crabbe, Boi Doku, some members of the Propaganda Unit of the Party and women members of the Emashinon.

Led by Mr Kwaw-Swanzy, the Attorney-General, Mr Provencal said his understandiig of the appeal by Kwatelai Quartey was that they should help Adamafio not to lose his ground as the nearest man to the Leader.

Mr Provencal said he was later invited to two other meetings but only honoured one. He said he did not attend any more of these meetings because the composition of the group was limited only to Gas.

Earlier, Mr Provencal had told the court that sometime after the return of Osagyefo from his tour of Eastern Europe one of the papers came out with a group photograph showing Osagyefo, E. C. Quaye and a number of women who were mostly new entrants into the Party.

Knowing that most of the women came from his constituency and E. C. Quaye being chairman of the constituency which he represented, Mr Provencal said, he asked E. C. Quaye why he (Provencal) was left out of the picture.

The Deputy Minister said E. C. Quaye's explanation that the group photograph was an impromptu affair did not satisfy him.

Before the Special Court are Tawia Adamafio, Ako Adjei, Coffie-Crabbe, R. B. Otchere, and Yaw Manu charged with conspiracy to commit treason and treason.

Manu is further charged with misprision of treason. They have all pleaded not guilty.

SLOWLY the coffin of Dr W. E. B. Du Bois, born in America in 1868 and died in Accra on August 27, 1963, was lowered into the tomb at the Osu Castle in Accra. The time was 4.30 p.m.

Du Bois' Last Message to Humanity

DR W. E. B. Du Bois' last message to the world on June 26, 1957 before his death was released in Accra yesterday.

The message said:

"It is much more difficult in theory than actually to say the last good-bye to one's loved ones and friends and to all the familiar things of this life.

"I am going to make a long, deep and endless sleep. This is not a punishment but a privilege to which I have looked forward for years. I have loved my work, I have loved people and my play but always I have been uplifted by the thought that what I have done well will live long and justify my life: that what I have done ill or never finished can now be handed on to others for endless days to be finished perhaps better than I could have done. And that Peace will be my applause.

"One thing alone I charge you as you live and believe in life. Always human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth, simply because the great end comes slowly: because time is long

Goodbye.

Signed W. E. B. Du Bois.

Accra will beat Kumasi

THE Accra City versus Kumasi City football encounter at the Accra Sports Stadium next Sunday stands out as the most outstanding of all the seven matches which will be played in the regions in connection with the National Founder's Day (Football Division) elimination series.

At the Accra Sports Stadium, Accra City should be able to win their match against Kumasi City.

The Accra side, which includes, Aggrey-Fynn, Ben Simmons, Addo Odametey, L. K. Parry, all international players, and league players like George Allasan, Kpakpoe Allotey, Tettey Akrong and Tanko, looks more formidable than the Kumasi side.

They possess speed and stamina. Their ability and determination to win is great and in them, Kumasi City will not find the going easy.

11 Boxers camped for training

ELEVEN amateur boxers from the Eastern Region have been camped for intensive training in preparation for the Founder's Day Games boxing tournament between the region and Kumasi City due to take place at Koforidua tomorrow.

The boxers, who will be handled by Eastern Regional Coach Andrews Martey, are: Sule Shitu, Roy Ntim and Mac Yakini (flyweights), Joseph Oppong and Kofi Okyere (bantamweights), Rocky Mama and Nee Sackey (featherweights).

"EVENEWS" CLASSIFIED

MEMORIAL SERVICE

MEMORIAL SERVICE for the late **Theophilus Addo Nelson**, aged 40 years, Instructor, Ghana Young Pioneers and Manager, Kaneshie Refrigeration Works who died at the Korle Bu Hospital on Sunday 28th July, 1963 will be held at the **Apostolic Church** (Charles Lane) Horse Road, Accra on Sunday, 1st September, 1963 at 9.30 a.m. and thence to House No. C. 324/2, All Saints Church Road, Adabraka. All sympathisers are cordially invited.

Late News

FLASH!

UNDER the patronage of Osagyefo the President an evening of hymns and tributes will be observed at the Press Club tonight in memory of Dr W. E. B. Du Bois from 8 p.m. to 11 p.m.

By kind permission of the Commissioner of Police the Ghana Police Band will be in attendance.

All members of the Association of Ghanaian Journalists and Writers and their guests, friends and sympathisers are invited.

ACCRA CINEMAS

CASINO, Tema: 8.30 p.m. **Sword Of Sherwood Forest 'A'** Richard Greene Sarah Branch, Peter Cushing

GLOBE: 8.30 p.m. George Montgomery, Gilbert Roland, Ziva Rodann Joan O'Brien in **Samar 'A'**

OLYMPIA: 8.30 p.m. **Konga 'U'** Michael Gough, Margo Johns, Jess Conrad, Claire Gordon

OPERA: 12.00 noon **Law And Jake Wade 'U'** Robert Taylor, Richard Widmark, Patricia Owens

5.00 p.m. **Never So Few 'A'** (Scope) Frank Sinatra, Gina Lollobrigida, Brian Donlevy

8.30 p.m. **Ilya Moromets 'U'** (Scope) Borin Andreyev, Andrei Anbrikosov

OPHIR: 8.30 p.m. **Never So Few 'A'** (Scope) Frank Sinatra, Gina Lollobrigida, Brian Donlevy

ORBIT, Kaneshie: 8.30 p.m. **Son Of Sinbad 'U'** (Indian Film)

ORION: 6.15 p.m. **Heroes Die Young 'U'** Erika Peters with Scott Borland, Robert Getz

8.30 p.m. **World By Night 'A'** (Scope)

OXFORD, Accra New Town: 8.30 p.m. **Vijaya Turi Veeran 'U'** (Indian Film)

PALLADIUM: 8.30 p.m. **Sim Sim Maragina 'U'** (Indian Film)

PLAZA: 8.30 p.m. Andrea Aureli in **Pirates Of The Blackhawk 'A'**

REGAL: 8.30 p.m. Maria Schell in **Le Dernier Pont 'A**

REX: 6.30 p.m. Cesar Romero in **The Castillians 'A'**

RIALTO, Accra New Town: 8.15 p.m. **Indian Film Diler Hasina 'U'**

ROXY: 8.30 p.m. Anthony Steel in **Man In The Middle 'U'** (48 Hours To Live)

ROYAL: 6.30 p.m. Andra Martin in **The Thing That Couldn't Die 'U'**

8.30 p.m. Helen in **Maya Mahal 'U'** (Indian Film)

REGIONAL CINEMAS

ODEON: Kumasi: 6.15 p.m. **Come Dance With Me 'U'** Brigitte Bardot, with Dawn Addams, Henri Vidal

8.30 p.m. **Prisoner Of Zenda 'A'** Louis Calhern, Jane Greer, Lewis Stone, James Mason

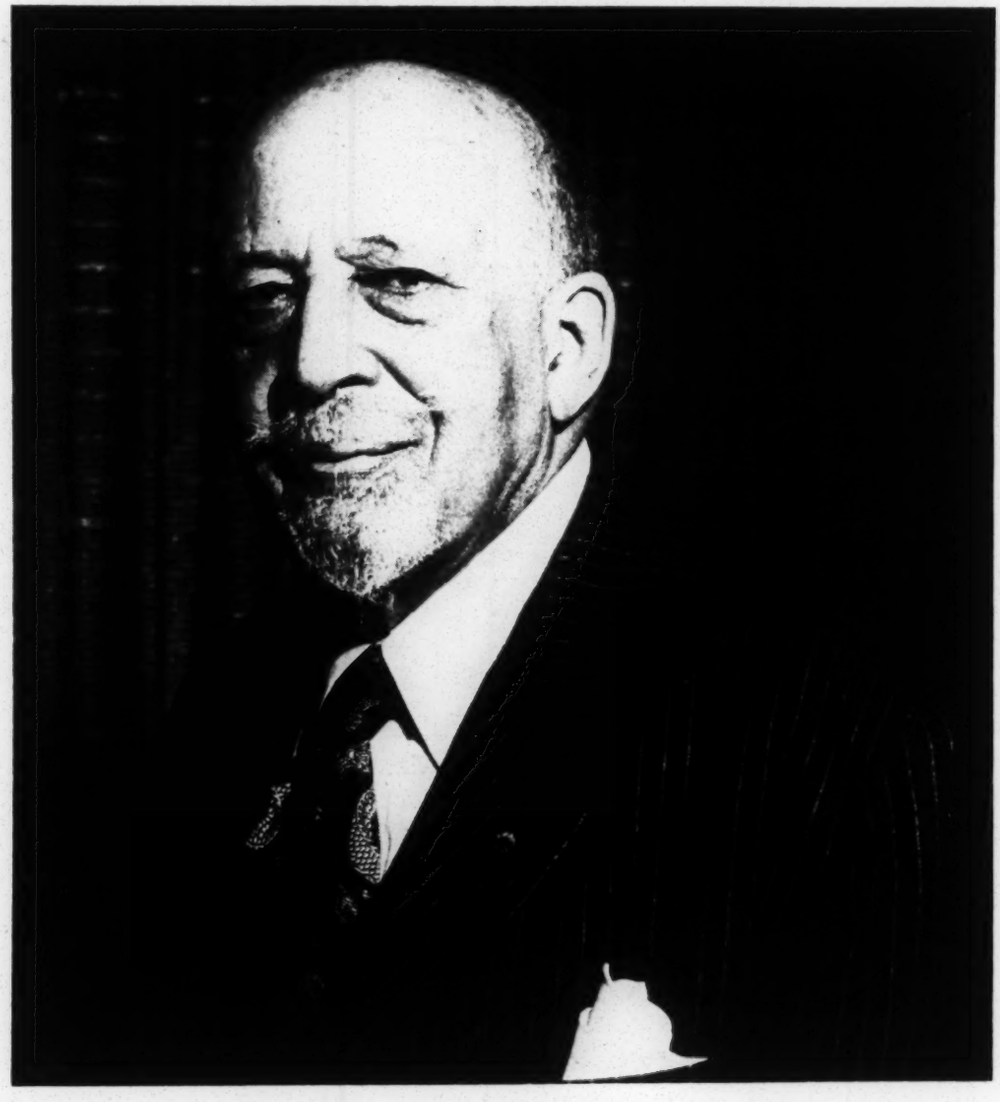
REX, Cape Coast: 8.30 p.m. **Madhubala in Boy Friend 'U'** (Indian Film)

TARSO, Ho: 8.30 p.m. John Mills in **Tiger Bay 'A'**

Published by the Star Publishing Co. Ltd., P.O. Box 2638, Accra, and Printed by the Guinea Press Ltd., Ring Road West, Accra. Regd. at G.P.O. as a newspaper.

FISK News

"Her Sons and Daughters are ever on the Altar"



What Right Has This Man?
The Price of Excellence

Spring, 1963

Toward the First 100th Year-1966

A Resolution Passed Unanimously by the Faculty of Fisk University on March 19, 1963

We, the members of the faculty of Fisk University, protest the enforcement of the segregation practices of certain local businesses which has resulted in the arrest and conviction of Negro students on several recent occasions. This action touches the Fisk community closely for some of the demonstrators who have been arrested and convicted are Fisk students. We, the faculty of Fisk University, deplore the damage to local race relations, which had been gradually improving, and to the image of Nashville as a progressive and forward-looking community. The refusal of certain downtown restaurants and hotels to serve Negroes is disgraceful. The use of our police and courts to uphold and perpetuate this custom is an offense to the dignity of all citizens. The use of such agencies reflects discredit on our city government and is a denial of generally accepted constitutional rights. We therefore request the mayor and the police to reconsider their present policy and practices and to cease the arrest of persons seeking service in public restaurants and hotels.

The resolution stems from arrest, trial and sentencing eight students charged with conspiring to obstruct trade and business in connection with a sit-in last October in a downtown Nashville cafeteria.

March 9, 1963 the eight students were sentenced to 90-day workhouse terms and fined $50.00 apiece by Judge John L. Draper. The students are out on bond awaiting an appeal to a higher Court. The students are attending Tennessee A. & I. State University, American Baptist Theological College and Fisk University.

A.M.A. Letters and Papers Catalogued at Fisk

American Missionary Association Archives—These filing cases contain 250,000 valuable and historical letters and papers that make up the American Missionary Association Archives in the Fisk University Library. Cataloguing of the collection, which covers the A.M.A. period, 1839-1882, was completed in February after a sustained period of work of a year and a half by Dr. Clifton H. Johnson (left), professor of history at Lemoyne College, Memphis, Tennessee. He is shown discussing the collection with Dr. Stephen J. Wright (center), and Arna Bontemps, Fisk librarian. The collection contains material by James A. Garfield, U. S. 20th president, Henry Ward Beecher, famed abolitionist, and Lincoln Cabinet members Salmon P. Chase and William H. Seward. Cataloguing of the total collection has generally consumed more than a decade. The files are located in the office formerly occupied by the Alumni Office on the third floor of the library.

An alumni magazine published in the Spring, Summer, Fall and Winter at 925 Seventeenth Avenue, North, Nashville, Tennessee by Fisk University in the interest of all graduates and former students of Fisk of all departments and schools, past and present.
Entered as second-class matter December 5, 1927, at the post office at Nashville, Tenn., under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on December 21, 1927.

FISK NEWS

Member of the AMERICAN ALUMNI COUNCIL

Spring, 1963

W. DICKERSON DONNELLY, '31, *Editor*

Volume 37, Number 3

*General Alumni Association Officers and Directors 1961-1963

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*The Officers and Directors constitute the Executive Committee of the General Alumni Association.

About the Cover—W. E. B. DuBois, '88, recipient of the honorary degree Litt.D. and the Alumni Award at the 1938 Commencement at Fisk University. Cited by his Alma Mater in 1958 on the 70th anniversary of his class as one of Fisk's most illustrious sons.

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Acknowledgments: Gunter's Studio, Nashville, Tennessee; LeMoss, Grambling, Louisiana; Willie B. Dix, Jr., Louisville, Kentucky; Ted Bell, Chicago, Illinois; Charles W. Lowe, Atlanta, Georgia.

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Leontyne Price Concert Sponsored by Fisk Club of Chicago

Concert Grosses $41,000.00

S. Dolores Branche, '50

Leontyne Price, America's great soprano and Metropolitan Opera Star, attracted an overflowing audience to the Fisk University Centennial Development Fund Benefit Concert, on Sunday, February 3, in Chicago's Arie Crown Theater at McCormick Place.

The warmth and enthusiasm of the audience more than compensated for the months of hard work—day and night—that Chicago-area Fiskites and friends of Fisk devoted to executing all of the details involved in sponsoring a concert of such magnitude.

As one of Chicago's music critics noted in his newspaper column, "Leontyne Price's appearance at McCormick Place was concert, civic celebration, and philanthropic rally, all rolled into one."

Many Young People Attend

The audience included people from all over Metropolitan Chicago and Indiana, as well as guests from as far away as St. Louis, Missouri; Detroit, Michigan; and Cleveland, Ohio. The sponsors and patrons (purchasers of tickets in the $25.00 and $15.00 categories) numbered over 500 distinguished names—among them Illinois Senator Paul H. Douglas, Governor Otto Kerner, and Mayor Richard J. Daley.

Of special interest is the fact that a large number of young people—children and teen-agers—were able to attend the concert because of the contributions made by a number of exceptional benefactors which included Dr. and Mrs. William R. Clarke, First Chicago Foundation, First National Bank, Dr. and Mrs. Percy L. Julian, Dr. T. K. Lawless, and Vee-Jay Records, Inc. Fiskites distributed student tickets to Chicago's public and parochial schools, music colleges, and youth-serving agencies.

A Dividend from the Mayor

A special tribute was paid by Chicago's Mayor, Richard J. Daley, to the Chicago Fisk University alumni during intermission. The Mayor spoke to the audience of a little-known historical incident that occurred in 1871. The Fisk Jubilee Singers who had organized themselves to raise funds for the struggling college, gave their first concert in Chillicothe, Ohio, in October, 1871, with proceeds of $50. That was the Sunday and Monday of the great Chicago Fire and instead of using the money for Fisk, they sent it to the stricken city.

Mayor Daley returned the gift with interest and presented a check of $500 to Dr. Edward W. Beasley, Chairman of the Chicago Fisk Centennial Development Fund, on behalf of the people of Chicago. The Mayor congratulated the Chicago Fisk alumni for sponsoring the concert and providing an opportunity for all of Chicago to hear Miss Price in full concert.

Diva Assoluta

Miss Price, whose voice *Time* describes as "A voice like a banner flying" completely captivated the audience with selections from Handel, Mozart, Schubert, Poulenc, and Samuel Barber. Her group of spirituals and two arias from Cilea's "Adriana Lecouvreur" brought standing ovations. So reluctant was the audience to leave that they brought Miss Price back for four encores.

The tremendous success of the concert can be attributed to the generous contributions in time, effort and money of the Chicago Fisk Centennial Development Fund Committee, the Chicago Fisk Club, and the many friends of Fisk. Special note should be made of the

(Continued on page 6)

Mayor Richard J. Daley (left) takes time during intermission at the Fisk University Benefit Concert in Chicago to talk with Metropolitan Opera Star, Leontyne Price and Dr. Edward W. Beasley, Chairman of the Chicago Fisk University Centennial Development Fund. Over 5,000 music lovers were attracted to the concert, which grossed over $41,000.

The Price of Excellence

President Stephen J. Wright

During the past four or five years, there has been an increasing amount of *verbal* emphasis on excellence in education—particularly higher education. In 1957—the year the Russians launched Sputnik I, demonstrating, allegedly, the superiority of their educational system over the American system—the verbal emphasis on excellence began to assume the dimensions of a crescendo. Since that historic year, excellence has been the theme of numerous educational conferences, the subject of numerous articles and the inspiration for some of the most eloquent oratorical rhetoric in the history of education.

In earlier times, an old Negro spiritual appropriately warned sinners and hypocrites that "everybody talkin' 'bout heaven ain't going there. . . ." It is also true that most of the institutions "talkin' 'bout" excellence are not going to achieve it, and there are, I believe, at least three reasons why they are not:

1. Most of them have no real conception as to what excellence is;
2. Few have any functional idea as to its price;
3. Still fewer can afford the price.

Before going any further, I should indicate what I mean by "excellence" in education. Otherwise, we may be thinking of different concepts. A dictionary would, in essence, define excellence as that which goes beyond the good in terms of quality. But "good" is a relative term. "Good" in terms of what? The "good," and therefore the "excellent," must be related in the context of education to both the quality of the majority of educated men and women and to their command or mastery of the fields in which they have been trained. In other words, by excellence in the context of higher education, I mean that superior quality of the total educational program which develops consistently men and women who are superior to the great majority of other educated men and women in terms of their ability to perform; their ability to think or to analyze, synthesize and generalize in their fields; and their ability to extend the frontiers of knowledge in their respective fields. When excellence is conceived in such terms, it transcends state and national boundaries—not to mention the artificial boundaries of race. When excellence is conceived in such terms, it also means that relatively few institutions, as is the case with individuals, will achieve it. Nevertheless, to suggest that few institutions and few individuals will actually achieve excellence is not to suggest that many should not strive for excellence, for it is achieved only by those who consciously strive for it.

THE VALUE OF EXCELLENCE

Before one thinks seriously and intelligently about the price of excellence, he must first weigh the *value* of excellence, for the price of excellence is determined, in the long run, by its value. The weighing of the value of excellence should, it seems to me, be considered in terms of the individual, the educational institution, the nation or the larger society.

For the individual, the opportunities open to him, the quality of the service he is able to render, and the personal satisfactions he derives from his service, are all determined, in the main, by the excellence of the education he receives. For the educational institution, its reputation, the quality of its service and its financial support are determined, beyond question, by the excellence of its educational program. For the nation or the larger society, its growth, its general welfare, the quality of its leadership and its very existence, as history has demonstrated, depend upon the excellence of its educational program.

The value of excellence in education increases as the world becomes more complex, and there is no question as to whether it is becoming more complex. One educator goes so far as to predict "a bright future for complexity."[1]

"In a rapidly changing world," as the Problems and Policies Committee of the American Council on Education points out, "our colleges and universities serve as custodians of the intellectual capital of mankind; they also serve as centers of innovation and change, of investigation of the application of knowledge to current needs, and of re-examination and criticism of society.

"At no previous time in history has higher education faced such urgent demands. Scientific advances and the explosion of knowledge foretell revolutionary changes to come in the immediate future. The increasing complexity of today's social, political, scientific and economic structure requires of an educated person such information and understanding as could not have been imagined a generation ago. . . .

"Thus, a proper investment in higher education involves investment adequate to an enterprise which increasingly undergirds both the dynamic national economy and free society as a whole."[2]

In brief, the quality of opportunities for the individual, the existence of educational institutions and free society itself depend, in the long run, upon excellence in our institutions of higher learning. This means, in effect, that the *value* of excellence in higher education is so great that it is worth whatever it may cost.

THE PRICE OF EXCELLENCE

Excellence in higher education begins with great governing boards. Little men, under no circumstances that I can conceive, have any place on the governing board of a college or a university. Henry Wriston, President Emeritus of Brown University, says that a board member should be elected on the basis of his ability to bring at least two of three W's to the board: wisdom, wealth and work. In my judgment, he should bring wisdom and work, if he can bring only two. Wealth without wisdom can be dangerous. Only a great board, endowed with wisdom and a willingness to use it in the government of an institution, will understand and appreciate excellence and demand it, with knowledge of its price.

A great board will understand, at the outset, that the greatest single decision they make is the selection of an able president, for there is no such thing as a great institution, an institution of excellence, over any extended period, without an unusually able president. Harvard, Yale, Princeton, Dartmouth, Chicago and Johns Hopkins became great as a result of the leadership provided by great presidents.

A great president will understand, at the outset, that there can be no such thing as excellence in an institution of higher learning without an excellent faculty. A former president of the University of Minnesota summarized the ingredients of excellence in these words:

> Quality in an institution is not guaranteed by statements in a college catalogue, by declarations of a board of trustees, or by desirable ideals

[1] McGeorge Bundy.
[2] "The Price of Excellence: A Report to Decision Makers in American Higher Education." American Council on Education, October, 1960.

> expressed in educational documents. It grows out of the efforts of a competent faculty to instruct and to guide serious-minded students and is conditioned by educational resources, such as the adequacy of the library, the character of the curriculum, the competence of the faculty and the effectiveness of the curriculum. In all of these matters, most American colleges and universities appear to be below the level of quality that is desirable and adequate for the care and cultivation of youth. The truth of this statement is attested by practically every factual study of higher education that has been made in recent years. It is supported by the inadequate performance of college graduates in the practical affairs of life.[3]

Competent faculties, adequate libraries and other educational resources are costly and have been increasing in cost at a staggering rate. No institution of excellence of which I am aware is able to secure them at the average price paid by average institutions. As a matter of fact, the price of excellence, like excellence itself, is beyond the price of the good.

THE NEGRO COLLEGE

The development of excellence in the predominantly Negro colleges and universities presents a special problem—special because these colleges and universities were established to serve, primarily or exclusively, the needs of Negroes, whose needs nor opportunities, until very recent years, were considered to be equal to those of other Americans. In too many instances, therefore, these institutions for Negroes developed a conception of excellence based upon the adequacy with which they served a people whose needs were considered to be, and whose opportunities were, of a lower order than those of other Americans. Excellence in these institutions was not, in the great majority of instances, equated with excellence in colleges and universities dedicated to serve the needs and opportunities of other Americans. In other words, excellence in too many institutions for Negroes came to mean the best of the mediocre and in some instances, the best of the inferior, and the price of such excellence was, naturally, far lower than the price of excellence of a higher order.

The growing movement toward equality of opportunity has opened thousands of jobs for Negroes in education, in government, in business and in industry. To be eligible for these new opportunities, Negroes must compete, educationally and otherwise, on even terms with other Americans. At the present time, in the majority of instances, the evidence is incontrovertibly that they do not. The growing movement toward equality of opportunity will include, increasingly, the opportunity for Negroes to attend the college or university of their choice.

The predominantly Negro college, if it is to survive, has no alternative but to provide its students with an education equal in quality to that provided by other good American colleges. And if it cannot do this, it does not deserve to survive.

In other words, from this point forward, there can be no double standard of excellence—one for the colleges that historically serve Negroes and one for the colleges that serve other Americans. When we begin to think in terms of a single standard of excellence, we also begin to think in terms of a single price. To illustrate the point in financial terms, a building of the same specifications will cost the same per square foot for Fisk as it will for Vanderbilt; a language laboratory of the same specifications will cost Morehouse as much as it will Emory; an adequate physics laboratory will cost Tuskegee just as much as it will Haverford. And of equal importance, the really first-class teacher will command as high a salary in predominantly Negro colleges as he will in other American colleges.

The implications of a single standard of excellence for financial support are so obvious as to scarcely need comment. Let me say only this: With minor exceptions, the level of support which the member colleges of the UNCF receive at the present time is not sufficient to develop or to maintain programs of excellence by American standards. Moreover, the level is not likely to be raised significantly unless the alumni of these colleges arouse themselves and demonstrate to other Americans by their own financial support and enthusiasm their faith in their colleges.

THE TOTAL PRICE

What I have tried to say to you is that excellence in education is an expensive commodity—not only in terms of money but also in terms of many hard choices and much hard work on the part of those responsible for policy and program. It can be achieved only by those institutions that know what it is, and are willing to pay the price for excellent faculties, excellent facilities, excellent curricula—all creating an inspiring atmosphere in which able, serious-minded students are stimulated and motivated to reach for the stars.

Delivered on the occasion of the 17th Annual Conference of the National Alumni Council of UNCF February 9, 1963, New York City.

[3] M. E. Haggerty, as quoted in *Liberal Education*, March, 1960, p. 76.

LEONTYNE PRICE . . .

(Continued from page 4)

diligence of the Gary, Indiana Fiskites and the Campaign Committee: Dr. Edward Beasley, Chairman; Mrs. Maurice F. Gleason, Co-Chairman; Mrs. Fansayde Calloway, Alumni Coordinator; and Mrs. Nobia Bacon, Treasurer.

Concert Grosses $41,000

Since the launching of the $6 million Centennial Development Campaign, the Chicago Division has pledged to raise $150,000 to expand and strengthen the University. Through personal contributions, $100,000 has already been pledged. The concert grossed over $41,000 from the overflowing audience. Chicago Fiskites were especially thrilled to learn that this amount represents an all-time high for benefit performances at the Arie Crown Theater, which holds over 5,000 people.

WE BELIEVE

At Fisk we believe in young people and want to help provide quality educational opportunities for them. The 18 through 22 age span should be one of the most important four year periods in the life of an individual.

Fisk is a part of us as alumni and we are part of Fisk. Fisk's future is without a doubt linked with ours.

Money matters can become worrisome. An Alumni Association that comes to the president each June with its mission accomplished gives him full measure of confidence and courage to explore and promote the general welfare of the university.

W. E. B. DuBois – Class of 1888

Lewis W. Jones, '31

"I was graduated from Fisk thirty-six years ago this month after three years of splendid inspiration and perfect happiness under teachers whom I respected and amid surroundings that inspired me. I regard the ten years after my graduation from 1888 to 1898 simply as a sort of prolongation of my Fisk college days. I was at Harvard but not of it. I was a student of Berlin but still the son of Fisk . . ."

W. E. B. DuBois, in
"Diuturni Silenti,"
Alumni Address at Fisk University
June 2, 1924.

It has now been seventy-five years since William Edward Burghardt DuBois graduated from Fisk University and there is reasonable doubt that Fisk shall have another alumnus who shall influence its affairs so greatly over such a period of time and even greater doubt that anyone will have comparable effect on its fortunes and its policy simply as an alumnus. When his influence is considered it is well to remember that it was wielded as a personal force. Over this three-quarters of a century he has not been a faculty member, nor a trustee, nor occupant of any position in the alumni organizational structure.

It may be difficult for some of us to understand the phenomenon of Dr. DuBois in this epoch when men clothe themselves in a status and obscure their identity as a person. What Fisk meant to the lad from New Bedford, Massachusetts he took uncommon pains to have it mean to succeeding generations of Fisk students. No cause espoused by him as an effective advocate has had a more consistent and determined avowal than his outspoken defense of this one.

From all accounts the Fisk experience was as stimulating and exciting as Arna Bontemps reports it in *100 Years of Negro Freedom*. He was on the editorial staff of the student magazine, *The Fisk Herald*, shortly after his enrollment and became its editor in his senior year. He was a leader in a campaign to raise funds and build a gymnasium, the first one on the campus of a southern Negro college. The variety in his satisfying experiences is only suggested in a paragraph here and there in his writings: the atmosphere of good taste on the Fisk campus, the fascinating beauty of the young women, and verbal or action protest against the inequities of the South. In one reference he gave a vivid reminiscence: "These were the days before the legal 'Jim Crow' car law but the brakemen used to take it on themselves to force all colored passengers into the smoking car. X (a schoolmate who was described as a magnificent figure of a man) went down with the other hundreds of students after commencement to board the train when the brakeman barred the way to the passenger coach. X swept the brakeman aside with one arm and with the other beckoned the students. They walked into the coach singing."

In 1898, President Erastus Milo Cravath for whom DuBois more than once expresses reverence, invited him to give the commencement address. In 1908 he again returned to Fisk, this time as alumni speaker. Unfortunately, neither of these speeches has been found in the yet incomplete process of cataloguing the DuBois papers and manuscripts in the Cravath Library at Fisk. However, the latter speech is referred to in "Diuturni Silenti" in these terms: "The trend toward industrial education was to my mind beginning to lower the standards and vitiate the ideals for higher college training which were the heritage of Fisk University."

DuBois Initiated Into Phi Beta Kappa at Fisk May 1958

Dr. DuBois receiving congratulations from members of the chapter of Phi Beta Kappa at Fisk.

Left to right: Professor Theodore S. Currier, Dr. Bernard Spivack, Dr. DuBois, Dr. Anna Harvin Grant, M.A. '48.

It is well for us to remember that the controversy between DuBois and Booker T. Washington was well-advanced at this time. The intellectual preeminence and the literary power of DuBois had established his reputation. His sharply analytical essays presented a challenge to Washington that more impetuous and emotional adversaries of the Tuskegee idea could neither match nor sustain. At this time Booker T. Washington sat on the Board of Trustees of Fisk University with his incomparable influence on philanthropy that in truth was the life blood of the private college. It is understandable that President Merrill should see the wisdom of bringing to the Fisk curriculum some of the practical arts. It is fully as understandable that Dr. DuBois should take the opportunity his address to the alumni offered to resent this invasion of his own Alma Mater by an ideology that he sternly rejected. The controversy this speech engendered with special application to Fisk University precluded another invitation for his public appearance at Fisk University for the period of sixteen years.

His devotion to Fisk did not lessen nor did his appreciation of its heritage falter in the face of deviations from this heritage. He sent his daughter to Fisk and it was on the occasion of her graduation in 1924 that he was invited to again be alumni speaker on the commencement program.

If his 1908 speech caused a furore his 1924 speech raised a veritable storm. In it he explicitly arraigned Fayette Avery McKenzie for intellectual high crimes and administrative misdemeanors. The arraignment and the bill of particulars in this speech became the basis of determined effort to remove Dr. McKenzie from the presidency. To this end a group of distinguished alumni joined him on a committee—Rev. Henry Hugh Proctor, Elmer S. Imes, Andrew J. Allison, Mrs. Etnah Boutte, Mrs. Elizabeth Ross Haynes, and his former college classmate, Booker T. Washington's widow—Margaret Murray Washington.

The speech was published and widely distributed as:

with the note "formerly a monthly college journal published by the literary societies of Fisk University, suppressed by Fayette A. McKenzie in 1916."

The title of the speech "Diuturni Silenti" was taken from the beginning of Cicero's oration in defense of Marcellus in the translation DuBois had made in his youth: "To my long continued silence, conscript Fathers, which I have made use of in these days, not on account of fear, but partly from grief, partly from shame, this day brings an end and also a beginning of my speaking according to my former custom what I think and what I know."

If the price of liberty is eternal vigilance, DuBois again and again showed that academic integrity and the training of upstanding young men and women must be paid for in the self-same coin by which liberty is purchased. He asked in 1924 about students being sent away from Fisk for not humbling themselves to the high-handed dictates of President McKenzie, "Is Fisk trying to make the roll of her expulsions a sort of roll of honor?"

When there was a fund raising dinner for Fisk in Cleveland, Ohio to which no Negroes were invited he took the Fisk President to task for permitting himself to get into a situation from which the press accounts could spread "the impression that Fisk believed in segregation for colored people, or thought it was inevitable and permanent." He challenged another President of Fisk twenty years later for participating in a campaign luncheon of the United Negro College Fund in which no Negro was in attendance and the press accounts tied Fisk in with the reactionary positions taken by southern white bankers.

W. E. B. DuBois is a living and dynamic feature of the Fisk Heritage which he so stoutly defended as to weave himself ineradicably into its fabric. He was a founder and moving spirit of the National Association for the Advancement of Colored People where as long-time editor of *The Crisis* he was veritably its voice. His was a pioneering and at times a lonely voice calling for African freedom from colonial control. He could with unabashed scorn for the war mongering in Madison Avenue contrived slogans during World War II declare "I do not believe that the British Empire stands or has ever stood for democracy. It is idiotic to talk about a people who brought the slave trade to its greatest development, who are the chief exploiters of Africa and who hold four hundred million Indians in subjection, as the great defenders of democracy! The British Empire has caused more human misery than Hitler will cause if he lives a hundred years. I appreciate England's many gifts to civilization and suffer with her suffering but I do not forget nor minimize historic facts."

Dr. DuBois has held to the code of the true intellectual-thinking for himself, unflinching when he has known the barbs of those who were guilt-stricken for not thinking for themselves and the venom of those who take arrogant pride in thinking for others or,

W. E. B. DuBois Hall

A modern air-conditioned men's dormitory erected in 1959 on the Fisk University campus.

politely put, "engineering consent" for some purpose of special interests. Freedom of thought, really serious probing analytical thought, with freedom to express the tentative conclusion or the ultimate conviction has been his life-long commitment. When at one point or another in his career his critics undertook disagreement with his views they have been hard put to marshal facts, logic and reason to effectively contend.

The steadfast dignity with which he has asserted his freedom has proved impregnable against the eroding forces that chew away at the constitutional guarantees of Civil Liberties in the United States. When he faced the crucial test of pillory by a congressional committee the then President of Fisk University, Charles S. Johnson, made declaration of the formal support of his Alma Mater in his defense.

His books, manuscripts and letters are here a rich addition to Fisk's literary stockpile rather than in the Library of Congress as Booker T. Washington's are or at some place like Yale where James Weldon Johnson's are. DuBois Hall is a monument that meagerly reflects the luster he shed on Fisk University. But what he has stood for, what he has stood against and how he has stood is his legacy to generations of Fisk students yet to come. "DuBois, Fisk Man" is a standard against which all who identify with Fisk University may take measure of their intellectual integrity.

POSTAL MATTERS

Like many others, Mills College and its Alumnae Association have made it a practice to re-mail an issue of the *Mills Quarterly* to an alumna whenever a new address was supplied by the Post Office. The cost: 10¢ to the Post Office for each return, plus 6¢ and an envelope to remail to a new address—which all too often proved to be wrong. As the number of copies thus returned and remailed reached alarming proportions, the editorial column of the 11/62 issue carried this announcement:

Since 500 copies of a single issue are sometimes returned to us, we have reluctantly decided to abandon our custom of automatically remailing the *Quarterly*. Hereafter, returned magazines will be discarded unless you send us a card asking for yours. So when you move, preferably before you move, please send your new address to Reinhardt House. This will insure delivery of your *Quarterly* and will save us money. Thank you.

The Alumni Secretary Visits Fiskites in 10 Cities

The Alumni Secretary attended the 17th annual conference of the National Alumni Council of U.N.C.F. in New York City February 9 and 10. Following the U.N.C.F. conference he visited Fiskites in Philadelphia, New York City, Pittsburgh, Detroit, Cleveland, Cincinnati, Dayton, Indianapolis, Louisville and upon his return to Nashville he met with the Fisk club members in that city. To the Nashville meeting as well as to the meetings in other cities parents and their children who had indicated an interest to attend Fisk were invited.

Fiskites in Detroit, Michigan

First Row, left to right: Barbara Gibson Green, Bette Latimer McKinney, Alumni Secretary W. Dickerson Donnelly, Bethesda Westfield Points, Virginia Wyche Moore, Melace Sudduth Duncan.

Standing: Robert J. Sellers, Dr. Natalia Tanner Cain (hostess), Richard S. McGhee, Jr., Samuel J. Flanagan (attorney), Isaac Points.

Fiskites and Prospective Fiskites from Louisville, Kentucky

Seated, left to right: Jewel Miller Rabb, Newtonia V. Thomas (interested student), Flora Jackson Dix, Mrs. Ella S. King (Frankfort, Kentucky), Ruth Booker Bryant.

Standing: Carl G. Forbes, Dr. R. C. Bryant, Maurice W. Strider, (Lexington, Kentucky), George H. Graham, Rev. Charles N. King (Frankfort, Kentucky), Alumni Secretary W. Dickerson Donnelly, Ellis F. Bullock, Jr. (interested student), Dr. Maurice F. Rabb.

Prospective Fiskites from Detroit

Fiskites in Detroit, Michigan

First Row, left to right: Mrs. L. T. Crosthwaite, Edna Coleman Bond, Dixie Martin Ford, Bette Mewborne Coleman, Dorothy Billinger.

Second Row: Julia Boston Sellers, Ruthcelia Lane, Marian Rawlings Dungey, Eliza Redd Grigsby, Lady Jewell Hester Freeman.

Standing: Irene Scruggs McClendon, Elizabeth Ryans Cathcart, Robert Glasco, Mary Lee Dyson Martin, Roberta McGuire Pickett, George Gibson, Dr. L. T. Crosthwaite.

Pledge 1963 Class Will Take at General Alumni Association Luncheon June 1, 1963

Being mindful that we are now confronted by life in the larger world, and being conscious of our obligation to both faithful followers and dependable leaders, we, the members of the class of 1963 do hereby covenant with one another, and with all other alumni of Fisk University, to be worthy sons and daughters of our Alma Mater; to realize in our high standards of integrity and competence; to fulfill in ourselves her traditions of unselfish service to mankind, to upbuilding and support; and in the days and years that be ahead to meet with dignity and fortitude whatever comes to us personally.

Fiskites in Nashville, Tennessee

Seated, left to right: Elma Cheek, Rev. Jerome I. Wright, Elizabeth Walker, Kathleen Norris Parks, Leroy Wright, Cecil Gentry Jemison, Mary D. Shane.

Standing: Mary Owen Washington, Nathaniel H. Williams, Jr., Clara Lowe Overall, Russell Merriweather, S. E. Grinstead, Ann Dickerson, N. S. Holiday, Jr., Dorothy Breaux Jamerson, Alumni Secretary W. Dickerson Donnelly, Wilhelmina Bradford, Grace Young Collier, Tabitha CollierWilliams, Carreil Peterson Horton, Mattie Brandon Turner, Leola Franklyn Garner, Dr. Irene S. P. Francis.

Prospective Fiskites from Nashville, Tennessee

Mary D. Shane, acting Registrar and Director of Admissions, Fisk University and prospective high students who were guests of the Fisk Club of Nashville at the March meeting held in the lounge of the Adam K. Spence Student Union.

United Negro College Fund

During 1962 the United Negro College Fund raised a record $2,300,003—a $104,182 increase over a year ago. Since its founding 19 years ago, it has raised $45,744,753, for member institutions. Fisk's share approximately $70,000.

Prospective Fiskites from Cincinnati, Ohio

WHAT RIGHT HAS THIS MAN...

HE HOLDS a position of power equaled by few occupations in our society.

His influence upon the rest of us—and upon our children—is enormous.

His place in society is so critical that no totalitarian state would (or does) trust him fully. Yet in our country his fellow citizens grant him a greater degree of freedom than they grant even to themselves.

He is a college teacher. It would be difficult to exaggerate the power that he holds.

- He originates a large part of our society's new ideas and knowledge.
- He is the interpreter and disseminator of the knowledge we have inherited from the past.
- He makes discoveries in science that can both kill us and heal us.
- He develops theories that can change our economics, our politics, our social structures.
- As the custodian, discoverer, challenger, tester, and interpreter of knowledge he then enters a classroom and tells our young people what he knows—or what he thinks he knows—and thus influences the thinking of millions.

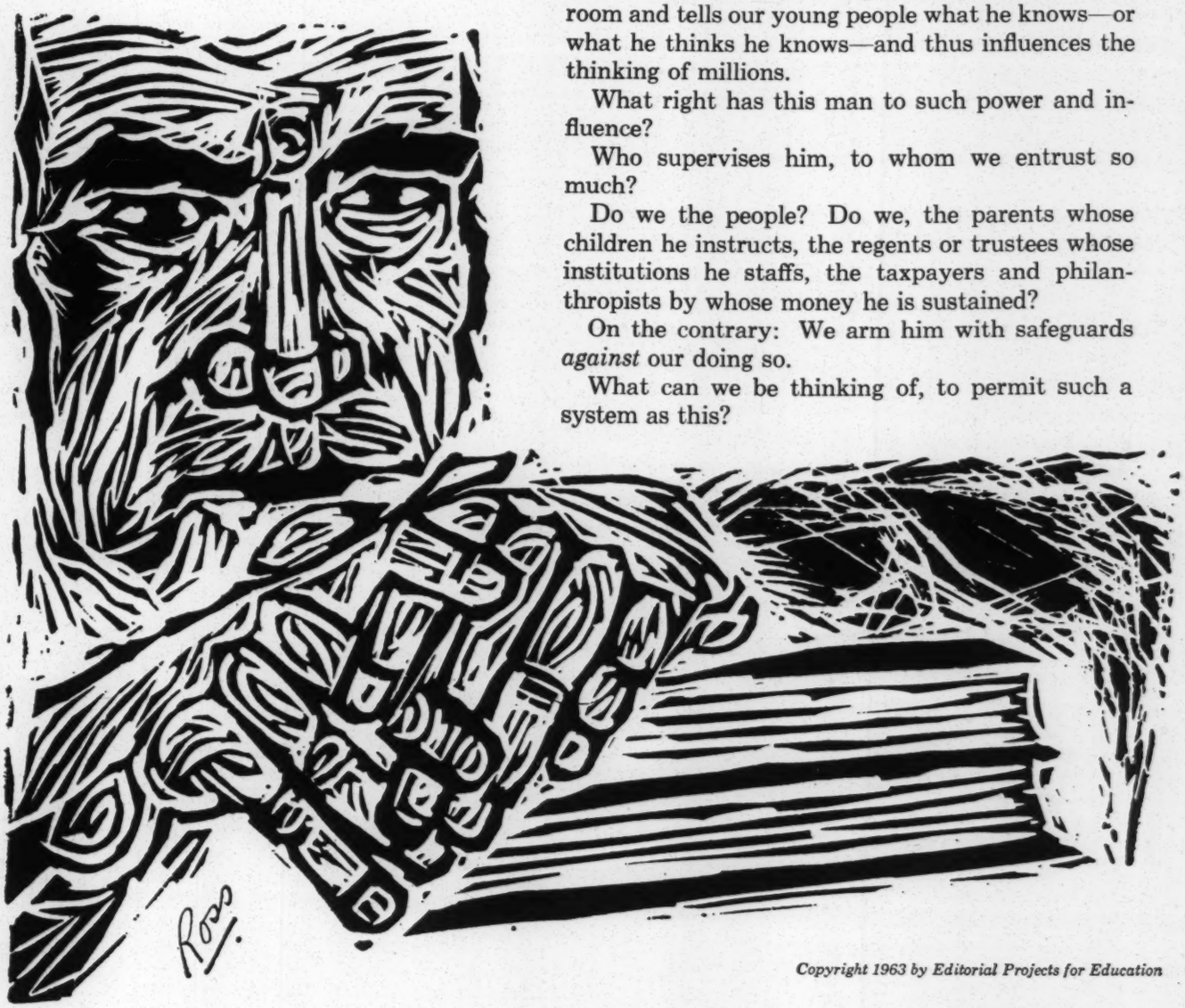
What right has this man to such power and influence?

Who supervises him, to whom we entrust so much?

Do we the people? Do we, the parents whose children he instructs, the regents or trustees whose institutions he staffs, the taxpayers and philanthropists by whose money he is sustained?

On the contrary: We arm him with safeguards *against* our doing so.

What can we be thinking of, to permit such a system as this?



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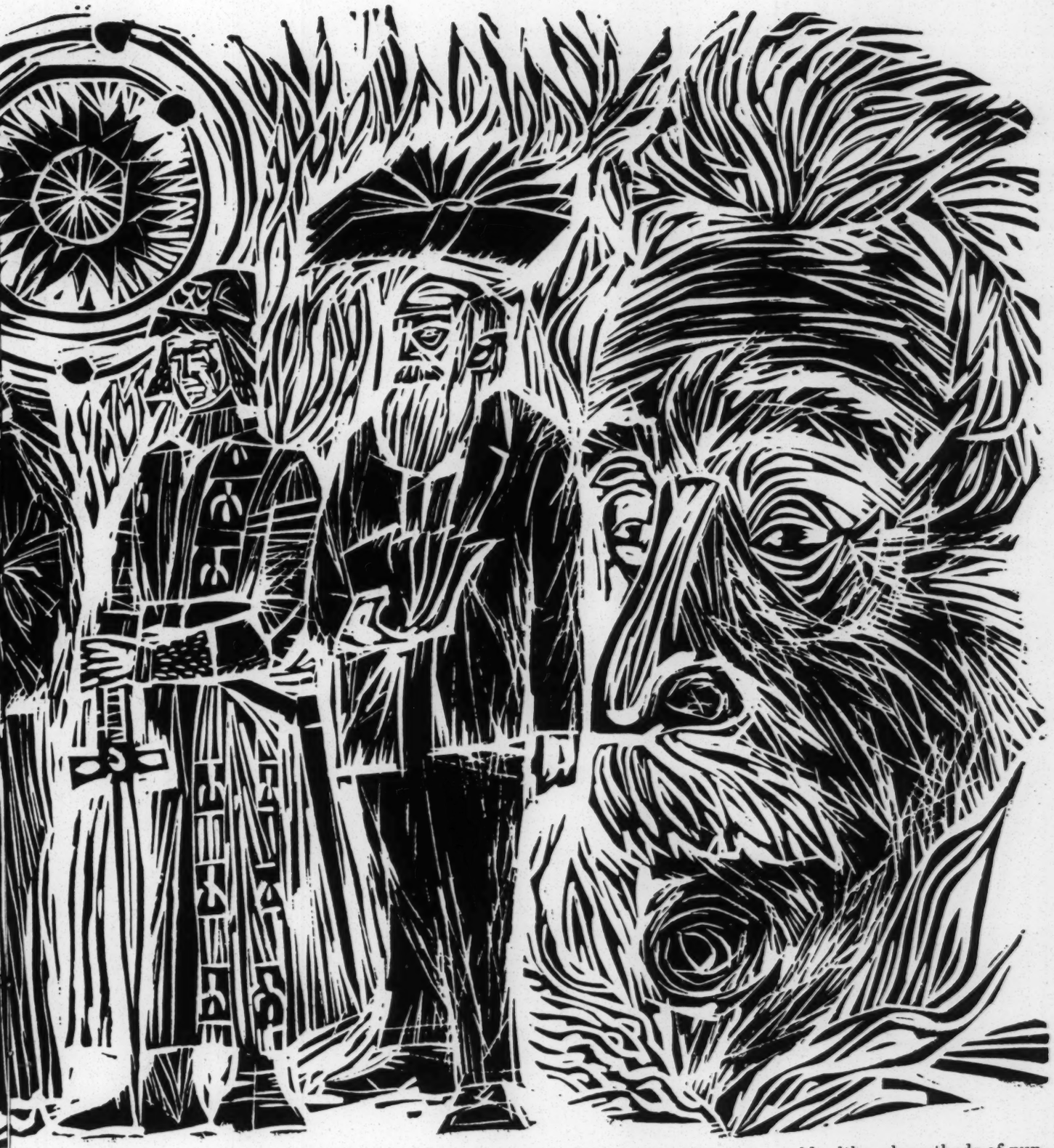
Having ideas, and disseminating them, is a risky business. It has always been so—and therein lies a strange paradox. The march of civilization has been quick, or slow in direct ratio to the production, testing, and acceptance of ideas; yet virtually all great ideas were opposed when they were introduced. Their authors and teachers have been censured, ostracized, exiled, martyred, and crucified—



usually because the ideas clashed with an accepted set of beliefs or prejudices or with the interests of a ruler or privileged class.

Are we wiser and more receptive to ideas today? Even in the Western world, although methods of punishment have been refined, the propagator of a new idea may find himself risking his social status, his political acceptability, his job, and hence his very livelihood.

For the teacher: special risks, special rights

NORMALLY, in our society, we are wary of persons whose positions give them an opportunity to exert unusual power and influence.

But we grant the college teacher a degree of freedom far greater than most of the rest of us enjoy.

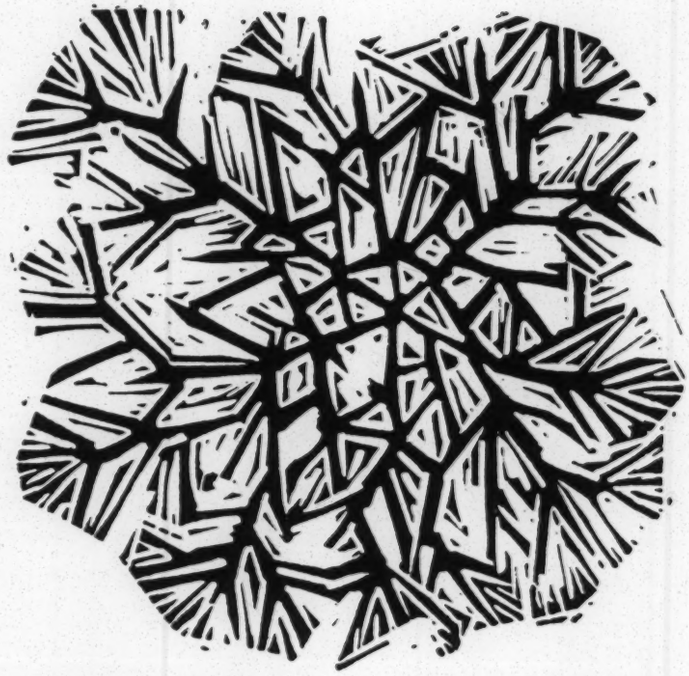
Our reasoning comes from a basic fact about our civilization:

Its vitality flows from, and is sustained by, *ideas*.

Ideas in science, ideas in medicine, ideas in politics. Ideas that sometimes rub people the wrong way. Ideas that at times seem pointless. Ideas that may alarm, when first broached. Ideas that may be so novel or revolutionary that some persons may propose that they be suppressed. Ideas—all sorts—that provide the sinews of our civilization.

They will be disturbing. Often they will irritate.

But the more freely they are produced—and the more rigorously they are tested—the more surely will our civilization stay alive.



THIS IS THE THEORY. Applying it, man has developed institutions for the specific purpose of incubating, nourishing, evaluating, and spreading ideas. They are our colleges and universities. As their function is unique, so is the responsibility with which we charge the man or woman who staffs them.

We give the college teacher the professional duty of pursuing knowledge—and of conveying it to others—with complete honesty and open-mindedness. We tell him to find errors in what we now know. We tell him to plug the gaps in it. We tell him to add new material to it.

We tell him to do these things without fear of the consequences and without favor to any interest save the pursuit of truth.

We know—and he knows—that to meet this responsibility may entail risk for the college teacher. The knowledge that he develops and then teaches to others will frequently produce ground-shaking results.

It will lead at times to weapons that at the press of a button can erase human lives. Conversely, it will lead at other times to medical miracles that will *save* human lives. It may unsettle theology, as did Darwinian biology in the late 1800's, and as did countless other discoveries in earlier centuries. Conversely, it may confirm or strengthen the elements of one's faith. It will produce intensely personal results: the loss of a job to automation or, conversely, the creation of a job in a new industry.

Dealing in ideas, the teacher may be subjected to strong, and at times bitter, criticism. It may come from unexpected quarters: even the man or woman who is well aware that free research and education are essential to the common good may become understandably upset when free research and education affect his own livelihood, his own customs, his own beliefs.

And, under stress, the critics may attempt to coerce the teacher. The twentieth century has its own versions of past centuries' persecutions: social ostracism for the scholar, the withdrawal of financial support, the threat of political sanctions, an attempt to deprive the teacher of his job.

Wherever coercion has been widely applied—in Nazi Germany, in the Soviet Union—the development of ideas has been seriously curtailed. Were

such coercion to succeed here, the very sinews of our civilization would be weakened, leaving us without strength.

WE RECOGNIZE these facts. So we have developed special safeguards for ideas, by developing special safeguards for him who fosters ideas: the college teacher.

We have developed these safeguards in the calm (and civilized) realization that they are safeguards against our own impetuousness in times of stress. They are a declaration of our willingness to risk the consequences of the scholar's quest for truth. They are, in short, an expression of our belief that we should seek the truth because the truth, in time, shall make us free.

What the teacher's special rights consist of

THE SPECIAL FREEDOM that we grant to a college teacher goes beyond anything guaranteed by law or constitution.

As a citizen like the rest of us, he has the right to speak critically or unpopularly without fear of governmental reprisal or restraint.

As a teacher enjoying a *special* freedom, however, he has the right to speak without restraint not only from government but from almost any other source, including his own employer.

Thus—although he draws his salary from a college or university, holds his title in a college or university, and does his work at a college or university—he has an independence from his employer which in most other occupations would be denied to him.

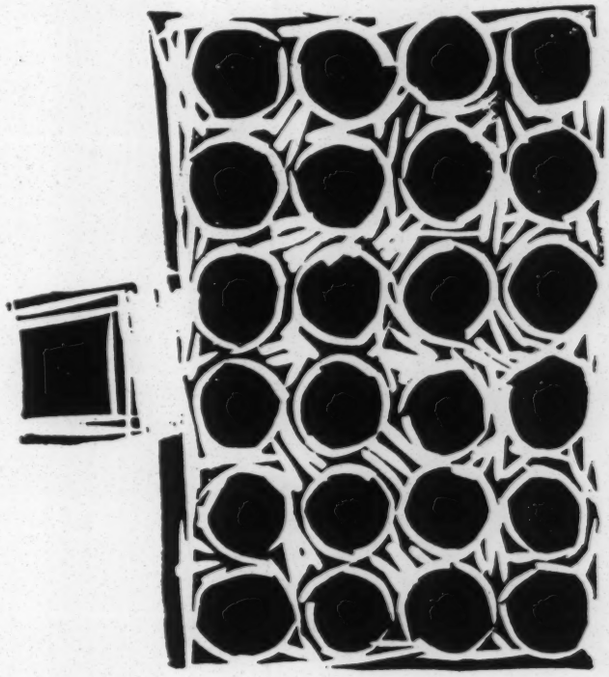
Here are some of the rights he enjoys:

- He may, if his honest thinking dictates, expound views that clash with those held by the vast majority of his fellow countrymen. He will not be restrained from doing so.
- He may, if his honest thinking dictates, publicly challenge the findings of his closest colleagues, even if they outrank him. He will not be restrained from doing so.
- He may, if his honest thinking dictates, make statements that oppose the views of the president of his college, or of a prominent trustee, or of a generous benefactor, or of the leaders of the state legislature. No matter how much pain he may bring to such persons, or to the college administrators entrusted with maintaining good relations with them, he will not be restrained from doing so.

Such freedom is not written into law. It exists on the college campus because (1) the teacher claims and enforces it and (2) the public, although wincing on occasion, grants the validity of the teacher's claim.

WE GRANT the teacher this special freedom for our own benefit.

Although "orthodox" critics of education frequently protest, there is a strong experimental emphasis in college teaching in this country. This emphasis owes its existence to several influences, including the utilitarian nature of our society; it is one of the ways in which our institu-



tions of higher education differ from many in Europe.

Hence we often measure the effectiveness of our colleges and universities by a pragmatic yardstick: Does our society derive a practical benefit from their practices?

The teacher's special freedom meets this test. The unfettered mind, searching for truth in science, in philosophy, in social sciences, in engineering, in professional areas—and then teaching the findings to millions—has produced impressive practical results, whether or not these were the original objectives of its search:

The technology that produced instruments of victory in World War II. The sciences that have produced, in a matter of decades, incredible gains in man's struggle against disease. The science and engineering that have taken us across the threshold of outer space. The dazzling progress in agricultural productivity. The damping, to an unprecedented degree, of wild fluctuations in the business cycle. The appearance and application of a new architecture. The development of a "scientific approach" in the management of business and of labor unions. The ever-increasing maturity and power of our historians, literary critics, and poets. The graduation of hundreds of thousands of college-trained men and women with the wit and skill to learn and broaden and apply these things.

Would similar results have been possible without campus freedom? In moments of national panic (as when the Russians appear to be outdistancing us in the space race), there are voices that suggest that less freedom and more centralized direction of our educational and research resources would be more "efficient." Disregard, for a moment, the fact that such contentions display an appalling ignorance and indifference about the fundamental philosophies of freedom, and answer them on their own ground. Weighed carefully, the evidence seems generally to support the contrary view. Freedom does work—quite practically.

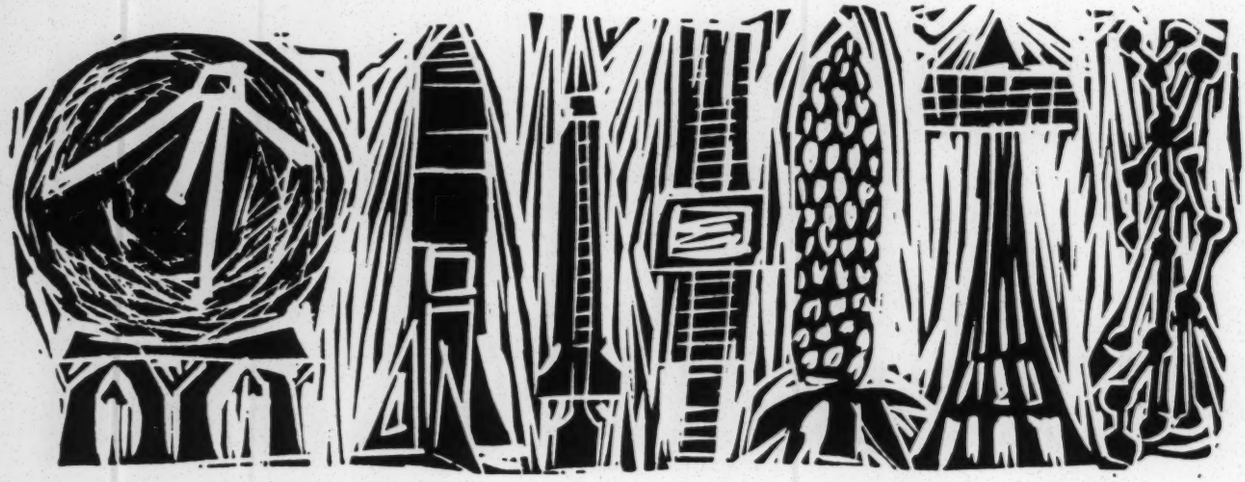
Many point out that there are even more important reasons for supporting the teacher's special freedom than its practical benefits. Says one such person, the conservative writer Russell Kirk:

"I do not believe that academic freedom deserves preservation chiefly because it 'serves the community,' although this incidental function is important. I think, rather, that the principal importance of academic freedom is the opportunity it affords for the highest development of private reason and imagination, the improvement of mind and heart by the apprehension of Truth, whether or not that development is of any immediate use to 'democratic society'."

The conclusion, however, is the same, whether the reasoning is conducted on practical, philosophical, or religious grounds—or on all three: The unusual freedom claimed by (and accorded to) the college teacher is strongly justified.

"This freedom is immediately applicable only to a limited number of individuals," says the statement of principles of a professors' organization, "but it is profoundly important for the public at large. It safeguards the methods by which we explore the unknown and test the accepted. It may afford a key to open the way to remedies for bodily or social ills, or it may confirm our faith in the familiar. Its preservation is necessary if there is to be scholarship in any true sense of the word. The advantages accrue as much to the public as to the scholars themselves."

Hence we give teachers an extension of freedom—*academic* freedom—that we give to no other group in our society: a special set of guarantees designed to encourage and insure their boldness, their forthrightness, their objectivity, and (if necessary) their criticism of us who maintain them.



The idea works most of the time, but . . .

LIKE MANY good theories, this one works for most of the time at most colleges and universities. But it is subject to continual stresses. And it suffers occasional, and sometimes spectacular, breakdowns.

If past experience can be taken as a guide, at this very moment:

▸ An alumnus is composing a letter threatening to strike his alma mater from his will unless the institution removes a professor whose views on some controversial issue—in economics? in genetics? in politics?—the alumnus finds objectionable.

▸ The president of a college or university, or one of his aides, is composing a letter to an alumnus in which he tries to explain why the institution *cannot* remove a professor whose views on some controversial issue the alumnus finds objectionable.

▸ A group of liberal legislators, aroused by reports from the campus of their state university that a professor of economics is preaching fiscal conservatism, is debating whether it should knock some sense into the university by cutting its appropriation for next year.

▸ A group of conservative legislators is aroused by reports that another professor of economics is preaching fiscal liberalism. This group, too, is considering an appropriation cut.

▸ The president of a college, faced with a budgetary crisis in his biology department, is pondering whether or not he should have a heart-to-heart chat with a teacher whose views on fallout, set forth in a letter to the local newspaper, appear to be scaring away the potential donor of at least one million dollars.

▸ The chairman of an academic department, still smarting from the criticism that two colleagues leveled at the learned paper he delivered at the departmental seminar last week, is making up the new class schedules and wondering why the two upstarts wouldn't be just the right persons for those 7 a.m. classes which increased enrollments will necessitate next year.

▸ The educational board of a religious denomination is wondering why it should continue to permit the employment, at one of the colleges under its control, of a teacher of religion who is openly questioning a doctrinal pronouncement made recently by the denomination's leadership.

▸ The managers of an industrial complex, worried by university research that reportedly is linking their product with a major health problem, are wondering how much it might cost to sponsor university research to show that their product is *not* the cause of a major health problem.

Pressures, inducements, threats: scores of examples, most of them never publicized, could be cited each year by our colleges and universities.

In addition there is philosophical opposition to the present concept of academic freedom by a few who sincerely believe it is wrong. ("In the last analysis," one such critic, William F. Buckley, Jr., once wrote, "academic freedom must mean the freedom of men and women to supervise the educational activities and aims of the schools they oversee and support.") And, considerably less important and more frequent, there is opposition by emotionalists and crackpots.

Since criticism and coercion do exist, and since academic freedom has virtually no basis in law, how can the college teacher enforce his claim to it?

In the face of pressures, how the professor stays free

IN THE mid-1800's, many professors lost their jobs over their views on slavery and secession. In the 1870's and '80's, many were dismissed for their views on evolution. Near the turn of the century, a number lost their jobs for speaking out on the issue of Free Silver.

The trend alarmed many college teachers. Until late in the last century, most teachers on this side of the Atlantic had been mere purveyors of the knowledge that others had accumulated and written down. But, beginning around 1870, many began to perform a dual function: not only did they teach, but they themselves began to investigate the world about them.

Assumption of the latter role, previously performed almost exclusively in European universities, brought a new vitality to our campuses. It also brought perils that were previously unknown. As long as they had dealt only in ideas that were classical, generally accepted, and therefore safe, teachers and the institutions of higher learning did little that might offend their governing boards, their alumni, the parents of their students, the public, and the state. But when they began to act as investigators in new areas of knowledge, they found themselves affecting the status quo and the interests of those who enjoyed and supported it.

And, as in the secession, evolution, and silver controversies, retaliation was sometimes swift.

In 1915, spurred by their growing concern over such infringements of their freedom, a group of teachers formed the American Association of University Professors. It now has 52,000 members, in the United States and Canada. For nearly half a century an AAUP committee, designated as "Committee A," has been academic freedom's most active —and most effective—defender.

THE AAUP'S defense of academic freedom is based on a set of principles that its members have developed and refined throughout the organization's history. Its current statement of these principles, composed in collaboration with the Association of American Colleges, says in part:

"Institutions of higher education are conducted for the common good and not to further the interest of either the individual teacher or the institution as a whole. The common good depends upon the free search for truth and its free exposition."

The statement spells out both the teacher's rights and his duties:

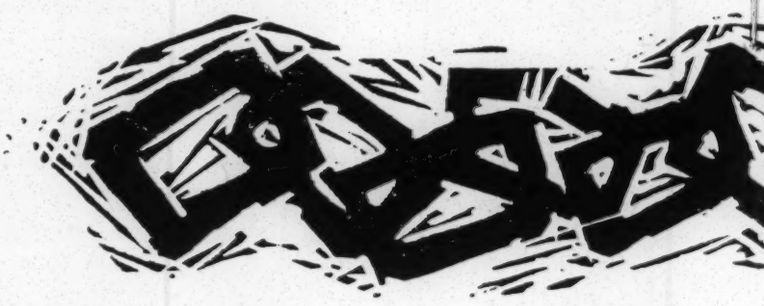
"The teacher is entitled to full freedom in research and in the publication of the results, subject to the adequate performance of his other academic duties . . .

"The teacher is entitled to freedom in the classroom in discussing his subject, but he should be careful not to introduce . . . controversial matter which has no relation to his subject . . .

"The college or university teacher is a citizen, a member of a learned profession, and an officer of an educational institution. When he speaks or writes as a citizen, he should be free from institutional censorship or discipline, but his special position in the community imposes special obligations. As a man of learning and an educational officer, he should remember that the public may judge his profession and his institution by his utterances. Hence he should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that he is not an institutional spokesman."

HOW CAN such claims to academic freedom be enforced? How can a teacher be protected against retaliation if the truth, as he finds it and teaches it, is unpalatable to those who employ him?

The American Association of University Profes-



sors and the Association of American Colleges have formulated this answer: permanent job security, or *tenure*. After a probationary period of not more than seven years, agree the AAUP and the AAC, the teacher's services should be terminated "only for adequate cause."

If a teacher were dismissed or forced to resign simply because his teaching or research offended someone, the cause, in AAUP and AAC terms, clearly would not be adequate.

The teacher's recourse? He may appeal to the AAUP, which first tries to mediate the dispute without publicity. Failing such settlement, the AAUP conducts a full investigation, resulting in a full report to Committee A. If a violation of academic freedom and tenure is found to have occurred, the committee publishes its findings in the association's *Bulletin*, takes the case to the AAUP membership, and often asks that the offending college or university administration be censured.

So effective is an AAUP vote of censure that most college administrators will go to great lengths to avoid it. Although the AAUP does not engage in boycotts, many of its members, as well as others in the academic profession, will not accept jobs in censured institutions. Donors of funds, including many philanthropic foundations, undoubtedly are influenced; so are many parents, students, alumni, and present faculty members. Other organizations, such as the American Association of University Women, will not recognize a college on the AAUP's censure list.

As the present academic year began, eleven institutions were on the AAUP's list of censured administrations. Charges of infringements of academic freedom or tenure were being investigated on fourteen other campuses. In the past three years, seven institutions, having corrected the situations which had led to AAUP action, have been removed from the censure category.

Has the teacher's freedom no limitations?

HOW SWEEPING is the freedom that the college teacher claims?

Does it, for example, entitle a member of the faculty of a church-supported college or university openly to question the existence of God?

Does it, for example, entitle a professor of botany to use his classroom for the promulgation of political beliefs?

Does it, for example, apply to a Communist?

There are those who would answer some, or all, such questions with an unqualified Yes. They would argue that academic freedom is absolute. They would say that any restriction, however it may be rationalized, effectively negates the entire academic-freedom concept. "You are either free or not free," says one. "There are no halfway freedoms."

There are others—the American Association of University Professors among them—who say that freedom *can* be limited in some instances and, by definition, *is* limited in others, without fatal damage being done.

Restrictions at church-supported colleges and universities

The AAUP-AAC statement of principles of academic freedom implicitly allows religious restrictions:

"Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of [the teacher's] appointment . . ."

Here is how one church-related university (Prot-

estant) states such a "limitation" to its faculty members:

"Since X University is a Christian institution supported by a religious denomination, a member of its faculty is expected to be in sympathy with the university's primary objective—to educate its students within the framework of a Christian culture. The rights and privileges of the instructor should, therefore, be exercised with discretion and a sense of loyalty to the supporting institution . . . The right of dissent is a correlative of the right of assent. Any undue restriction upon an instructor in the exercise of this function would foster a suspicion of intolerance, degrade the university, and set the supporting denomination in a false light before the world."

Another church-related institution (Roman Catholic) tells its teachers:

"While Y College is operated under Catholic auspices, there is no regulation which requires all members of the faculty to be members of the Catholic faith. A faculty member is expected to maintain a standard of life and conduct consistent with the philosophy and objectives of the college. Accordingly, the integrity of the college requires that all faculty members shall maintain a sympathetic attitude toward Catholic beliefs and practices, and shall make a sincere effort to appreciate these beliefs and practices. Members of the faculty who are Catholic are expected to set a good example by the regular practice of Catholic duties."

A teacher's "competence"

By most definitions of academic freedom, a teacher's rights in the classroom apply only to the field in which he is professionally an expert, as determined by the credentials he possesses. They do not extend to subjects that are foreign to his specialty.

". . . He should be careful," says the American Association of University Professors and the Association of American Colleges, "not to introduce into his teaching controversial matter which has no relation to his subject."

Hence a professor of botany enjoys an undoubted freedom to expound his botanical knowledge, however controversial it might be. (He might discover, and teach, that some widely consumed cereal grain, known for its energy-giving properties, actually is of little value to man and animals, thus causing consternation and angry outcries in Battle Creek. No one on the campus is likely to challenge his right to do so.) He probably enjoys the right to comment, from a botanist's standpoint, upon a conservation bill pending in Congress. But the principles of academic freedom might not entitle the botanist to take

a classroom stand on, say, a bill dealing with traffic laws in his state.

As a private citizen, of course, off the college campus, he is as free as any other citizen to speak on whatever topic he chooses—and as liable to criticism of what he says. He has no special privileges when he acts outside his academic role. Indeed, the AAUP-AAC statement of principles suggests that he take special pains, when he speaks privately, not to be identified as a spokesman for his institution.

HENCE, at least in the view of the most influential of teachers' organizations, the freedom of the college teacher is less than absolute. But the limitations are established for strictly defined purposes: (1) to recognize the religious auspices of many colleges and universities and (2) to lay down certain ground rules for scholarly procedure and conduct.

In recent decades, a new question has arisen to haunt those who would define and protect academic freedom: the problem of the Communist. When it began to be apparent that the Communist was not simply a member of a political party, willing (like other political partisans) to submit to established democratic processes, the question of his eligibility to the rights of a free college teacher was seriously posed.

So pressing—and so worrisome to our colleges and universities—has this question become that a separate section of this report is devoted to it.

The Communist: a special case?

SHOULD A Communist Party member enjoy the privileges of academic freedom? Should he be permitted to hold a position on a college or university faculty?

On few questions, however "obvious" the answer may be to some persons, can complete agreement be found in a free society. In a group as conditioned to controversy and as insistent upon hard proof as are college teachers, a consensus is even more rare.

It would thus be a miracle if there were agreement on the rights of a Communist Party member to enjoy academic privileges. Indeed, the miracle has not yet come to pass. The question is still warmly debated on many campuses, even where there is not a Communist in sight. The American Association of University Professors is still in the process of defining its stand.

The difficulty, for some, lies in determining whether or not a communist teacher actually propagates his beliefs among students. The question is asked, Should a communist gym instructor, whose utterances to his students are confined largely to the hup-two-three-four that he chants when he leads the calisthenics drill, be summarily dismissed? Should a chemist, who confines his campus activities solely to chemistry? Until he overtly preaches communism, or permits it to taint his research, his writings, or his teaching (some say), the Communist should enjoy the same rights as all other faculty members.

Others—and they appear to be a growing number—have concluded that proof of Communist Party membership is in itself sufficient grounds for dismissal from a college faculty.

To support the argument of this group, Professor Arthur O. Lovejoy, who in 1913 began the movement that led to the establishment of the AAUP, has quoted a statement that he wrote in 1920, long before communism on the campus became a lively issue:

"Society . . . is not getting from the scholar the particular service which is the principal *raison d'être* of his calling, unless it gets from him his honest report of what *he* finds, or believes, to be true, after careful study of the problems with which he deals. Insofar, then, as faculties are made up of men whose teachings express, *not* the results of their own research and reflection and that of their fellow-specialists, but rather the opinions of other men—whether holders of public office or private persons from whom endowments are received—just so far are colleges and universities perverted from their proper function . . ."

(His statement is the more pertinent, Professor Lovejoy notes, because it was originally the basis of "a criticism of an American college for accepting from a 'capitalist' an endowment for a special professorship to be devoted to showing 'the fallacies of socialism and kindred theories and practices.' I have now added only the words 'holders of public office.' ")

Let us quote Professor Lovejoy at some length, as he looks at the communist teacher today:

"It is a very simple argument; it can best be put, in the logician's fashion, in a series of numbered theorems:

"1. Freedom of inquiry, of opinion, and of teaching in universities is a prerequisite, if the academic scholar is to perform the proper function of his profession.

"2. The Communist Party in the United States is an organization whose aim is to bring about the establishment in this country of a political as well as an economic system essentially similar to that which now exists in the Soviet Union.

"3. That system does not permit freedom of inquiry, of opinion, and of teaching, either in or outside of universities; in it the political government claims and exercises the right to dictate to scholars what conclusions they must accept, or at least profess to accept, even on questions lying within their own specialties—for example, in philosophy, in history, in aesthetics and literary criticism, in economics, in biology.

"4. A member of the Communist Party is therefore engaged in a movement which has already extinguished academic freedom in many countries and would—if it were successful here—result in the abolition of such freedom in American universities.

"5. No one, therefore, who desires to maintain

academic freedom in America can consistently favor that movement, or give indirect assistance to it by accepting as fit members of the faculties of universities, persons who have voluntarily adhered to an organization one of whose aims is to abolish academic freedom.

"Of these five propositions, the first is one of principle. For those who do not accept it, the conclusion does not follow. The argument is addressed only to those who do accept that premise. The second, third, and fourth propositions are statements of fact. I submit that they cannot be honestly gainsaid by any who are acquainted with the relevant facts . . .

"It will perhaps be objected that the exclusion of communist teachers would itself be a restriction upon freedom of opinion and of teaching—*viz.*, of the opinion and teaching that intellectual freedom should be abolished in and outside of universities; and that it is self-contradictory to argue for the restriction of freedom in the name of freedom. The argument has a specious air of logicality, but it is in fact an absurdity. The believer in the indispensability of freedom, whether academic or political, is not thereby committed to the conclusion that it is his duty to facilitate its destruction, by placing its enemies in strategic positions of power, prestige, or influence . . . The conception of freedom is not one which implies the legitimacy and inevitability of its own suicide. It is, on the contrary, a conception which, so to say, defines the limit of its own applicability; what it implies is that there is *one* kind of freedom which is inadmissible—the freedom to destroy freedom. The defender of liberty of thought and speech is not morally bound to enter the fight with both hands tied behind his back. And those who would deny such freedom to others, if they could, have no moral or logical basis for the claim to enjoy the freedom which they would deny . . .

"In the professional code of the scholar, the man of science, the teacher, the first commandment is: Thou shalt not knowingly misrepresent facts, nor tell lies to students or to the public. Those who not merely sometimes break this commandment, but repudiate any obligation to respect it, are obviously disqualified for membership in any body of investigators and teachers which maintains the elementary requirements of professional integrity.

"To say these things is not to say that the economic and even the political doctrines of communism should not be presented and freely discussed within academic walls. To treat them simply as 'dangerous thought,' with which students should not be permitted to have any contact, would give rise to a plausible suspicion that they are taboo because they would, if presented, be all too convincing; and out of that suspicion young Communists are bred. These doctrines, moreover, are historical facts; for better or worse, they play an immense part in the intellectual and political controversies of the present age. To deny to students means of learning accurately what they are, and of reaching informed judgments about them, would be to fail in one of the major pedagogic obligations of a university—to enable students to understand the world in which they will live, and to take an intelligent part in its affairs . . ."

IF EVERY COMMUNIST admitted he belonged to the party—or if the public, including college teachers and administrators, somehow had access to party membership lists—such a policy might not be difficult to apply. In practice, of course, such is not the case. A two-pronged danger may result: (1) we may not "spot" all Communists, and (2) unless we are very careful, we may do serious injustice to persons who are not Communists at all.

What, for example, constitutes proof of Communist Party membership? Does refusal to take a loyalty oath? (Many *non*-Communists, as a matter of principle, have declined to subscribe to "discriminatory" oaths—oaths required of one group in society, *e.g.*, teachers, but not of others.) Does invoking the Fifth Amendment? Of some 200 dismissals from college and university faculties in the past fifteen years, where communism was an issue, according to AAUP records, most were on grounds such as these. Only a handful of teachers were incontrovertibly proved, either by their own admission or by other hard evidence, to be Communist Party members.

Instead of relying on less-than-conclusive evidence of party membership, say some observers, we would be wiser—and the results would be surer—if we were to decide each case by determining whether the teacher has in fact violated his trust. Has he been intellectually dishonest? Has he misstated facts? Has he published a distorted bibliography? Has he preached a party line in his classroom? By such a determination we would be able to bar the practicing Communist from our campuses, along with all others guilty of academic dishonesty or charlatanry.

How can the facts be established?

As one who holds a position of unusual trust, say most educators (including the teachers' own organization, the AAUP), the teacher has a special obligation: if responsible persons make serious charges against his professional integrity or his intellectual honesty, he should be willing to submit to examination by his colleagues. If his answers to the charges are unsatisfactory—evasive, or not in accord with evidence—formal charges should be brought against him and an academic hearing, conducted according to due process, should be held. Thus, say many close observers of the academic scene, society can be sure that justice is done—both to itself and to the accused.

Is the college teacher's freedom in any real jeopardy?

HOW FREE is the college teacher today? What are his prospects for tomorrow? Either here or on the horizon, are there any serious threats to his freedom, besides those threats to the freedom of us all?

Any reader of history knows that it is wise to adopt the view that freedom is *always* in jeopardy. With such a view, one is likely to maintain safeguards. Without safeguards, freedom is sure to be eroded and soon lost.

So it is with the special freedom of the college teacher—the freedom of ideas on which our civilization banks so much.

Periodically, this freedom is buffeted heavily. In part of the past decade, the weather was particularly stormy. College teachers were singled out for

Are matters of academic freedom easy Try handling some of these

You are a college president.

Your college is your life. You have thrown every talent you possess into its development. No use being modest about it: your achievements have been great.

The faculty has been strengthened immeasurably. The student body has grown not only in size but in academic quality and aptitude. The campus itself—dormitories, laboratories, classroom buildings—would hardly be recognized by anyone who hasn't seen it since before you took over.

Your greatest ambition is yet to be realized: the construction of a new library. But at last it seems to be in sight. Its principal donor, a wealthy man whom you have cultivated for years, has only the technicalities—but what important technicalities!—to complete: assigning to the college a large block of securities which, when sold, will provide the necessary $3,000,000.

This afternoon, a newspaper reporter stopped you as you crossed the campus. "Is it true," he asked, "that John X, of your economics department, is about to appear on coast-to-coast television advocating deficit spending as a cornerstone of federal fiscal policy? I'd like to do an advance story about it, with your comments."

You were not sidestepping the question when you told the reporter you did not know. To tell the truth, you had never met John X, unless it had been for a moment or two of small-talk at a faculty tea. On a faculty numbering several hundred, there are bound to be many whom you know so slightly that you might not recognize them if they passed you on the street.

Deficit spending! Only last night, your wealthy library-donor held forth for two hours at the dinner table on the immorality of it. By the end of the evening, his words were almost choleric. He phoned this morning to apologize. "It's the one subject I get rabid about," he said. "Thank heavens you're not teaching that sort of thing on *your* campus."

You had your secretary discreetly check: John X's telecast is scheduled for next week. It will be at least two months before you get those library funds. There is John X's extension number, and there is the telephone. And there are your lifetime's dreams.

Should you . . .?

You are a university scientist.

You are deeply involved in highly complex research. Not only the equipment you use, but also the laboratory assistance you require, is expensive. The cost is far more than the budget of your university department could afford to pay.

So, like many of your colleagues, you depend upon a governmental agency for most of your financial support. Its research grants and contracts make your work possible.

But now, as a result of your studies and experiments, you have come to a conclusion that is diametrically opposite to that which forms the official policy of the agency that finances you—a policy that potentially affects the welfare of every citizen.

You have outlined, and documented, your conclusion forcefully, in confidential memoranda. Responsible officials believe you are mistaken; you are certain you are not. The disagreement is profound. Clearly the government will not accept your view. Yet you are convinced that it is so vital to your country's welfare that you should not keep it to yourself.

You are a man of more than one heavy responsibility, and you feel them keenly. You are, of course, responsible to your university. You have a responsibility to your colleagues, many of whose work is financed similarly to yours. You are, naturally, responsible to your country. You bear the responsibility of a teacher, who is expected to hold back no knowledge from his students. You have a responsibility to your own career. And you feel a responsibility to the people you see on the street, whom you know your knowledge affects.

Loyalties, conscience, lifetime financial considerations: your dilemma has many horns.

Should you . . .?

You are a business man.

You make toothpaste. It is good toothpaste. You maintain a research department, at considerable expense, to keep it that way.

A disturbing rumor reached you this morning. Actually, it's more than a rumor; you could class it as a well-founded report. The dental school of a famous university is about to publish the results of a study of toothpastes. And, if your informant had the facts straight, it can do nothing but harm to your current selling campaign.

You know the dean of the dental school quite well. Your company, as part of its policy of supporting good works in dental science, has been a regular and substantial contributor to the school's development fund.

It's not as if you were thinking of suppressing anything; your record

to solve?
problems.

of turning out a good product—the best you know—is ample proof of that. But if that report were to come out now, in the midst of your campaign, it could be ruinous. A few months from now, and no harm would be done.

Would there be anything wrong if you . . .?

Your daughter is at State.

You're proud of her; first in her class at high school; pretty girl; popular; extraordinarily sensible, in spite of having lots of things to turn her head.

It was hard to send her off to the university last fall. She had never been away from the family for more than a day or two at a time. But you had to cut the apron-strings. And no experience is a better teacher than going away to college.

You got a letter from her this morning. Chatty, breezy, a bit sassy in a delightful way. You smiled as you read her youthful jargon. She delights in using it on you, because she remembers how you grimaced in mock horror whenever you heard it around the house.

Even so, you turned cold when you came to the paragraph about the sociology class. The so-called scientific survey that the professor had made of the sexual behavior of teen-agers. This is the sort of thing Margie is being taught at State? You're no prude, but . . . You know a member of the education committee of the state legislature. Should you . . .? And on the coffee table is the letter that came yesterday from the fund-raising office at State; you were planning to write a modest check tonight. To support more sociology professors and their scientific surveys? Should you . . .?

special criticism if they did not conform to popular patterns of thought. They, and often they alone, were required to take oaths of loyalty—as if teachers, somehow, were uniquely suspect.

There was widespread misunderstanding of the teacher's role, as defined by one university president:

"It is inconceivable . . . that there can exist a true community of scholars without a diversity of views and an atmosphere conducive to their expression . . . To have a diversity of views, it is essential that we as individuals be willing to extend to our colleagues, to our students, and to members of the community the privilege of presenting opinions which may, in fact, be in sharp conflict with those which we espouse. To have an atmosphere of freedom, it is essential that we accord to such diverse views the same respect, the same attentive consideration, that we grant to those who express opinions with which we are in basic agreement."

THE STORM of the '50's was nationwide. It was felt on every campus. Today's storms are local; some campuses measure the threat to their teachers' freedom at hurricane force, while others feel hardly a breeze.

Hence, the present—relatively calm—is a good time for assessing the values of academic freedom, and for appreciating them. The future is certain to bring more threats, and the understanding that we can build today may stand us in good stead, then.

What is the likely nature of tomorrow's threats?

"It is my sincere impression that the faculties of our universities have never enjoyed a greater latitude of intellectual freedom than they do today," says the president of an institution noted for its high standards of scholarship and freedom. "But this is a judgment relative only to the past.

"The search for truth has no ending. The need to seek truth for its own sake must constantly be defended. Again and again we shall have to insist upon the right to express unorthodox views reached through honest and competent study.

"Today the physical sciences offer safe ground for speculation. We appear to have made our peace with biology, even with the rather appalling implications of modern genetics.

"Now it is the social sciences that have entered the arena. These are young sciences, and they are difficult. But the issues involved—the positions taken with respect to such matters as economic growth, the tax structure, deficit financing, the laws

affecting labor and management, automation, social welfare, or foreign aid—are of enormous consequence to all the people of this country. If the critics of our universities feel strongly on these questions, it is because rightly or wrongly they have identified particular solutions uniquely with the future prosperity of our democracy. All else must then be heresy."

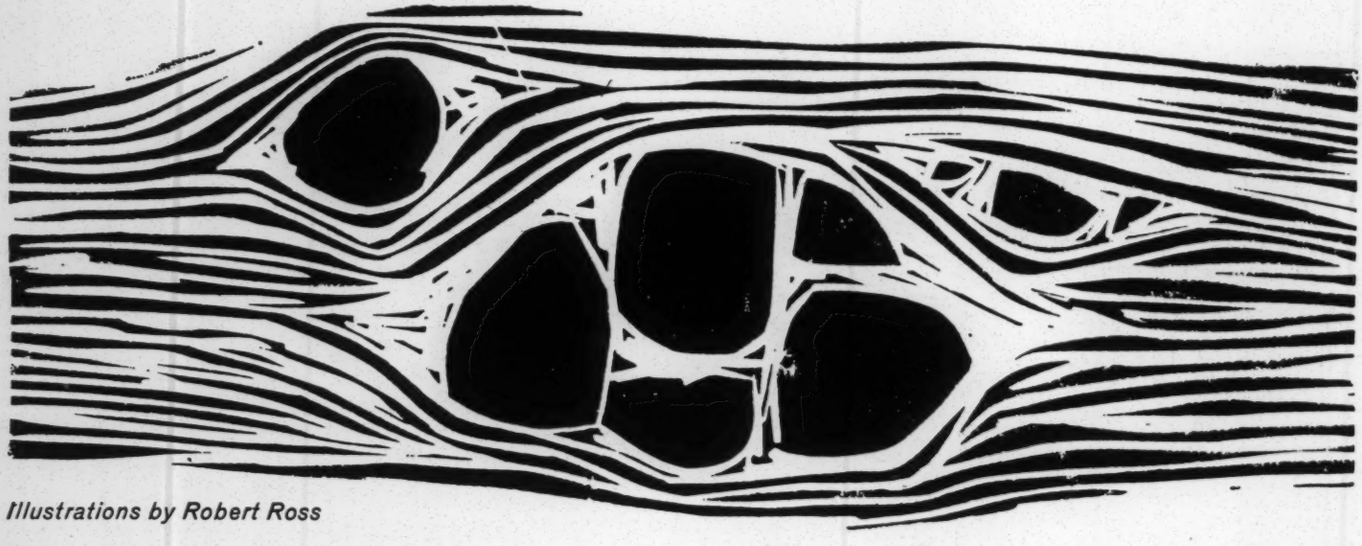
Opposition to such "heresy"—and hence to academic freedom—is certain to come.

IN THE FUTURE, as at present, the concept of academic freedom will be far from uncomplicated. Applying its principles in specific cases rarely will be easy. Almost never will the facts be all white or all black; rather, the picture that they form is more likely to be painted in tones of gray.

To forget this, in one's haste to judge the rightness or wrongness of a case, will be to expose oneself to the danger of acting injudiciously—and of committing injustice.

The subtleties and complexities found in the gray areas will be endless. Even the scope of academic freedom will be involved. Should its privileges, for example, apply only to faculty members? Or should they extend to students, as well? Should students, as well as faculty members, be free to invite controversial outsiders to the campus to address them? And so on and on.

The educated alumnus and alumna, faced with specific issues involving academic freedom, may well ponder these and other questions in years to come. Legislators, regents, trustees, college administrators, students, and faculty members will be pondering them, also. They will look to the alumnus and alumna for understanding and—if the cause be just—for support. Let no reader underestimate the difficulty—or the importance—of his role.



Illustrations by Robert Ross

"What Right Has This Man?"

The report on this and the preceding 15 pages is the product of a cooperative endeavor in which scores of schools, colleges, and universities are taking part. It was prepared under the direction of the group listed below, who form EDITORIAL PROJECTS FOR EDUCATION, a non-profit organization associated with the American Alumni Council. Copyright © 1963 by Editorial Projects for Education, Inc. All rights reserved; no part of this report may be reproduced without express permission of the editors. Printed in U.S.A.

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"Guide Posts to 1966"

February 3, 1963

Dear Mr. Donnelly:

I have read with a great deal of interest President Wright's talk to the freshman class on "Guide Posts to 1966," Fisk's One Hundredth Anniversary Date, which appeared in the Fall Fisk University News. The talk was penetrating and challenging, and has moved me to indulge in much introspection and to wonder if my performance at Fisk as a student a half century ago would have been more "respectable" if I had been privileged to listen to the identical talk President Wright made to the freshman class.

In 1903, I enrolled in the English Department at Fisk as a seventh-grader. My father had died a few years previously and I dropped out of school and went to work to supplement the family income. Food, shelter and clothing for Mother and four children, younger than myself, was a must. And after appraising and shifting to various work opportunities, I eventually made an adjustment and cast aside all thoughts of returning to school.

Two years later, however, and most fortunate for me, a happy circumstance intervened. A teaching vacancy occurred in the county school district and an older sister, who was in the middle of her high school career, was selected to fill the vacancy which paid the munificent salary of $25.00 per month. This economic windfall affected our family most favorably when you take into account that common laborers in that era received from .85 to $1.00 for a ten-hour work day and competent domestics were paid from $8.00 to $12.00 per month, with only a half day off on Thursdays.

A few minutes past five on a Saturday afternoon following my sister's first week at teaching in the county school, I arrived home with my pay envelope containing $5.00, which I had earned working six full ten-hour days at the Foster & Creighton rock quarry, situated a few hundred yards from the family homestead, which an older brother had previously purchased for the then current price of $600.00. All the family were present and my Mother had prepared a delicious supper. An impromtu family conference was held following the evening meal and the washing of dishes. Understandably, our "famed teaching sister" on this occasion was not permitted to assist in the dish-washing chore; for all the family were immensely proud of our sister whose newly acquired position as teacher had brought not only additional economic security to the family, but a measure of social recognition that was not to be gainsaid.

During the conference, the family's present, past and future were discussed freely and in great detail. It was recalled that when our Father, a former sharecropper in Cheatham County moved the family to Davidson County where the "children might have nine months of schooling instead of three," it was his wish that at least one of his children should go to college.

I had completed the sixth grade in the district school, near my home, when my Father died and had gone to work with the avowed purpose of saving enough money to engage in the wood, coal and ice business. And when it was suggested that I return to school, I protested vigorously; first, because my former classmates had advanced two or three grades ahead of me and my pride would have been grievously outraged if I should return to school and be classified with boys and girls in a much younger age-group than myself; and secondly, I had boasted in the presence of my former schoolmates that I would achieve as much and even greater success in the wood, coal and ice business than they despite their vaunted booklearning.

My Mother, and in fact, all the members of the family who participated in the conference were very persuasive in their efforts to have me alter my decision and to return to school. And under this avalanche of pressure I felt myself weakening, particularly, when my sister related that while visiting with girl friends on Fisk campus, she had met several boys and girls, and even grown men and women, who were enrolled in the English and Preparatory Departments. Finally, she played a trump card when she promised that if I would apply for admission to the English Department at Fisk, she would purchase me a "raglan" overcoat. Although I was approaching my seventeenth birthday, I had never owned a new overcoat; and with visions of wearing a brand new "raglan" all my very own, the last vestige of opposition to returning to school vanished.

Having made the decision to go back to school, a strange feeling of exultation took possession of me, and I revelled with the thought of enrolling in the English Department at Fisk. Somehow I managed to sleep soundly throughout that eventful Saturday night; and the next day, Sunday, I played and mingled freely with my former schoolmates, as an equal, for the first time in over two years. And I suspect, at times, a resurgent feeling of superiority came over me, for I could recall not one boy in our immediate neighborhood who had gone to Fisk, or to any school other than the local district grade school.

In this connection, I by no means wish to disparage Clifton Grade School, now merged with the modern Moses McKissack School; for my attachment to Clifton School, the first and only public school I ever attended, was deeply personal and endearing—so much so that although more than fifty years have gone by since my enrollment there, I never look upon the ancient and dilapidated frame structure, now used for church purposes, without experiencing a strong feeling of nostalgia.

At about 8:30 on a Monday morning in September 1903, I set out from home on foot for Fisk, and spurred on by joyous anticipation I covered the distance of two and one half miles in a little over half an hour. Mr. F. W. Stickle, Fisk's treasurer and registrar of that era, welcomed me in friendly fashion, and within an hour, *I became a part of Fisk and Fisk became a part of me; and that relationship over a period of nearly sixty years has been indissoluble. For at Fisk, I met my wife as a co-ed, and all four of our children have been exposed to Fisk culture and the Fisk spirit.*

Although during the eight years that I spent at Fisk, I majored in outside work and minored in classroom and homework assignments, I managed somehow to muddle through the English, Preparatory and College Departments. I do not believe there are many persons living today who can make that claim.

Looking back over the years, I like to believe that my scholastic record at Fisk would have been better if I had been confronted with the challenges set forth in President Wright's "Guide Posts to 1966." I wish, therefore, that the President's talk could be published in pamphlet form and made available to all future incoming freshmen. Enclosed is my check which, added to a previous payment, will take care of one half of the Centennial pledge made by my wife, Lulu Harper McCree, Nor. '10 and myself.

Sincerely yours,
Wade H. McCree, '11

Rhodes Scholar Athletic Banquet Speaker

By Andre Moore

Fisk Sports Publicist

Joseph Stanley Sanders, recently announced Rhodes Scholarship recipient, was the featured speaker at the University's annual Athletic Banquet.

Sanders became the third Negro since 1907 to receive the coveted honor, along with John E. Wideman at the University of Pennsylvania. Prior to this year the only other Negro to be named was Alain Locke, a 1907 graduate of Harvard University.

Speaking to the gathering of Fisk athletes Sanders proved to be an affable and capable speaker as he described some of the "personal hurt" which he had to overcome to develop himself as both an athlete and a scholar. He also outlined some of the expectations he has for his stay in Oxford, England as a Rhodes Scholar, along with the 31 others selected from across the nation.

By accepting the scholarship, Sanders has broken from a family tradition of professional athletics, a tradition that has known an Olympic heavyweight boxing champion and an All-American professional baseball player.

Ten years ago Stan's elder brother, Ed, chased Ingemar Johannson out of the ring in Helsinki, Finland, to win the Olympic gold medal.

Sanders has been named to small college All-American football teams for the past two years as an end and last spring held the national small college discus mark with a throw of 175'-10½". He caught a total of 93 passes during his three years on the varsity for a total of 1,703 yards and 21 touchdowns. He runs the hundred yard dash in 9.8 seconds, puts the shot 52' 4" broad jumps 21' 10" and high jumps 6.'

He is currently serving as president of the Whittier College student body, having been elected to that post last March. He holds membership in several honorary societies, and has maintained an A-average as a political science major.

Sanders plans to return to the United States after his two years at the University of Oxford to study law. He will then practice in his home community of South Los Angeles.

It was most fitting to have Stan Sanders as the Athletic Banquet speaker for he exemplifies the philosophy of the Athletic Department at Fisk; that the athlete is a student first, and an athlete second.

Fisk Once Again Has A Baseball Team

For the first time since 1929 Fiskites will be able to see the Bulldogs actively engaged in athletic competition on the baseball diamond.

Announcement was made recently that John C. Martin, former assistant football coach and instructor in the Physical Education department, would take over the mentorship of the newly created ball club. Coach Martin has been with the athletic staff since 1958. Prior to joining the Bulldog staff Martin was head football, basketball, and baseball coach at Kittrell Junior College, Kittrell, North Carolina. His baseball team compiled a 30-2 record over a two-year period.

Few Fiskites have known that Fisk has had a baseball team before. The last year we actually played was in 1929. In those days there were no conference championships to win, but if there had been it was a good bet that Fisk would have won its share of them. As can best be remembered by Fiskites who were around in those days, Fisk won more than its share of games, and had many team members who were considered professional material. The playing field was on the spot where the Cravath library now stands, and was the scene of many contests with such schools as Talladega, Tennessee A & I, Morehouse, Morris Brown, and two Nashville institutions which have since closed their doors, Roger Williams University and Walden College.

For the new Bulldog club this initial season of play looks optimistic, perhaps more optimistic to the team members than to Coach Martin. "Our big problem this year will be in the pitching department," says Coach Martin. The big hope is that the

Joseph Stanley Sanders

SIAC Championship trophy on table won by Fisk basketball team in February of this year

team will find at least four reliable starters in the person of Al Jackson, Lamont Lawson, William McKinney, and Richard Jones.

Although Coach Martin would like to hit the season with a mostly freshman and sophomore team, it seems that he will have to rely on several seniors. Interesting is the fact that two members of the squad are early entrants, Richard Jones and Ronald McClaron, and both have made the starting line-up.

This year's slate calls for fifteen games, with nine being at home and six away. On the schedule will be found such schools as Morris Brown, Morehouse, Alabama State College, Alabama A & M, Kentucky State, Fort Valley, and Tuskegee Institute.

The expectation is that the Bulldogs will have a somewhat prosperous year for a team just beginning to find its legs. With the capable coaching of Coach Martin, a host of youngsters determined not to be overlooked, and the traditional Bulldog fierce pride, the above expectations seem to carry more than substantial weight.

We wish Coach Martin and his charges well.

Meaningful Venture —Student Employment Office

Another milestone in the history of Fisk University was reached March 23, 1962, with the establishment of the Office of Student Employment and Graduate Placement.

The motto of all College Placement Offices is "Service to the Student—Service to the Employer—Service to the Institution." The staff and faculty must create an awareness of the operation's facilities. The staff must set up a facility which creates a desire for use by the student and faculty alike. Only when an awareness of the facilities and its value to the individual student is realized can we consider the operation an integral part of the educational institution. Our goal is to have this Placement Office become such a vital part of the students' lives that they seek it out for career planning and guidance towards sources of employment.

The College Placement Council, Inc. suggests these ways in which the Placement Office can provide service to the students and the students' responsibility to the Placement Office:

Service to Students

Provide counsel and guidance to help them with their career decisions.

Furnish materials with which to carry on employer contacts.

Maintain an ample supply of reading materials on careers and employing organizations.

Stimulate and encourage each one to attain his own individual goals.

Have a full and complete knowledge of any supplementary or other advisory services on the campus which could complement the placement program, and

Create a warm and friendly atmosphere that will stimulate them to continue their relationships with the Placement Office after they have become alumni.

Responsibilities of the Student

1. In seeking company interviews, the student should recognize his responsibility to analyze his interests and abilities and consider carefully his career objective and appropriate ways of meeting it. He should read available literature and consult other sources for information about the employer and organize his thoughts in order that he may intelligently ask and answer questions.

2. The student should contact the Placement Office well in advance regarding desired interviews or cancellations.

3. The student should use care in filling out such forms as may be requested in preparation for interviews.

4. In his interviews, the student should recognize that he is representing his college, as well as himself, and should be punctual and thoroughly businesslike in his conduct.

5. The student should promptly acknowledge an invitation to visit an employer's premises. He should accept an invitation only when he is sincerely interested in exploring employment with that employer.

6. When a student is invited to visit an employer's premises at the employer's expense, he should include on his expense report only those costs which pertain to the trip. If he visits several employers on the same trip, costs should be prorated among them.

7. As soon as the student determines that he will not accept an offer, he should immediately notify the employer.

8. The student should not continue to present himself for interviews after he has accepted an employment offer.

9. Acceptance of an employment offer by the student should be made in good faith and with the sincere intention of honoring his employment commitment.

10. The student should keep the Placement Office advised concerning his employment negotiations in accordance with the policy of his Placement Office.

Together we will move toward the attainment of these objectives.

A program report of activities will be presented in a later issue of the FISK NEWS.

Philip J. Winkfield, Director
Office of Student Employment
and Graduate Placement

Alumni & Fraternities

Because of the concern expressed by some alumni as to the accepted position of fraternities and sororities on the Knox College campus, the trustees unanimously approved a statement, a portion of which follows:

As an integral part of Knox social life these organizations have done much to add color, vigor and direction to campus life and have aided in the social adjustment of their members. Many of the friendships developed by their members within and without the respective groups have been long lasting and have nurtured loyalties between the College and its alumni that have been of mutual benefit through the years. While in school, members of these organizations have played a constructive and prominent part in the creation and enlivening of the Knox record and tradition . . . a record of educational competence and a tradition of independent seeking of the ultimate human values.

On the practical side, many members of these societies have given generously of their substance and service to the welfare of the College and to achieving its avowed purpose —the training of young people for intelligent and useful living. In the furthering of this purpose it is clear that the social aspects and the fellowship encouraged by these groups are of great importance. It should be mentioned also that for many years, until Seymour Hall was built, the fraternities provided the only regular housing on campus available at Knox for men students. They continue to furnish necessary housing.

It is the expressed hope and desire of this Board of Trustees that these societies shall continue at Knox and shall enhance their contribution to its general college life and program.

Your Cooperation, Please!

The Post Office Department has announced changes in handling of second-class mail! The fee for notifying publishers of undeliverable second-class matter has been increased from 5 to 10 cents. This means a large increase in postage for undeliverable FISK NEWS. We estimate that we are now receiving as many as 100 returns per issue. This figure is even higher from the Fall issue returns. Won't you please keep the Alumni Office informed of your new names and addresses? A post card or a note mailed when you move will help so much.

Calendar – 1963-1964

First Semester

September 9-10	—Monday-Tuesday	—Faculty Seminars.
September 11	—Wednesday	—Arrival of Freshmen and New Students. Boarding Department Open to New Students.
September 12-17	—Thursday-Tuesday	—Orientation of Freshmen and New Students.
September 17	—Tuesday	—Registration of Freshmen and New Students. Boarding Department Open to All Students.
September 18	—Wednesday	—Registration of Upperclassmen and Graduate Students.
September 19	—Thursday	—Classes Begin. University Convocation—10:00 A.M.
September 28	—Saturday	—Final Day for Registration and Change in Programs.
October 6	—Sunday	—Jubilee Day. University Convocation—11:00 A.M.
October 12	—Saturday	—Late Placement Testing.
October 17-18	—Thursday-Friday	—Deferred Examination Period.
November 15	—Friday	—Mid-Semester Reports.
November 28-December 1	—Thursday-Sunday	—Thanksgiving Recess.
December 2	—Monday, 8:00 A.M.	—Classes Resume.
December 9-14	—Monday-Saturday	—Pre-Registration for Second Semester.
December 20-January 5	—Friday, 4:00 P.M. through Sunday, midnight	—Christmas Recess
January 6	—Monday, 8:00 A.M.	—Classes Resume.
January 20-25	—Monday-Saturday	—Final Examinations.
January 25	—Saturday, 4:00 P.M.	—First Semester Ends.
January 26	—Sunday, 12:00 Noon	—Residence Halls Closed to Students Graduating or Withdrawing.
January 26-30	—Sunday through Thursday, midnight	—Mid-Year Recess.

THE FAMILY

1938

Carl C. Weems was awarded the Ed.D. degree at the University of Denver, Denver, Colorado in August 1961. Dr. Weems is associate professor of educational administration at Prairie View A. and M. College, Prairie View, Texas.

1940

W. Baxter Collier, Jr., was recently elected president of the Chicago, Illinois Cosmopolitan Chamber of Commerce.

1947

Hazel L. Dunnings is teaching in the public school system of Washington, D.C.

The Kennedys at Grambling College

Pictured at reception given by Fiskites at the Hymon residence following duo-recital by Matthew Kennedy and Anne Gamble Kennedy at Grambling College, Grambling, Louisiana on November 30, 1962 are: Seated, left to right: Henry Sylvain, Anne Kennedy, Matthew Kennedy, Myrtle Seats Harrison, Dr. Anna Harvin Grant, Carmen Dennison. Standing: Cecil Gouke, Terry Alexander, Carlos John Smith, Dr. Lamore J. Carter. Dr. Grant, Mr. Sylvain and Mr. Gouke are former members of the Fisk faculty.

1949

Floyd A. Farrar was awarded the Ph.D. degree in theoretical economics at the University of Pennsylvania in Philadelphia, December 22, 1962.

Recent Arrival

William S. Cannon, '46 and Mrs. Cannon **(Beverly Moss)** announce the arrival of a daughter, Kimberly Claire, November 22, 1962. Mr. and Mrs. Cannon reside at 233 Linkwood Road, N.W., Atlanta, Georgia.

1952

James E. Coakley has accepted a new position as analytical chemist with the Food and Drug Administration, Washington, D.C.

Eleanor Hill Winder (M.A.) is associate professor of education at Albany State College, Albany, Georgia.

Recent Arrival

Mr. and Mrs. S. D. Foster **(Doris E. Henry)** announce the arrival of a son, Kenneth Donlock February 2, 1963. Mr. and Mrs. Foster reside at 360 Westervelt Avenue, Staten Island 1, New York.

1953

Joyce Finch Johnson has been awarded a Teacher Study Grant by the Danforth Foundation which will provide her with a calendar year of graduate study at the university of her choice.

1954

Recent Arrival

Andrew Dancy and Mrs. Dancy **(Arlie Caswell,** '60, M.A. '61) announce the arrival of a daughter, Amber Denise, January 27, 1963. Mr. and Mrs. Dancy reside at 1732-C 17 Avenue, N., Nashville, Tennessee.

1956

Richard M. Turner, III, has been awarded a graduate fellowship by the Presbyterian Board of Christian Education. Mr. Turner will be studying toward the doctoral degree.

Recent Arrival

Mr. and Mrs. Lester Carr **(Ellen Lillard)** announce the arrival of a son, Lewis Wade, August 15, 1962. Mr. and Mrs. Carr reside at 1002-17 Avenue, N., Nashville, Tennessee.

1958

Kennard W. Reed, Jr., has completed all requirements for the Ph.D. degree in mathematics at New York University and will be awarded the degree in June 1963. He has been a graduate research assistant at the Courant Institute of Mathematical Sciences since June 1960 when he received the M.S. degree in mathematics at New York University. Mr. Kennard presented his dissertation in a mathematics seminar at Dartmouth College on February 25, 1963, and has since been appointed John Wesley Young instructor in mathematics at Dartmouth beginning September 1963.

Jane G. Fort was awarded the Ph.D. degree in experimental psychology at the University of Massachusetts in October 1962.

Down the Aisle

Gene Raymond Plunkett (M.A. '60) and Degie Louise Young were married January 27, 1963 at Jamaica,

Long Island, New York. Mr. and Mrs. Plunkett reside at 104-55-165 Street, Jamaica, New York.

Alva Smith and Dr. Jerry N. Davis were married September 22, 1962. Dr. and Mrs. Davis are in the U. S. Air Force, stationed at George Air Force Base, Victorville, California.

1959

Second Lieutenant **Alfred Ennett,** Sheppard AFB, Texas, has been reassigned to McConnell AFB, Kansas, following his graduation from the United States Air Force course for missile launch officers at Sheppard AFB. Lieutenant Ennett learned the management of operations and maintenance activities and the principles of systems associated with the Titan II missile.

Katherine Edwards McCloud is employed in the Registrar's office at Morristown College, Morristown, Tennessee.

Doris Brown Martin is responsible for 24 gift copies of the Spanish written monthly magazine **Tema** which will be enjoyed by students in the Spanish classes at Fisk University during the year 1963.

1960

Donald T. Ferron (M.A.) has been appointed deputy director of the Rochester and Monroe County (New York) Human Relations Commission.

Janie Greenwood Harris has been a student for the past two years in the Vanderbilt University School of Law, Nashville, Tennessee.

1961

Recent Arrival

Mr. and Mrs. George L. Mims **(Clara Ann Twigg)** announce the arrival of a daughter, Cheryl Ann, December 18, 1962. Mr. and Mrs. Mims reside at 141 N. Keech Street, Daytona Beach, Florida.

1962

Joseph U. Rooks is a graduate assistant in the Department of Biological Sciences, University of Cincinnati, Cincinnati, Ohio.

Adrienne B. Coleman is a medical technologist trainee at the University of Illinois Research and Education Hospital, Chicago, Illinois.

Yolanda Brown is a graduate assistant at Howard University, working toward the M.A. degree in English.

Down the Aisle

Billie Mae Ware and Otis C. Franklin were married December 2, 1962 in Central Methodist Church, Atlanta, Georgia. Mr. Franklin is in the U. S. Air Force and Mrs. Franklin is presently employed at Citizens Trust Company in Atlanta. Their home address is 1322 Thurgood Street, S.W., Atlanta, Georgia.

Mr. and Mrs. Otis C. Franklin

Deaths

Olivia Jenkins Abby, Normal '02, aunt of Dr. T. B. Watson, '45, July 17, 1962 in Oklahoma City, Oklahoma.

Mary Copeland Merry, Music '09, wife of H. R. Merry, '07 and mother of Elizabeth Merry Boone, '32, January 8, 1963 in Covington, Kentucky.

Flem B. Otey, Jr., brother of Richard Otey, M.A. '51, suddenly January 23, 1963 in Nashville, Tennessee.

David A. Duncan, Jr., father of Maude Duncan Mitchell, '34, suddenly, February 5, 1963 in Springfield, Massachusetts.

Annie M. Spikes, 1891, February 2, 1963 in Los Angeles, California.

Gertrude Anderson, sister of Olivia Anderson, '15, suddenly, February 9, 1963 in Nashville, Tennessee.

Ann E. Upshaw, mother of Mayme Upshaw Foster, '20 and grandmother of Thomas Upshaw Foster, '48, February 17, 1963 in Washington, D.C.

Emma McDowell, mother of Joy McDowell Hilliard, '41, February 22, 1963 in Milwaukee, Wisconsin. Burial in Nashville, Tennessee.

James R. White, brother of Edmonia White Grant Davidson, M.A. '33, Dr. Emma White Bragg, '32, Hortense White, '34, Dr. Kathryn White, '37, Lillian White Allen, '38, M.A. '40, Dr. George White, '42, Yvonne White Ruffin, '43, and uncle of Gloria Grant Rose, '46, March 4, 1963 in Nashville, Tennessee.

Emma Shane Sandford, wife of Dr. Robert Sandford, '20, March 11, 1963 in Nashville, Tennessee.

Dr. Warren Waters, father of Alice Waters Thomas, M.A. '48, suddenly, March 23, 1963 in Memphis, Tennessee.

Information has reached the Alumni Office that the following persons have passed: Ida V. Taylor, '49, Bedford, Virginia; Atty. Robert S. Gamble, Normal 1900, Okmulgee, Oklahoma; Earl Conway, Detroit, Michigan; Paul Rosamond Davis, Detroit, Michigan.

Minnie Harris Crosthwaite, mother of Ann Crosthwaite Simms, Kansas City, Missouri.

Alberta Crosthwait Campbell, mother of Paula Mobray Campbell Seabolt, '48, sister of Evelyn Crosthwait Harrison, Normal '12, and aunt of Dr. George S. Meadors, Jr., April 8, 1963 in Chicago, Illinois.

This Is A Quote

In a letter to the alumni published in the University of Portland's *The Alumni Bulletin*, Rev. Paul E. Waldschmidt, C.S.C. President, in asking each alumnus for his total support:

By total support, I mean particularly your willingness to be recognized as an alumnus of the University of Portland; your willingness to keep us informed of your achievements and advancements, the position you hold, the role you are playing in civic and social affairs. I mean further your willingness to find out what the University is doing and to help communicate her activities to your circle of friends and acquaintances; your willingness to offer positive suggestions and recommendations as to how the University might improve.

No enterprise would think of manufacturing a product, putting it on the market and then forgetting about it. You are our product; we have certified you as worthy of receiving a degree from this institution. If our efforts to produce the "true and finished man of character" we describe in our catalog are effective, we want the world to know it.

The knowledge you acquired here at the University is a personal thing, it is your own; your degree is a public thing. Its value and continued worth depends upon the continued reputation of this institution. Reputation implies, in fact demands, that the good qualities of the institution be known. What we are and what we seem to be to others are both important. No one can better interpret the University to our public than you. That is why I am asking not only for your continued help through financial aid, but also for your personal involvement in the University and her future. With your help I am confident we can keep this University in the place she deserves among the outstanding institutions of higher learning in the United States.

The Alumni Office needs addresses for the following Fiskites:

1921
James Estelle Bush
Cleveland A. Terrell
James C. Williams

1922
Ethel Robinson Brown
Anna G. Fraser
John D. Whittaker, Jr.

1923
John O. Smith

1924
Marie Henson Granger

1925
John O. Kelly
Essie Hague Scott
Grendetta Hickman Scott

1926
Charles E. Berry
June Cason Douglass
William H. Stepp

1927
Thomas J. Fagen
Frances Grimes Chatman
Ellis Orlando Gandy
Rosa E. Jones
Lillian Williams Lawson
Petros B. Mdodana
Charlie Faver Tillman

1928
Clarence L. Austin
Oscar E. Charles
Fred R. Henry
Percy P. Jackson
George E. Jefferson
Mortelia Lucille Womack

1929
Dorothy Warner Barnett
James L. Black
Odie S. Brown
Ollie E. Hawkins
Harold Eugene Headley
John G. Jackson
Evelyn A. Johnson
Herman B. King
Myrtle E. McIntyre
William J. Ross
Lillian Branche Slann
Onieda Taylor

1930
Sarah Jenkins Blagburn
Roosevelt C. Browder
Alex H. Chatman
Gussie Moore Ewing
William A. Hogue
George E. King
Dee C. Noble

1931
Gerald Alexander
Flaurience Sengstacke Collins
Cornelius A. Lunceford
Edna Stinson Robinson

1932
Nannie R. Buford
Charles J. Decuir, Jr.
Grace Beatrice Johnson
Annie Davis Mason
Helen Townsend Parker

1933
Albert S. Browne, Jr.
Lillian Banks Houck
Bettie Thelma Nelson
Rufus G. Robinson
Mildred Huskins Seay

1934
Marguerite N. Davis
Ruth B. Gainer
Virginia L. Lang
Alton N. Morton

1935
Earline Mae Cooper
Elaine Pollard Lynn
Frank B. Ransom
James G. Scott
Mary Della Wilkins (MA)

1936
Annie Woodfolk Allen (MusB)
Cecelia Evelyn Jackson
Georgia Gordon Spaulding
Edith Lockley White (MA)

1937
Agnes Bonner Brawley
Luvenia Michael Carpenter (MA)
Ruth Johnson Barbour
Richard Gibson Roberts
Margaret W. Shaw (MA)
Mattie M. Smith
Estus R. Taylor

1938
Stanhope J. Dolton
Rheva A. Speaks (MA)
George H. Upshaw
Harriet Ashley Wade

1939
Otho B. Cobbins (MA)
Emmandean Taylor

1940
Marjorie Esther Beck
Cordell J. Coffey
Hildegrade Crosier Dennis
Edwina Lowe Fields
Franklyn H. Gaskin
Annie Wade Hamlet (MA)
Esther Cooper Jackson
Amelia Ellison Mitchell
Mary Esther Norcum
Nathaniel F. Parker
Mildred D. Richardson
William B. Rutherford
Tynie Holman Sherls
George W. Woody, Jr. (MA)

1941
John A. Buggs (MA)
Mack Edgar Carlton
Lillian Reed Davis
Clarence Q. Foster
Curtis V. Holland
George Levi Knox
Solomon Nathaniel Shannon (MA)
Gladys Harris Thomas

1942
Sarah M. Hunter
Louella Ray Hurt
Emma Jean Johnson
Esther Fairfax King (MA)
Frances Billups Miller
Thomas E. Roberson (MA)
Lucy McAuley Sherrer
Bernard Powers Sims
Rev. Edward P. Williams

1943
Samuel E. Darby
Rev. Theodore W. Gaines (MA)
Lula Lafayette Lockette
William L. McDavid (MA)
Charles D. Moore
Olivette Hawkins Woolridge

1944
Ruby Grier Black
Gloria Holland Bowman
Edwina Laurence Burns
Lennie Mae Frisby
Celestine Caldwell Mitchell
June Harrington Nash
Louise Grant Reddick
Mary Kirk Shaw
Marian Washington Wilkens

1945
Rosemary Holmes Berry
Joseph S. Decker (MA)
Cora Emerson
Joel Griggs Ingram
Dr. William M. Preston

1946
Cora V. Green (MA)
Minnie Costello Jackson (MA)
Madelyn Martin Jefferson
Vera Smith Lucas
Catherine Smith McKnight
Daisy Betty Mansfield
Arminta S. Martin
Rosalie Reddick Miller
Nora Orene Morris
Julia Kendrick Preer
Emmitt M. Smith (MA)
Richard A. Stewart (MA)
Alberta Rooks Tate (MA)
Ruth Morris Tatton

1963—Schedule of Commencement Events—1963

May 31 - June 3

Friday, May 31

10:00 A.M. Meeting of the General Alumni Association Regional Vice-Presidents—Alumni Office, Heritage House

1:30 P.M. Registration—Alumni Office, Heritage House

2:30 P.M. Alumni Executive Committee Meeting — George Edmund Haynes Memorial Room, Park-Johnson Hall

Saturday, June 1

8:00 A.M. Registration—Alumni Office, Heritage House

8:30 A.M. Coffee Hour—George Edmund Haynes Memorial Room, Park-Johnson Hall

9:30 A.M. Meeting of General Alumni Association—Room 120, Park-Johnson Hall Auditorium

11:30 A.M. Address: "State of the University" ..... President Stephen J. Wright, Room 120, Park-Johnson Hall

12:00 Noon Memorial Service for departed Alumni—Room 120, Park-Johnson Hall

12:30 P.M. Alumni Luncheon—Cecile B. Jefferson Dining Room
Address: "State of the Association" ..... Dr. Ira B. Bryant, '28, President General Alumni Association

Installation of General Alumni Association Officers—The Reverend Jerome I. Wright, President, Fisk Club of Nashville

5:00 P.M. Senior Class Day—Memorial Chapel

8:00 P.M. Special Concert by Music Department—Memorial Chapel

Sunday, June 2

11:00 A.M. Baccalaureate Service—Memorial Chapel
Speaker: The Reverend Doctor John Dirks, Professor of Religion and Higher Education, Yale University

12:30 P.M. Reunion Class Pictures, front steps, Park-Johnson Hall, '13 class; '09, '10, '11, '12 classes; '28, '29, '30, '31 classes; '38 class; '47, '48, '49, '50 classes; '61 class; and picture of Fiskites and their children who will graduate June 3

5:00 P.M. President and Mrs. Stephen J. Wright's Reception for Seniors, Parents, Alumni, Faculty, Staff, and Members of the University Community—President's Home

Monday, June 3

10:00 A.M. Commencement Exercises—Campus Grove
Commencement Speaker: Mr. Lucius D. Battle, Deputy Secretary for Educational and Cultural Affairs, Department of State, Washington, D. C.

Alumni Award Recipients ..... Dr. Edward W. Beasley, '18
Chicago, Illinois
Uxenia Scott Livingston, '13
St. Louis, Missouri

Honorary Degree Recipient ..... John W. Work, '23
Nashville, Tennessee

Classes to Hold Reunions on the Campus

June 1-3

1913 (Fiftieth Anniversary)

1909	1910	1911	1912

1938 (Twenty-fifth Anniversary)

1928	1929	1930	1931
1947	1948	1949	1950

1961 (First Reunion)

Plan now to return for a gala time at Fisk with your contemporaries in college.

Dormitory reservations should be made through the Alumni Office before May 27. Hotel and private home reservations should be made direct. Alumni should come to the News Bureau office, first floor of the Cravath Library, to receive dormitory assignment. Dormitory rooms will be available Friday, Saturday, and Sunday nights at the rate of $3.50 per person per night.

Dormitory room reservations cannot be guaranteed unless paid for in advance (if cancellation is requested, money will be refunded).

General Alumni Association Luncheon June 1 at $2.00 per plate. Reservations should be made through the Alumni Office before May 21.

A RADIO GHANA NEWS COMMENTARY - 8/8/63
by
JULIAN MAYFIELD

A Man Of Many Things

A mighty tree has fallen. Dr W. E. B. Du Bois, the father of Pan-Africanism, is dead at the age of 96. The great Afro-American scholar has died at his home in Accra in the independent Africa he had done so much to help create.

William Edward Burghardt Du Bois was many things: philosopher ... historian ... poet. .. visionary. But, above all else he was a warrior who dedicated the whole of his genius

▲ (Continued on Page 2)

He fought for freedom and justice

▲ (Continued from Page 1)
to the struggle for Truth and Justice.

Those two words, Truth and Justice, were not abstract terms to Dr Du Bois. He was never an ivory tower scholar with his head in the clouds.

Born a black man in the racialist American society, he grappled all his life with the affairs of humanity, bringing clarity where there was confusion, bringing courage where there was cowardice, bringing light where there was darkness and despair.

Du Du Bois dreamed and wrote and fought for a free and independent Africa more than 60 years ago when Europeans took it for granted that our continent was their playground for capitalist exploitation.

At the turn of the century Dr Du Bois attended the first Pan-Africanist Congress ever held, and he was principally connected with each succeeding Pan-Africanist Congress, including the Fifth congress in Manchester, England, in 1945.

This historic conference was attended by many of today's African heads of state, including our own illustrious President Dr Kwame Nkrumah, who was appointed Secretary-General.

Dr Du Bois died when Afro-Americans and their African brothers and sisters were preparing civil rights demonstration around the American Embassy in Accra, a deomnstration to support the massive March on Washington taking place at this time.

In a tragic sense, this is especially fitting for a man who contributed tremendous'y to the struggle for the liberation of the black man in Africa and in the Americas.

He was a founder of the National Association for the Advancement of Coloured People, the oldest and most distinguished of the civil rights organisations in the United States.

But he was a man who never stopped growing; his vision looked over the horizon. He never wanted his people to be simply like white Americans. He fought for a revolutionary America which would be a progressive force throughout the world.

This world distinguished scholar was arrested as a foreign agent by the American Government in 1951 because he was the chairman of a peace organisation. At the age of 83 he went to jail, still fighting for truth and justice.

But the outrage of the working peoples and intellectuals of the world forced the American courts to free him. He wanted to die in Africa and last year he became a citizen of independent Ghana.

We shed no tears for Dr Du Bois. How can we even properly mourn for him? For his entire ife was a triumph without any parallel in history; his 96 years was a magnificent victory over reaction and unreason. He died a socialist in the socialist Africa which he had helped to create.

To Africans only his physical self is dead. His genius, his spirit and his work remain alive in all of us who were privileged to live in the same century with him.

GHANAIAN TIMES — AUGUST 9, 1963

40/4/65

FRIDAY, AUGUST 30, 1963

The GHANAIAN TIMES

THE WELFARE OF THE PEOPLE IS THE SUPREME LAW

VOL. VI No. 1,703 ★ ★ PRICE: 2d.

My last message to the world

Dr. Du Bois

IN his inspiring last message to the world, the great Pan-Africanist, Dr W. E. B. Du Bois, stated:

"What I have done well will live long and justify my life.

"What I have done ill or never finished can now be handed on to others for endless days to be finished, perhaps better than I could have done. And that peace will be my applause."

The message was written and signed on June 26, 1957. It was read to thousands of people at the State burial in Accra yesterday by Mr. M. F. Dei-Anang of the President's Office. Said the message:

"It is much more difficult in theory than actually to say the last good-bye to one's loved ones and friends and to all the familiar things of this life.

"I am going to take a long, deep and endless sleep. This is not a punishment but a previlege to which I have looked forward for years.

"I have loved my work, I have loved people and my play but always I have been uplifted by the thought that what I have done well will live long and justify my life: that what I have done ill or never finished can now be handed on to others for endless days to be finished, perhaps better than I could have done.

"And that peace will be my applause.

"One thing alone I charge you as you live and believe in life. Always human beings will live and progress to greater, broader and fuller life.

"The only possible death is to lose belief in this truth simply because the great end comes slowly; because time is long Good-bye".

A PHENOMENON!

Kwame pays tribute to Du Bois

OSAGYEFO Dr Kwame Nkrumah, yesterday described his "friend and father", Dr William Edward Burghardt Du Bois, as a phenomenon.

The essential quality of Dr. Du Bois' life and achievement, Osagyefo said, could be summed up in a single phrase: "Intellectual honesty and integrity".

In his tribute to this **GREAT MAN**, who was buried at the Castle, Accra, Osagyefo said:

"We mourn the death of Dr. William Edward Burghardt Du Bois, a great son of Africa.

"Dr Du Bois, in a long lifespan of 96 years, achieved distinction as a poet, historian and sociologist. He was an undaunted fighter for the emancipation of colonial and oppressed people, and pursued this objective throughout his life.

Literary Talent

"The fields of literature and science were enriched by his profound and searching scholarship, a brilliant literary talent, and a keen and penetrating mind. The essential quality of Dr. Du Bois' life and achievement can be summed up in a single phrase: "Intellectual honesty and integrity".

"Dr Du Bois was a distinguished figure in the pioneering days of the Pan African Movement in the Western World. He was the Secretary of the first Pan African Congress held in London in 1900.

"In 1919, he organised another Pan African Congress in Paris which coincided with the Paris Peace Conference.

"When George Padmore and I organised the Fifth Pan African Congress in 1945 at Manchester, we invited Dr Du Bois, then already 78 years of age, to chair that Congress. I knew him in the United States and even spoke on the same platform with him.

'Friend And Father'

"It was however at this conference in Manchester that I was drawn closely to him. Since then he has been personally a real friend and father to me.

"Dr Du Bois was a life-long fighter against all forms of racial inequality, discrimination and injustice. He helped to establish the National Association for the Advancement of Coloured People, and was the first editor of its fighting organ "The Crisis". Concerning the struggle for the improvement of the status of the Negro in America, he once said: „

"We will not be satisfied to take one jot or little less than our full manhood rights. We claim for ourselves every single right

▲ Contd on Page 2

Osagyefo Dr. Kwame Nkrumah says good-bye to his "friend and father" as he lays his hand on the corpse of Dr Du Bois, while the eminent educationist lay in state at his residence in Accra, where he spent his last days.

As Osagyefo withdrew from the coffin with Mrs. Shirley Du Bois, a State linguist poured libation asking the Almighty 'to lead Africa's proud son to the next world.

Others in the picture include Nana Kobina Nketsia, Director of the Insitute of Arts and Culture and Mr N. A. Welbeck, Executive Secretary of the Party.

Editorial

Nantsew yie!

THE surf incessantly invades the rocks behind The Castle, Accra. Not quite fifty yards from the waves on which sailed away slave ships with countless Africans to be sold into slavery in the United States lies buried William Edward Burghardt Du Bois, a revered citizen of Ghana, a great son of Africa.

So Dr. Du Bois, that enigma of a fighter, that phenomenon of a sage, sleeps the long sleep in a spot that symbolises his true return to the home of his ancestors. What a beautiful end to such a colourful life and glorious service to mankind to take the deep rest in the arms of Mother Africa!

Kwame Nkrumah worked with him twenty years ago, and Du Bois saw in him a Man of Destiny. He asked him to come to Ghana to sing his last blues against racism and injustice and Du Bois came to continue to work for humanity until he breathed his last.

The solemn and happy burial Africa and her friends gave him yesterday therefore was a mighty welcome back home the Continent of the Century was saying to a great son of the Black Race.

William, nantsew yie, dayie. Edward, do'gbe, yaa wo djogbaa. Burghardt, au revoir, good-bye. Du Bois, saleh kahle. Rest in Peace.

QUESTIONS THAT WERE NOT ASKED

WATCHING THE WORLD FROM ACCRA by H. M. Basner

THE following comment appeared in FORUM, the last remaining South African liberal journal, on the report of a commission appointed by the Verwoerd regime to investigate the activities of POQO, one of the revolutionary organisations with which the African liberation movement fights back against the bestialities and brutalities of apartheid.

The Commissioner, Mr Justice Snyman, whilst condemning and throwing all the blame on POQO for the recent race riots in Paarl, in the familiar terms of a white South African judge committed to uphold the principles of white supremacy, also came to the finding that race relations in South Africa had reached their present pass through the rude and inhuman behaviour of "some sections" of the white population towards the African majority.

Revolutionary Organisation

Judge Snyman's report has caused a great stir in white circles in South Africa. Although he avoids fundamentals, being himself a Boer nationalist of Verwoerd's brand, he cannot altogether exonerate his fellow white South Africans from guilt in forcing the African freedom fighters to adopt violence and sabotage as their only course remaining to them in the struggle for freedom. The shallowness and bias of Judge Snyman's report can be gauged, however, by the questions raised in FORUM :—

Mr Justice Snyman's indictment says our human relations lack knowledge, understanding, sympathy, contact between cultures.

Rudeness

"It does not say that Dr Verwoerd or Mr de Wet Nel, or Mr Eric Louw, or Dr Eisenlen are in any way responsible for this cataclysmic chasm.

"Indeed, Mr Justice Snyman says he wishes to add his voice to that of Dr Eiselen, former secretary for Native Affairs and now a Chief Bantu Affairs Commissioner, who recently said rudeness towards the Bantu was sabotage.

"But what the Paarl Riot Commissioner does not say is very much more important than what he does say. What he does not say are all the things whose utter incomprehension precludes the consciousness of their existence by those who do not say them.

"What is rudeness?

"To call a man a something kaffer? Yes.

"Not to invite a Nobel Prize Winner to dinner because he is Black. Yes. Not only yes but to show such want of understanding of race relations, international relations, human relations that White South Africa is now the most hated nation in the world.

'Blankes Allen'

"Is it rude to label train coaches, bus seats, post office entrances, lifts, parks, benches, beaches, brigdes, lavatories "Blankes Alleen".

"Is it rude to establish a human studbook, group areas, reserved jobs, tribal universities?

"Mr Justice Snyman does not ask the questions because he does not even recognise they are questions.

"Dr Eiselen equates rudeness with sabotage because he does not even regard as rudeness the mountain of amorality he helped to build.

Mr Eric Louw and Mr de Wet Nel and Dr Verwoerd do not see they have lost contact with reality because they have lost contact with humanity.

The Riot Commissioner uncovered the communism, the corruption, the indifference.

But he could not find the guilt. That's buried in our unconsciousness."

Readers write..

National Development bond stamps

SIR,
With the introduction of the National Development Bond and Compulsory Savings about two years ago, a wise step was taken by our progressive Government to ensure acceleration of development projects in the length and breadth of the country.

The entire population nailed this step on the understanding that stamps will be issued showing each individual's monthly contributions.

Unfortunately, the employees of the Ministry of Agriculture, Tafo Zone, have not received any stamps for the past 18 months.

I hope the Ministry of Finance and Trade will investigate this matter and relieve the fear of these workers who are doing their best to make the venture a success for the benefit of the whole nation and the upliftment of Mother Africa.

A worker, Tafo.

MIDDLE SCHOOL CERTIFICATE

SIR,
It is almost a year now since we took our Middle School Leaving Certificate Examination and yet no attempt is being made by the West African Examinations Council to issue certificates to the successful candidates.

The shortsightedness of the Council in this matter has placed most of us in a very difficult position especially when applying for jobs.

May I call upon the Ministry of Education to investigate the cause of the delay.

H. A. K. Lawrence,
Sogakope.

WE ARE GRATEFUL

SIR
The opening of a new soap factory at Tema is another great step towards the solving of our unemployment problem. We are very grateful to Osagyefo, our great Leader, and we promise to do our best to help build Ghana into a socialist state.

Kwame Oduro, Kumasi.

DON'T DELAY LOTTERY WINNERS' PRIZES

SIR,
The explanation by the Director of National Lotteries and Lotto concerning the department's organisation, which appeared in the Ghanaian Times of August 17 has gone a long way to ease the anxiety of the many hundreds of people interested in the draw.

However, I am humbly appealing to the Director to pay lucky winners immediately after the draws. This, I am sure, will curtail all unnecessary and undue embarrasments.

S.K.K. Ayenu,
Takoradi.

Mrs Du Bois lays a wreath

Mrs Shirley Du Bois laying a wreath at the graveside of her late husband, Dr Du Bois, who was laid to rest at the precincts of the Castle in Accra yesterday.

Patriot buried

▲ Contd from Page 1

and social, and until we get these rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone, but all true Americans."

"It was the late George Padmore who described Dr Du Bois as the greatest scholar the Negro race has produced, and one who always upheld the right of Africans to govern themselves.

"I asked Dr Du Bois to come to Ghana to pass the evening of his life with us and also to spend his remaining years in compiling an Encyclopaedia Africana, a project which is part of his whole intellectual life.

"We mourn his death. May he live in our memory not only as a distinguished scholar, but as a great African Patriot. Dr Du Bois is a phenomenon.

"May He Rest in Peace".

The State burial of Dr Du Bois outside the Castle yesterday was solemn.

It was attended by thousands of Ghanaian and foreign mourners who paid their last respects to the great son of Africa

In the cortege, which wound its way from the Government Printing Press to the burial spot were Party and Government officials, diplomats, Members of the National Council of Ghana Women, Young Pioneers and church dignitaries.

The three-mile procession was led by the Ghana Armed Forces, followed by the Central Band of the Army, marching at a slow pace.

When the Reverend J. A. Otoo, head of the religious section of the Ghana Broadcasting Corporation, pronounced the final words "Ash to ashes, and dust to dust," the eyes of all women at the graveyard were filled with tears.

As the coffin was lowered into the grave, the Last Post was sounded.

Mr E. K. Bensah, Minister of Communications and Works and Chief of State Protocol, laid a wreath on behalf of Osagyefo.

WORLD LEADERS' TRIBUTES

Accra, Thursday

WORLD leaders today paid glowing tributes to late Dr. Du Bois.

In a message to Osagyefo Dr. Kwame Nkrumah and Mrs Shirley Du Bois, the Chairman of the German Democratic Republic's State Council, Herr Walter Ulbricht, conveyed his sympathy for the grievous loss sustained by the people of Ghana and the entire peace-loving peoples of the world.

Painful Loss

"May the memory of Dr Bois —an outstanding fighter for the liberation and prosperity of Africans—continue to live in our hearts", he said.

Professor Walter Markov, President of the German-African Society, described the death of the Pan-Africanist as "a painful loss" to all progressive peoples in the world, but particularly to his African brothers for whose unity and freedom he had worked all his life.

"The seed he has sown is already bearing fruits among Africans", he added.

In a cable from Peking, Chairman Mao Tse-Tung of the People's Republic of China described Dr Bois as a "great man of our time", adding:

"His heroic struggle for the liberation of Africans and peoples of African descent, his outstanding achievements in academic fields and his sincere friendship towards the Chinese will forever remain in our memory".

In a similar message, Premier Chon-En-Lai of China said:

"The life of Dr Du Bois was one devoted to struggles and truth-seeking for which he finally took the road of thorough revolution.

Unbending Will

"His unbending will and his spirit of uninterrupted revolution are examples for all oppressed peoples".

In his cable, Chang Hsi-Jo, President of the Chinese People's Institute of Foreign Affairs, said, Dr. Du Bois devoted his life and made splendid contributions to the struggle for world peace, the emancipation of the oppressed nations and the struggle against imperialism.

Union's Grief

Liu Ning-Yi, president of the All-China Federation of Trade Unions said: "We are grieved at the death of Dr Du Bois, an outstanding fighter against racial discrimination, for equal rights for Afro-Americans and for world peace".

The National Women's Federation of the People's Republic of China expressed "deep grief at the loss of a great fighter for world peace".

Mao Tun and Yang Han-Sheng, vice chairmen of the China Federation of Literary and Art Circles, and Chu Tu-Nan, president, Ting Hsi-Lin dents of the Chinese People's Association for Cultural Relations with foreign countries also sent messages.

Expressing his sympathy to Dr. Du Bois, Mr. Skobelcyn, President of the Soviet Academy of Sciences, described Dr. Du Bois as the "friend of mankind and fighter for justice and peace".

Other messages received last night include those from J. B. Bernal, chairman of the executive committee of the World Peace Council, Professor Ivan Poteckin of the Board of the Soviet Association for Friendship with the Peoples of Africa, and Istvan Ruszyak, president of the presidium of the Hungarian Academy of Sciences.

In Ghana, Mr. G. Flamma Sherman, Liberian Ambassador and Dean of the Diplomatic Corps in the country, said the place of "Dr. Du Bois in history among world scholars and leaders of thought and great African champions of peace and freedom can never be in doubt."

ADAMAFIO WANTED EDUSEI ARRESTED—ARYEE

THE TREASON TRIAL

A FORMER legal assistant to the Presidential Household told the Special Court yesterday that after Mr Kojo Botsio and Mr K. A. Gbedemah had been stripped off their Cabinet posts in 1961, Tawia Adamafio told her:

"The President, in his usual moderatist manner, would not arrest and detain them as he should but would only remove them from office."

Miss Emelia Aryee, the former legal assistant, was continuing her evidence on the 10th day of a case in which Tawia Adamafio, former Information Minister and four other persons are charged with conspiracy to commit treason and treason.

With the ex-Information Minister in the dock were Ako Adjei, former Foreign Minister, H. H. Coffie-Crabbe, former Executive Secretary of the Party, Robert Benjamin Otchere, a former Member of Parliament and Yaw Manu, described as a former civil servants. The five men have pleaded not guilty.

Led by Mr A. N. E. Amissah, Director of Public Prosecutions, Miss Aryee said Adamafio made that remark during one of their conversations in which they used to discuss certain Ministers.

Adamafio, said the witness, was telling her a story concerning Mr Gbedemah and Mr Botsio and of the action he expected Osagyefo Dr Kwame Nkrumah to take, but which the President did not.

Conversations

In one of the conversations between Adamafio and Miss Aryee, Adamafio told the former legal assistant that his friend, by name Mensah Dapaah, had reported to him that while doing research at Larteh, he saw and heard Gbedemah and Botsio had consulted a priestess.

Mensah Dapaah, according to Adamafio, said that the two men asked the priestess to "do something to kill the President and make Adamafio mad," Miss Aryee stated.

Witness quoted the former Information Minister as saying: "I have reported the matter to the President. But, in his usual moderatist manner, the President would not arrest and detain them as he should, but would only remove them from office."

This conversation, Miss Aryee said, took place after Mr. Botsio and Mr. Gbedemah had been relieved of their Cabinet appointments.

She stated that Adamafio advised her not to let the President know of the remarks because "Osagyefo wouldn't like it."

The former legal assistant told the court that she made Adamafio to understand that she did not believe Botsio and Gbedemah would go to that extent since they were rivals before that time.

Continuing, Miss Aryee said she did not report the matter to the President because it was discussed at a meeting of the Central Committee of the Party.

Meeting

Asked by Mr Amissah whether Adamafio was present at the Central Committee meeting at which the report on Botsio and Gbedemah was raised, Miss Aryee replied:

"I should think Tawia Adamafio was present at the Central Committee meeting when the matter was discussed.

"I am not sure, but he may have attended".

Witness stated that when she returned home from New York in April last year after attending a conference, she heard there were rumours "in town" about a house and a bed built and bought by Mr and Mrs Edusei.

When Adamafio asked if she heard about the rumours in New York, she replied that she saw a photograph of the bed in one of the New York newspapers.

Miss Aryee went on: "He asked me to report to the President that the reaction of New York papers towards the purchase of the bed was most unfavourable.

"He said the Minister (Krobo Edusei) is gone to London and the President, in his usual soft manner, would not listen to advice and have him arrested on his return".

Continuing, witness explained that she understood Adamafio's statement to mean that he had advised Osagyefo the President to have Edusei arrested on his return home from Britain. But Osagyefo would not listen.

'I Didn't Spy'

Asked by Mr. Koi Larbi, counsel for Adamafio and Ako Adjei, whether she was spying on Adamafio at the time of her appointment as legal assistant, Miss Aryee replied she was not.

Mr. Koi Larbi: Did you forget to give this morning's evidence yesterday?

Miss Aryee: I was not asked to say it. It is included in my statement.

Mr. Koi Larbi: When were you asked to say it?

Miss Aryee: This morning. Counsel just asked me.

Mr. Koi Larbi: You had a long conference with Mr. Owusu-Sekyere (head of the Criminal Investigation Department) before coming to the court this morning?

Miss Aryee: Yes.

Mr. Koi Larbi: Was not the removal of Botsio and Gbedemah effected as a result of the report of the Techie-Menson Commission following the Dawn Broadcast?

Miss Aryee: I don't know. I was abroad.

Mr. Koi Larbi: Were you in Ghana during the Dawn Broadcast in April 1961?

Miss Aryee: I was in transit in Ghana from Cairo, Egypt, to London for a few days. So I was in Ghana.

Mr. Koi Larbi: When were you engaged as a legal assistant?

Miss Aryee: On May 1, 1961.

Mr. Koi Larbi: You are aware of the Techie-Menson Commission?

Miss Aryee: I only read about it in the local papers.

Mr. Koi Larbi: That is rather curious (laughter)

Membership

Mr. Koi Larbi: I am telling you now

Miss Aryee: Thanks, My Lords

Mr. Koi Larbi: When did you first become a member of the Central Committee of the C.P.P.?

Miss Aryee: As from May 2, 1961.

Mr. Koi Larbi: Are you still a member of the committee?

Miss Aryee: I don't know My Lords.

Mr. Koi Larbi: When did you cease to be a member of the Central Committee?

Miss Aryee: I don't know. Nobody has invited me to the meetings.

Mr. Koi Larbi: When was your last meeting?

Miss Aryee: It was in August 1962, the day the President returned from the North.

Mr. Koi Larbi: From Kulungugu or Tamale?

Miss Aryee: I don't know —from the North

Mr Koi Larbi: After the Kulungugu bomb explosion?

Miss Aryee: Yes

Mr. Koi Larbi: Were you at one of the meetings of the Central Committee when Botsio and Gbedemah were discussed with regard to the allegation that they had gone to see a priestess at Larteh?

Miss Aryee: Yes

Mr. Koi Larbi: And that the President was present at that meeting?

Miss Aryee: The President presided.

Mr. Koi Larbi: At that meeting the President made it clear that he was informed by Akonovi, the high priest?

Warning

At the meeting, the President warned members that no one should mention the matter to anybody.

Miss Aryee: I cannot remember. I was just informed by Adamafio.

Mr Koi Larbi: Assuming the President had said so, your telling this matter to the police is a breach of confidence.

Chief Justice: That's a wrong assumption

Mr Justice Van Lare: Are you claiming privileges?

Mr Koi Larbi: Do you know Mensah Dapaah?

Miss Aryee: I have never met him

Mr Koi Larbi: As a legal assistant, who was your boss?

Miss Aryee: The President

Mr Koi Larbi: What were your duties?

Miss Aryee: My schedule, as stated in my letter of appointment, says what the President may assign from time to time.

Mr Koi Larbi: Were you arrested after August 29?

Miss Aryee: I was arrested on the first Monday in September last year that is, on or about September 2 or 3, 1962.

Mr Koi Larbi: Was it in connection with the bomb explosion at Kulungugu?

Miss Aryee: I don't know why I was arrested.

Mr Koi Larbi: You were detained for a number of days

Miss Aryee: Not more than 24 hours.

Settlement

Mr Koi Larbi: Were you arrested again after September 2?

Miss Aryee: I was never re-arrested.

Mr Koi Larbi: Had you made that statement at the time of your arrest?

Miss Aryee: Certainly not, My Lords

Mr Koi Larbi: When did you make your statement to the police?

Miss Aryee: On August 31, 1962.

Mr Koi Larbi: You were dismissed on September 16, 1962

Miss Aryee: My appointment was terminated in the middle of October last year.

Mr Koi Larbi: Were you present at the meeting during which the President settled differences between the Emashienon and the Double Action Group?

Miss Aryee: I was present.

Mr Koi Larbi: That day a cow was slaughtered

Miss Aryee: Not in my presence

Mr Koi Larbi: You asked the President to provide a cow to be slaughtered

Miss Aryee: Certainly not. It was in the evening.

Mr Koi Larbi: Was a cow slaughtered on any other occasion?

Miss Aryee: Yes, that was on a previous occasion.

Mr Koi Larbi: On that occasion the differences were settled and the President advised members to work for unity and solidarity of the Party.

Miss Aryee: Yes

Mr Koi Larbi: Has Adamafio been your benefactor?

Miss Aryee: How?

Phone Tapping

Mr Koi Larbi: I mean assisting you financially?

Miss Aryee: Certainly not, My Lords.

Mr Koi Larbi: Not even when both of you were in London?

Miss Aryee: We were all students and I was getting more than he did.

Mr Koi Larbi: Although Adamafio had not been your benefactor, yet you were friendly with him?

Miss Aryee: Yes. I have known him for many years.

In reply to another question by Mr Koi Larbi, Miss Aryee said that when Adamafio mentioned that his telephone was being tapped, she enquired whether hers was also being tapped.

She said Adamafio had then told her that the telephones of certain people in high estate as well as those of other women were being tapped.

Miss Aryee said she was certainly not worried, when she was told this although she agreed with the defence that nobody will like his telephone to be tapped.

Witness said further that Adamafio joined the President's delegation to Moscow after the main body of the party had arrived in the Soviet Union.

Asked by counsel whether her evidence was not just to spite Adamafio in order "to save her own skin", the former legal assistant replied: "Why, I am not in any danger."

After Miss Aryee's evidence and cross-examination by the defence, Mr Samuel Baidoo, a Presidential photographer, told the court of Adamafio's instructions to him after the Kulungugu explosion.

Photographs

He said after the explosion, he produced his camera to take photographs about the scene but the former Information Minister ordered him not to do it.

"Adamafio told me: Sam Baidoo, don't take any photographs here", witness said.

Mr Baidoo stated that he therefore returned to his car without taking any photographs.

Asked by counsel whether the President was present when he wanted to take photographs, Mr Samuel Baidoo said Osagyefo wasn't present.

The victims of the explosion were lying down at that time and Adamafio was standing by his car, he said.

Mr Baidoo disagreed with a suggestion by the defence that he was frightened after the explosion hence he did not take any photographs.

To another question, witness said there were about 19 cars behind that of Adamafio after the explosion.

Mr Baidoo said that when the President and party went to Tamale Airport to emplane for Accra he saw Adamafio there.

He could not remember whether Adamafio told him anything there but he recalled that a clerk at the airport informed him that he had been scheduled to fly to Accra by a Ghana Air Force plane

Asked whether two aircraft were not made available for the President and his party at Tamale, Mr Baidoo said he did not know.

▲ **Police evidence on 'Man found with Govt. papers'—See Page 6.**

State witnesses

● **Miss Emelia Aryee, fifteenth witness who was recalled by the prosecution yesterday.**

● **Mr K. Budu-Acquah, Ghana envoy, who gave evidence for the State on Wednesday.**

● **Detective Constable K. Shalman who testified for the prosecution. — Story on Page 6**

● **Mr Samuel Baidoo, President's Household photographer, the 17th State witness.**

E.I. 95

STATE LANDS

(NKAWKAW — ELECTRICITY SUB-STATION) INSTRUMENT, 1963

WHEREAS it appears to the President that the land specified in the Schedule to this Instrument is land required in the public interest:

NOW THEREFORE in exercise of the powers conferred upon the President by subsection (1) of section 1 of the State Lands Act, 1962 (Act 125), this Instrument is made this twenty-second day of June, 1963.

The land specified in the Schedule to this Instrument together with any buildings and appurtenances thereon is hereby declared to be land required in the public interest.

SCHEDULE

All that piece of land at Nkawkaw in the south Kwahu District of the Eastern Region of the Republic of Ghana the boundary whereof commencing at a pillar marked SGE.38/60/5 approximately 60 feet South-east of the unnamed road leading to the Accra-Kumasi road and is 243.3 feet on a bearing of 290° 33'—which bearing together with all further bearings hereinafter mentioned is referred to the Meridian of 1° West Longitude—from a pillar marked SGE.38/60/1 which pillar is on the Western side of a motor road from Kumasi to Accra runs on a bearing of 303° 04' for 29.9 feet to a pillar marked SGE.38/60/4 and thence on a bearing of 35° 06' for 29.9 feet to a pillar marked SGE. 38/60/3 which pillar is approximately 25 feet West of the Southern corner of Kwame Debrah's Store and thence on a bearing of 122° 50' for 29.9 feet to a pillar marked SGE.38/60/2 and thence on a bearing of 215° 04' for 30.1 feet to the point of commencement thus enclosing an area of 0.021 acre be the same several dimensions little more or less as the same premises are more particularly delineated and shewn edged pink on Cadastral Plan numbered Z.3844.

By Command of the President.

K. A. OFORI ATTA.
MINISTER OF JUSTICE.

N.B.—The land the subject matter of the above-mentioned Executive Instrument is now vested in the President on behalf of Ghana free from any encumbrance whatsoever.

A copy of the plan referred to in the Executive Instrument may be seen during business hours at the Offices of the Chief Lands Officer, Cantonments, Accra, the Secretary to the Regional Commissioner, Mpraeso and the Clerk of Council, Kwahu Local Council, Mpraeso.

Any person claiming a right or having any interest in the land the subject matter of the above-mentioned Executive Instrument or whose right or interest in any such land is affected in any manner shall, within 3 months from the date of the publication of the above-mentioned Executive Instrument, submit in writing to the Minister of Justice, through the Chief Lands Officer, Lands Secretariat, P.O. Box 558, Accra.

(a) particulars of his claim or interest in the land;
(b) the manner in which his claim or interest has been affected by the Instrument;
(c) the extent of any damage done;
(d) the amount of compensation claimed and the basis for the calculation of the compensation.

K. A. OFORI ATTA,
MINISTER OF JUSTICE.

GHANA INTERNATIONAL SCHOOL BOARD LIMITED

"The Board of Governors of the Ghana International School Board Limited, situated at 2nd Circular Road, Cantonments, Accra, wishes to advise the Public that there is no connection whatever between the Ghana International School Board Limited and any other educational establishment in Ghana incorporating the name International School in its title."

SIC EST. 1962 INSURANCE

YOUR KEY TO SECURITY

STATE INSURANCE CORPORATION

Wishes to announce that as from

Monday, 2nd September, 1963

their

Fire, Accident & Marine Departments

will be located at a new and larger premises in the building at the corner of

Rowe Road and Granville Avenue,

Opposite M.T.U., Accra.

SPOTLIGHT ON WORLD NEWS

LATEST VICTIMS OF PRETORIA

37 nationalists jailed for 260 years

Engiobo, South Africa, Thursday

THIRTY-SEVEN South African freedom fighters were yesterday sentenced to a total of 260 years' imprisonment for their anti-apartheid activities.

The latest victims of the apartheid monsters in Pretoria include Nkosana Ntinana, a progressive chief of the Temdu tribe.

The chief was jailed for eight years, while the 36 others were given seven years each.

The chief and his people were arrested by police of the Pretoria racialists after they had openly denounced the evil practices of apartheid in the country.

☆ The African National Congress has said that there was little doubt that the South African police were manufacturing evidence for conspiracy charges against Mr Walter Sisulu, its former secretary-general.

Recent Arrests

The Special Committee on apartheid in New York circulated a letter from London, dated August 23, and signed by Mr Maindy Msimang, which said circumstances surrounding the recent arrests of Mr Sisulu and opponents of apartheid gave rise to grave anxiety that the Pretoria regime would shortly put them on trial.

ALGERIAN MPs SAY 'YES' TO CONSTITUTION

Algiers, Thursday

THE National Assembly here last night adopted Algeria's first constitution by an overwhelming majority.

Unofficial figures gave the voting as 138 in favour, 23 against, with eight abstentions.

The 78-article constitution was presented to the Assembly by the National Liberation Front.

There was a big Government majority at every division over the constitution, which provides for a President of the Republic, designated by the FLN, who is also Executive Head of the Government.

The constitution is expected to be presented for popular approval in a nation-wide referendum on September 8. It is generally expected that Premier Ben Bella will become Algeria's first President.

A MONKEY 'KIDNAPS' A BABY

Calcutta, Thursday

A FEMALE monkey named "Buri" kept Mrs Arati Modal and a huge crowd in a heart-throbbing suspense for two hours, near here, yesterday when it cuddled Mrs Mondal's one-month-old baby boy in a tree

The monkey, well known in the Calcutta suburb of Budge-Budge, "kidnapped the baby early yesterday from its mother's bedroom

Buri then dashed to her favourite tree, clutching the baby tightly under her arm, and scampered up to a branch high above the earth A crowd soon gathered and tried to "coax"

The monkey later safely deposited the baby on the ground.

They outwit the racists

TWO leading freedom fighters, who escaped from Johannesburg police headquarters 17 days ago, have arrived in Francistown, Bechuanaland. They had flown in a light plane over South Africa from Swaziland disguised as priests.

The two men, Arthur Goldreich, 33, who designed the sets for the all-African musical "King Kong" and Harold Wolpe, 26, a Johannesburg lawyer, looked tired and unshaven when they arrived after an overnight drive from an airfield at Lobatsi.

Two men, who escaped with them at the same time, Moosa Moola, 29-year-old secretary of the Transvaal Indian Congress, and Bdulhay Jassat, were reported to have reached Swaziland.

Mr Goldreich refused to tell reporters how the four, all detained under South Africa's suppressive law, escaped from the Johannesburg police headquarters, setting off South Africa's biggest man-hunt.

A new city

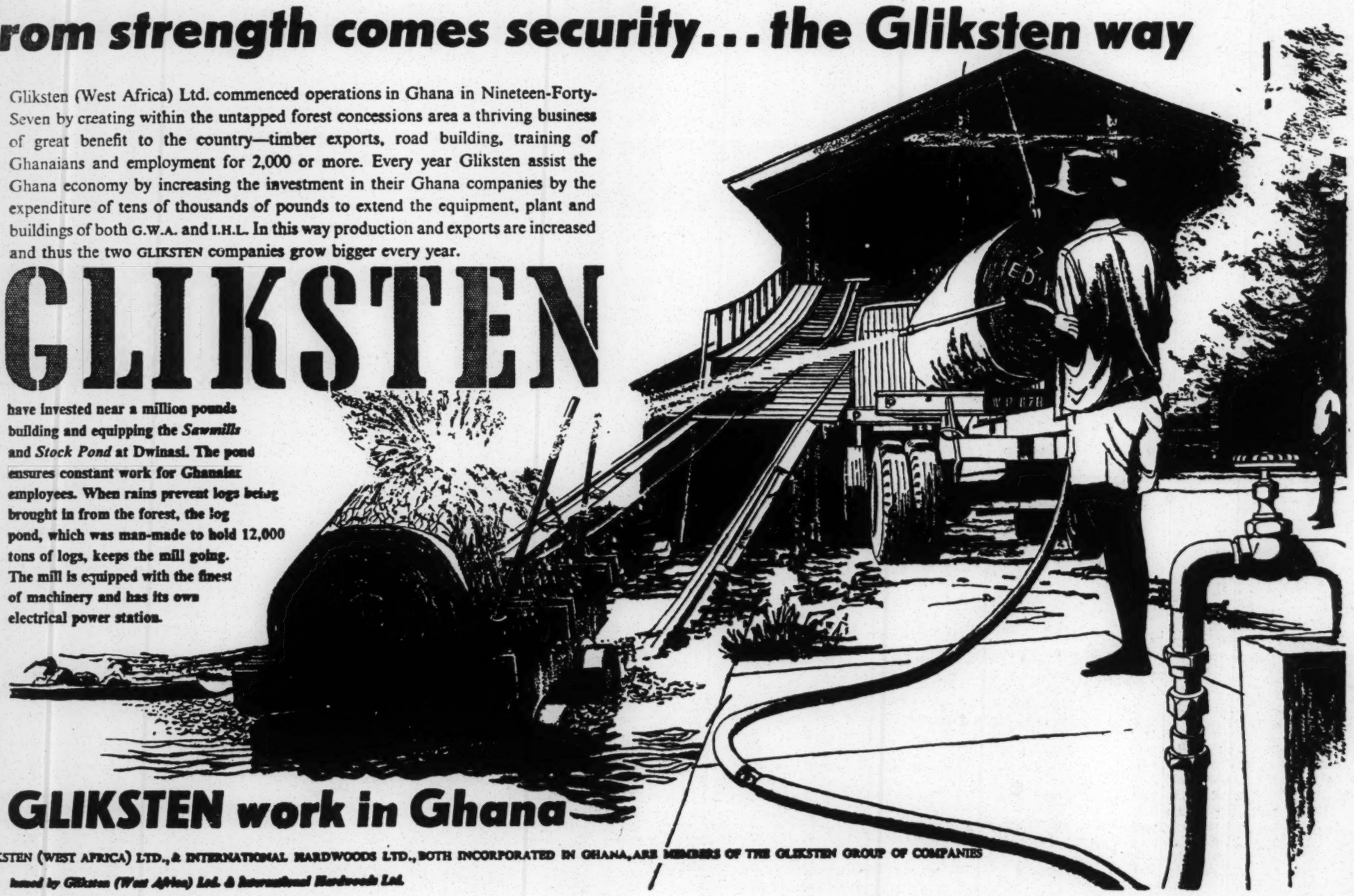
The status of Lagos is to be raised to that of a city on October 1—the day when Nigeria becomes a Republic, it was announced yesterday.

From strength comes security... the Gliksten way

Gliksten (West Africa) Ltd. commenced operations in Ghana in Nineteen-Forty-Seven by creating within the untapped forest concessions area a thriving business of great benefit to the country—timber exports, road building, training of Ghanaians and employment for 2,000 or more. Every year Gliksten assist the Ghana economy by increasing the investment in their Ghana companies by the expenditure of tens of thousands of pounds to extend the equipment, plant and buildings of both G.W.A. and I.H.L. In this way production and exports are increased and thus the two GLIKSTEN companies grow bigger every year.

GLIKSTEN

have invested near a million pounds building and equipping the *Sawmills* and *Stock Pond* at Dwinasi. The pond ensures constant work for Ghanaian employees. When rains prevent logs being brought in from the forest, the log pond, which was man-made to hold 12,000 tons of logs, keeps the mill going. The mill is equipped with the finest of machinery and has its own electrical power station.



GLIKSTEN work in Ghana

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Calling All CHILDREN

What to do during holidays

HELLO! Children,
I am sure you are all on holidays now and you are determined to enjoy yourselves. But what have you in mind to do to help Ghana? Have you planned to do something concrete?

There are some of the questions you must ask yourselves.

This is one of the few chances you get throughout the whole year to help your country and you must make use of it. This does not necessarily mean travelling to the cities to work. You can just sit down in your small villages and towns and do something.

There are the newspapers, why not sell some and get some small pocket-money for next term? You cannot always depend on your parents for everything.

You must try and help them in any way that you can. Those of you who cannot get part-time jobs can stay at home and help their parents.

The boys can go to the farms with their fathers whilst the girls stay at home to help their mothers in the kitchen.

Be careful how you choose your friends. For if you do not take care you may choose the wrong friend and this may change your life completely.

Whatever you do, do not forget your text-books. Let your text-books always be your friends and go back to school full of "stuff".

Yet, have more fun. Remember that all work and no play, as well as all play and no work, makes Jack a dull boy.
I wish you all a happy vacation. Be good.
Cheerio. Till next week.

How a Chinese boy became a great man

I WONDER if any of you have ever heard anything about Lei Feng. He was a young Chinese soldier who died recently (August 15, 1962), in the active service of his motherland. The things he did while alive, the words he spoke and the ideals he stood for are all immortal examples not only for the Chinese people but for all people in the world, particularly, children like us.

Like our own Ghana, China has once experienced the bitterness and shame foreign rule brings. As we, under the leadership of Osagyefo, won our independence, so did the Chinese people under the People's Liberation Army.

Determination

But independence is only a call for full devotion and service. It is also a call for national reconstruction. The Chinese, like Ghanaians and, in fact, all liberated people in the world, found it so.

It is in the realisation of this that Lei Feng's story of selfless service and devotion comes in.

He realised quite early in life that in the building of a nation there musn't be any idle hands. Thus he wrote in his diary: "Each tall building is made from single bricks and stones. Why should anyone refuse to be such a brick or stone?"

The best time to serve one's nation, Lei Feng noticed, is while young, while the dew is still fresh on the grass. So in happiness he exclaimed, "Youth! Its beauty is eternal. But real youth belongs only to those who work selflessly, remain modest and never cease to strive for progress."

With such an ideal before him Lei Feng did not consider any work too difficult or too mean for him to do. Rather, he says, "I was just a youngster filled with gratitude and determination to work hard", and while doing his duty he "began to think more clearly and with a broader outlook."

Two things spurred him on: His motherland and the poverty and humiliation of his childhood. He says: "We cannot forget the scar when the pain is gone". And whether awake or asleep his thought centred on "the defence of the motherland."

To do this was, however, not an easy task. But he encouraged himself with: "When the struggle is most severe, victory is close. But this is also the moment when one may falter. It is the critical junction for everyone . . . Difficulties harbour the seed of victory and failures are the breeding ground of success."

Humility

It is not surprising that Lei Feng goes on to say later on "My purpose in life is to labour for a better life for others" ". . . for the revolution needs such fools and so does the construction of our motherland" — he added this as an answer to those who laughed at him for working so hard and sacrificing his own interests for his nation.

An advice he heard from an elderly man even made him more selfless still. The man had said: "A locomotive has a lot of power. But by itself, without the coaches, it is not of much use. The same is true of a person" He kept this advice in his mind till his death.

The last lesson he learnt was that: "Humility helps one to progress but conceit causes one to lag behind."

We call all of you to study carefully what he did. He knew that as a boy he could not do what the elders did. But he also knew that there were some things he could do.

For instance, he could study hard. He did not waste his time at school. He developed a great love for his country. He loved the leader of his country. He loved all the people there.

He also loved to work. Now, how many of you like working? Of course, you all go to the school garden to work. This is to train you so that when you grow up you can work very well on the land.

But many of you refuse to work on the land, especially, after getting your middle school certificates. This is certainly bad. You cannot serve Ghana in that way.

Young Lei Feng was able to serve China because he did not think that any job was below him. Again, he was very humble. He listened to the advice of his elders, particularly, his parents.

His noble example is there to guide all of you. We hope, having heard this story today, you will all try to be like Lei Feng.

Yaw Barimah

Last Saturday was a happy day for the pupils of the Kokomlemle Day Nursery. The occasion marked the annual speech day of the nursery. Parents and guardians were there in their big numbers to see their children perform various activities which formed part of the celebration.

In the above picture, Miss Gertrude Agbanavor, a pupil of the nursery is seen presenting a bouque to Mrs Margaret Martei, General Secretary of the National Council of Ghana Women. Mrs Martei was the guest speaker at the speech day celebration.

A quiz into your habits

EVERYONE is courageous in **some form or other and we accept a certain number of rules by which a person is stamped either courageous or cowardly.**

Some of these rules are not sensible and they puzzle us when we are forced to act in some way. Let us investigate this problem and see if we are truly sensible people or those who abide only by the rules set down.

Ask yourself the question and carefully answer "a" or "b" and see the results below to check whether you are a sensible person or not.

1—If your friends were ridiculing you for doing something you thought good would you,
a—stop
b—continue

2—If you are crying in sorrow is it best to
a—have a good cry
b—stop.

3—If you had a chance to set an example to another person and you fail to do so, are you
a—lazy
b—frightened.

4—If you were challenged to a fight by a person bigger and stronger than yourself would you
a—fight.
b—refuse to do so.

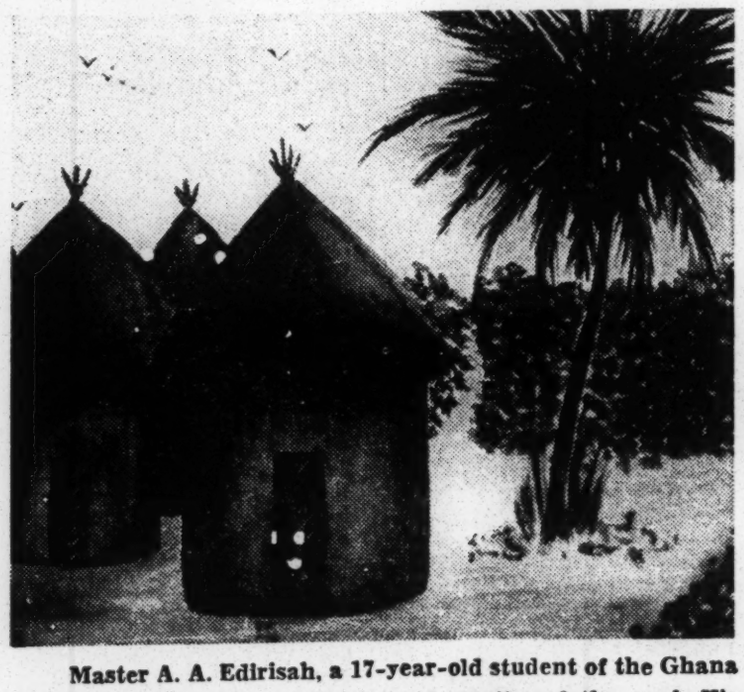
5—If you had a horror of something and you had to face it, would you.
a—look for the cause
b—force yourself to face it in spite of your fear.

6—If you are in pain would
a—cry
b—hold back your tears.

7—What would you do if you were commanded by a person in authority to obey what you knew would put you in danger
a—obey
b—disobey.

8—If a group of friends dared you to jump from a high roof would you
a—refuse to do it
b—do it because you just don't refuse a dare.

You are a sensible person if your answers were as follows: 1. (b); 2. (a); 3. (b); 4. (b); 5. (a); 6. (a); 7. (b); 8. (a).



Master A. A. Edirisah, a 17-year-old student of the Ghana National College, Cape Coast is our artist of the week His drawing for our art gallery depicts a typical Ghanaian village scene. We congratulate Master Edirisah on his excellent work.

LOOK OUT FOR A COMPETITION

AS you might have probably learnt from your teachers Africa is the second biggest continent in the world and comes next to Asia. You might have also read in your studies that Africa was once called the "Dark Continent".

This is an erroneous impression which European writers seeking their own interest have given to the outside world. As true Africans it is our duty to correct this impression by telling the truth to people who know nothing or just a little about the continent.

Scope Of Knowledge

You will agree with us that a blind man cannot lead his fellow blind man. All of them will fall in a ditch. Because we don't want to be blind men, it is good that we begin to widen our scope of knowledge about our continent.

For this matter, we shall be running a series of general knowledge tests on this Page for the benefit of our numerous "Calling All Children" members and other readers.

The competition begins next week. Names of winners of the competition will be published each week. The best competitor will be awarded a book prize.

WHAT A LAUGH!

A MESSENGER boy in the city was always reading lurid novels. The manager said to him one day: "Charlie, just what is your ambition in life?"

The boy put down his Indian story and replied:

"To have people tremble at the very mention of my name".

A MISER once looked out of his window from the tenth floor of a sky-scraper and saw what he thought was a threepenny bit. He ran two floors down and it looked like a sixpence.

On the next floor it looked like a shilling and two floors down like a half-crown. He then took the lift to the ground floor and found—a dustbin lid.

TEACHER: "What's a lazy person?"

Johnny: "I don't know, Sir."

Teacher: "A lazy person is a person who sits and watches other people working instead of doing the work himself. Do you know anybody like that?"

Johnny: "Yes, Teacher. You".

"WAS your friend shocked over the death of his mother-in-law?" "Shocked! He was electrocuted".

BIRTHDAY GREETINGS GO TO...

RAUFU Abudu, R. C. Mid. School, Box 50, Tarkwa; Augustine Sessi, Box 4, Dodi-Papase; Samuel Vasco Wiredu Presby. Mid. Boys' Sch., Box 167, Kumasi; Francis E. Kwaku Box 1587, Accra; Gottleb Kobla Kpikpitse, Box 4, Lakleki-Duga; James K. Amankwah, Cath. Middle School, Box 10, Akropong-Ashanti; Christian Asamoah, House No. A21/21, Nsuatre-Sunyani.

A. O. Anan, Box 11, Komenda; Francis Asiama, Methodist School, Box 14, Obuasi; Allotey Nii Kpakpo Nyarko, Normal Tech College, Koforidua; Emmanuel Ampadu, Catholic Primary School, Box 33, Nkawkaw; Andrews Yorke, Fijai Secondary School, Sekondi; Richard Afful Box 161, Cape Coast; D. D. Amoako, Box 161, Cape Coast; Margaret Buckman, c/o E. S. N. Hattoh, College of Building and Draughtsmanship Box 483, Sekondi

★

David Buxton, K.G. Royal Middle School, Box 556, Accra; James Berkoh H/N OI 158, Ashanti New Town, Odumasi Rd., Kumasi; Adolf Love Brandford, A.M.E. Zion School, Box 5, Agbozume; Kofi Akuamoah Boateng, Meth. Mid. School, Box 10 Kokofu; John Mensah Boahene, Box 73, Sunyani; James Coffie, L/A Middle Boys' School, Box 35 Kumasi; Joseph Conduah, Catholic Jubilee Sch., Box 40 Cape Coast.

FAO experts to study plant diseases here

A TEAM of experts from the United Nations Food and Agriculture Organisation will arrive in Ghana early next month to visit coconut growing regions and study diseases on the crop in the country.

Members of the team are Dr K. Maramorosch, consultant on coconut diseases of obscure origin, Dr Vasudeva, technical adviser on coconut diseases and Dr L. Chiarappa, Tropical Plant Pathologist (Crop protection branch).

A statement from the F.A.O. regional office in Accra said the team's visit to Ghana and other West African States followed recommendations by a working group of the F.A.O.

The group discussed coconut production, protection and processing and recommended world-wide survey of coconut areas where diseases of obscure origin "are prevalent."

Displaying Ghanaian culture

The Young Pioneer Movement in its efforts to revive the Ghanaian culture has been training its members to learn and appreciate Ghana's rich culture.

Pictured above are members of the Kaneshie Anglican Middle School branch of the movement staging a play entitled the "Twins Festival."

This was part of the end-of-term activities planned by the school to round-off the academic year.

Stop Pacific tests—Peru tells France

Lima, Thursday

THE Peruvian Government has expressed concern about the planned French atomic tests in the Pacific area and the effects these might have on the country's staple diet of fish.

A Foreign Ministry communique asked that a precise scientific opinion be worked out on the possible harmful effects on the rich fish resources of the Pacific, which formed the main diet of the Peruvian population and supplied the country with its chief export article—fish meal

The communique requested that the problem be solved in the spirit of world peace.

The Foreign Ministry pointed out that Peru had already signed the tripartite Moscow treaty

SWANZY WITH HIS MEN

The Attorney-General, Mr B. E. Kwaw Swanzy (middle, first row,) pictured with five State Attorneys who have been assisting him in the treason trial in Accra.

The State Attorneys include Mr A. N. E. Amissah, Director of Public Prosecutions, and Mr A. A. Luguterah, Assistant State Attorney.

The others are Mr. R. J. Hayfron-Benjamin, Principal State Attorney: Mr. D. F. Annan, Senior State Attorney, and Mr Gyeke-Darko, State Attorney.

SLOGANS WITH SHELL... No. 8

SHELL

With Supershell

YOU CAN BE SURE OF IT

'Man found with Govt papers fled'

THREE officers of the Ghana Police Services testified for the prosecution at the Special Court in Accra yesterday.

Led by Mr. Gyeke Darko State Attorney, Constable Iddrissu Grunshie, stationed with the Aflao border patrol, stated that he was on duty at the Ghana-Togo border at Aflao together with one constable George Amarnor Sackitey on July 5, last year, when they saw a man walking towards the Togo frontier with a paper bag in his hand.

Challenge

Grunshie said he challenged the man and asked him what was in the paper bag. The man said it contained cabbages. But on examination, it was discovered that under the layer of cabbages were garden eggs. Underneath the garden eggs was half-a-piece of greybaft under which a big official envelope was found.

They took the man to the police station and handed him over to the station orderly, Constable Martin Kofi Shalman.

George Amanor Sackitey was then called into the witness box by Attorney Darko as the nineteenth witness for the prosecution.

In his evidence, Constable Sackitey, who is also stationed with the Aflao border patrol, corroborated Grunshie's statement and added that the man gave his name as Kojo Boakye.

At this juncture, Mr Darko showed an envelope to Sackitey which he identified as the one he found in Boakye's paper bag on July 5, 1962.

Constable Martin Kofi Shalman, the 20th prosecution witness, said in his evidence that he is a Special Branch constable stationed at Ho.

He said he was on duty at the charge office at Aflao on July 5, last year, when Kojo Boakye was usherred in with a paper bag.

Upon examination, the envelope was found to contain important Government documents. There was a sealed letter too, addressed to one Ama Serwah among the documents.

Shalman said he took possession of the documents and the letter, held Boakye as a suspect, and put him in cell.

He stated that the next day, July 6, he took Boakye together with the documents and set out for Ho. On reaching Kpoglu, one constable A. Frafra came to assist him to take Boakye to Ho.

Search Party

When they reached Dzodze, Shalman said, the constable went with the suspect to a chop bar to eat while he himself went to the Dzodze police station to deposit the documents for safe-keeping.

On his way to the chop bar, said Shalman, he met the constable coming out alone, saying that he could not find Boakye.

Frafra said he had gone outside to urinate while Boakye was eating, but could not find him on his return. Shalman said a search party was immediately organised but Boakye could not be traced.

The three witnesses were not cross-examined.

Hearing continues today.

Soviet science equipment for Ghana schools

MR. G. M. Rodionov, Soviet Union Ambassador in Ghana, on behalf of Soviet schools, yesterday presented scientific equipment to Mrs Susan Al-Hassan, Deputy Minister of Education, for Ghanaian schools at a ceremony held in Accra.

The gifts included a collection of manuals for biology and geography, a tape recorded, a radiogram and a full imitation of the moon made on the basis of the recent Soviet cosmic research.

In the above picture, Mr. Rodionov (left) explains to Mrs Al-Hassan now the record changer works.

★

Presenting the gifts, the Soviet Ambassador said, "the manuals will provide the Ghanaian children with an opportunity to get acquainted, at least, with some achievements of Soviet science in various fields" and show them samples of fruits grown by the famous Soviet selectionist, "Michurin"

A spokesman of the Ministry later said that the equipment would be distributed among secondary schools.

Avoid nepotism and careerism —Urges Konuah

Achimota, Thursday

DR K. G. Konuah, Chairman of the Civil Service Commission, has called on the students of the Institute of Public Administration to carry the torch to denounce "nepotism and careerism" in every department that they would be placed in the civil service on completion of their course.

Speaking at the formal opening of the third session of the institute here yesterday, Dr Konuah urged them to take up the challenge of meeting any problem that the future might have in store for them.

He exhorted the students to follow every part of their course with interest adding that it was the intention of the Government that the example set by their predecessors should be maintained.

For a civil service pattern which would rightly fit into the socialist ideals of Ghana "patronage should altogether be eliminated", Dr Konuah added.

Earlier in a message, Mr E. K. Okoh, Secretary to the Cabinet and head of the Ghana Civil Service, had urged civil servants to be completely devoted and dedicated to the ideals and reconstruction of the nation.

Loyal Service

The message, read by Mr A. O. Mills, Principal Secretary of the Establishment Secretariat, asked civil servants not to make any claim to a privileged position in "our socialist society".

He said a civil servant was privileged to serve his country and his fellow men as quietly, loyally and as efficiently as he could and he would be judged solely by the quality and sincerity of this service.

High standards are expected

"By the very nature of their work, civil servants are always in the public eye. It is not surprising, therefore that they are subject to criticism from the public from time to time.

He must be careful even about the company he keeps and the parties he goes to.

35 Enrolled

"The civil servant is expected to set for himself and the public the highest standards of behaviour, not below those of Africa's new man. Indeed he is expected to be one of Africa's new men," he said.

Mr E. V. Mamphey, Vice-Principal of the institute, said 35 students have been enrolled for the third session.

They include two from Tanganyika and five girls—the first to be accepted for training.

Mr T. K. Impraim, Principal Secretary of the Office of the President and Mr A. Osei, Director of Audit, were present.

MALAGASY TRIP

A delegation from Tunisia's ruling Neo-Destour Party, headed by Mr. Mohamed Ben Amara, is due to travel to Malagasy early next week to take part in the Malagasy Socialist Party congress.

34th synod

The 34th annual synod of the Presbyterian Church of Ghana will begin at Agona Nsaba tomorrow. The meeting will last a week.

Ghanaian scientists visit U.S.S.R.

Baku, Soviet Union, Thursday

A DELEGATION of Ghanaian scientists, led by Professor William Abraham, vice-president of the Ghana Academy of Sciences, left here by air for Moscow after a visit to scientific institutions in the town.

Azerhaijai Republic—the capital is Baku—has 80 scientific institutions.

The Ghanaian scientists saw for themselves the great achievements of Armenian science which Professor Abraham described as "tremendous", Professor Abraham added:

"I have seen that science in your country has been made to serve the people and is closely related to practical work."

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CLASSIFIED ADVERTISEMENTS

NOTICE

WESLEY COLLEGE, Kumasi. Applications are invited for the post of Matron Grade 1 on Government terms. Apply by September 4, stating qualifications, experience, names and addresses of two referees to the Principal.

EDUCATIONAL

NEW TRAINING COLLEGE at Bole, Northern Region. The Ministry of Education proposes to open a new Training College at Bole, in the Northern Region, under the sponsorship of the Catholic Educational Unit, Tamale, provided the Ministry's Estimates are approved and the required funds released. Persons who qualify in terms of the Ministry's regulations governing appointments to "Higher Posts" in Training Colleges and Secondary Schools, should apply immediately for the post of Principal to the following address: The Bishop of Tamale, Bishop's House, P.O. Box 42, Tamale. All applications should reach the Bishop of Tamale not later than Tuesday, 10th September, 1963.

SITUATIONS VACANT

SEVENTH-DAY ADVENTIST TRAINING COLLEGE, Bekwai. Applications are invited from a suitably qualified person for the post of history and geography tutor. Applications accompanied by testimonials including one from your present employer should reach the acting Principal, S.D.A. Training College, P.O. Box 45, Bekwai, Ashanti, not later than September, 8th.

DANCE

AMBASSADOR Hotel. Roof Top Garden Bar. Dance to the Roof Top Quintette tonight. 8 p.m.—12 p.m.

T.U.C. DANCE, Cape Coast Town Hall—31st August 1963. Ramblers Band playing.

TRADE NOTICE

WEST AFRICAN PILOT out on sale to vendors at 2d a copy. Starting 1st Sept., 1963.

TENDER NOTICE

WANTED: Food Tender. Apply to Principal, Wesley College, Kumasi.

PRESBYTERIAN TRAINING COLLEGE, Akropong-Akwapim Tenders are invited for the supply of the following commodities:— **Group A**: Yams; **Group B**: Palm-oil, Coconut-oil, Kernel-oil; **Group C**: Fresh meat; **Group D**: Fresh and Smoked Fish; **Group E**: Onions, Pepper, Groundnuts, Beans, Corn, Aboboi, Salt; **Group F**: Oranges, Nkontomire, Fresh Tomatoes, Bananas; **Group G**: Palm Nuts, Ripe Plantain; **Group H**: Krakro & Abodoo; **Group I**: Firewood. Apply for Tender Forms which should be completed and addressed to the Principal, in a sealed envelope marked "Food Tender" to reach him not later than 20th September, 1963.

ANNOUNCEMENT

THE HARVEST FESTIVAL of the La Presbyterian Church will be celebrated on Sunday, 1st September, at 10 a.m on the Chapel grounds, Labadi. Rev. J. S. Stephens of Ghana Young Pioneer Movement will preach the Harvest sermon. The Kibi Brass Band will be in attendance. All are cordially invited.

TONIGHT'S ★ ENTERTAINMENT ★

CASINO, Tema: 8.30 p.m. Sword Of Sherwood Forest 'A' Richard Greene, Sarah Branch, Peter Cushing

GLOBE: 8.30 p.m. George Montgomery, Gilbert Roland, Ziva Rodann, Joan O'Brien in Samar 'A'

OLYMPIA: 8.30 p.m. Konga 'U' Michael Gough, Margo Johns, Jess Conrad, Claire Gordon

OPERA: 12.00 noon Law And Jake Wade 'U' Robert Taylor, Richard Widmark, Patricia Owens

5.00 p.m. Never So Few 'A' (Scope) Frank Sinatra, Gina Lollobrigida, Brian Donlevy

8.30 p.m. Ilya Moromets 'U' (Scope) Borin Andreyev, Andrei Anbrikosov

OPHIR: 8.30 p.m. Never So Few 'A' (Scope) Frank Sinatra, Gina Lollobrigida, Brian Donlevy

ORBIT, Kaneshie: 8.30 p.m. Son Of Sinbad 'U' (Indian Film)

ORION: 6.15 p.m. Heroes Die Young 'U' Erika Peters with Scott Borland, Robert Getz

8.30 p.m. World By Night 'A' (Scope)

OXFORD, Accra New Town: 8.30 p.m. Vijaya Turi Veeran 'U' (Indian Film)

PALLADIUM: 8.30 p.m. Sim Sim Maragina 'U' (Indian Film)

PLAZA: 8.30 p.m. Andrea Aureli in Pirates Of The Blackhawk 'A'

REGAL: 8.30 p.m. Maria Scheli in Le Dernier Pont 'A

REX: 6.30 p.m. Cesar Romero in The Castilians 'A'

RIALTO, Accra New Town: 8.15 p.m. Indian Film Dller Hasina 'U'

ROXY: 8.30 p.m. Anthony Steel in Man In The Middle 'U' (48 Hours To Live)

ROYAL: 6.30 p.m. Andra Martin in The Thing That Couldn't Die 'U'

8.30 p.m. Helen in Maya Mahal 'U' (Indian Film)

REGIONAL CINEMAS

ODEON: Kumasi: 6.15 p.m. Come Dance With Me 'U' Brigitte Bardot, with Dawn Addams, Henri Vidal

8.30 p.m. Prisoner Of Zenda 'A' Louis Calhern, Jane Greer, Lewis Stone, James Mason

REX, Cape Coast: 8.30 p.m. Madhubala in Boy Friend 'U' (Indian Film)

TARSO, Ho: 8.30 p.m. John Mills in Tiger Bay 'A'

£90,000 plant will help produce more matches

Kade, Thursday

THE Kade Ghana Match Factory Corporation will take delivery of a new £G90,000 production machine by October this year to facilitate its exports programme, Mr. Justice E. Ackah, general manager of the corporation, said here yesterday.

He said that several countries including Nigeria, Malaya, West Cameroun and Singapore had placed orders for matches from the factory.

Mr Ackah added that the £G4,000 extensions to the factory and the new store and workshop had been completed.

He said when the new machine was installed, the corporation would increase its production staff from 180 to 230 to accelerate production of the seven-eights inch match boxes.

Mr Ackah announced that the new £G2,239 workers canteen would be opened on September 21 to enable the workers enjoy nutritious food and a balanced diet.

Production

Speaking on production, the general manager said that the corporation produced 99,078 gross boxes of assorted matches valued at £G72,062 8s between January and June this year, against 7,552 gross boxes of matches valued at £G70,422 8s. during the same period last year—G.N.A.

1,500 books for literacy classes in Brong area

Sunyani, Thursday

THE Government has provided over 1,500 text-books for literacy classes in the Brong-Ahafo Region, Mr E. E. K. Baah-Mintah, regional welfare officer of the Department of Social Welfare and Community Development, announced here last night.

Addressing a meeting of voluntary instructors here, Mr Baah-Mintah said the books were the first consignment of materials being provided by the Government in support of the mass literacy campaign, and would be distributed throughout the centre.

He appealed to the people to make good use of the books and called on village and town development committees in the region to help make the campaign a success.

Farmer dies in crash

Odumase-Krobo, Thursday

MR Awuku Gbedje, a farmer, was killed and five others injured when the lorry on which they were travelling was involved in an accident on the Odumase-Obenyemi road, police report said here yesterday.

The injured including Mr Ben T. Kudzordji, Mr Tetteh Tuor and Mr Kwasi Taku have since been admitted to the Akuse hospital—G.N.A.

£34,500 rates

The Ho Urban Council collected £G34,500 rates during the current financial year.

Bouquet for nursery organiser

ITS her proud moment as little Debora Baddo, 5, a pupil of the Additrom Day Nursery, Adabraka, Accra, presents a bouquet to Mrs. Hannah Cudjoe, national organising secretary of Day Nurseries.

The occasion was when Mrs. Cudjoe arrived for the nursery's annual speech day celebrations Giving a helping hand to little Baddo is an attendant of the nursery.

Later, Mrs. Cudjoe appealed to the parents to take advantage of the many opportunities provided by the Government for the training of their children.

She described day nurseries as the foundation stones in the training of a child.

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QUALIFICATIONS:

Applicants should

(i) be between the ages of 30 to 45 years
(ii) have acquired considerable experience in their profession since qualifying.

DUTIES:

The Quantity Surveyor will head the Quantity Surveyor's Section to be established. Duties will include preparation of bills of quantities, estimates of quantities of materials required for projects of the Corporation, and estimate of works completed at various stages for payment.

SALARY:

Ghanaian —£G1,350 x £G50—£G1,450; £G1,470 x £G50—£G1,770.
Expatriate (on Contract)—£G1,660 x £G60—£G2,080.

Applicants in the Government Service or other Statutory Boards and Corporations must forward their applications through their respective heads. Only copies of testimonials/certificates may accompany applications.

Applications should be forwarded to the **Chief Executive Officer, Ghana Housing Corporation, P.O. Box 2753, Accra**, to reach him not later than 14th September, 1963.

E.I. 94

STATE LANDS

(ADAISO—V. H. F. RECEIVING STATION) INSTRUMENT, 1963

WHEREAS it appears to the President that the land specified in the Schedule to this Instrument is land required in the public interest:

NOW THEREFORE in exercise of the powers conferred upon the President by subsection (1) of Section 1 of the State Lands Act, 1962, (Act 125), this Instrument is made this twenty-second day of June, 1963.

The land specified in the Schedule to this Instrument together with any buildings and appurtenances thereon is hereby declared to be land required in the public interest.

SCHEDULE

All that piece of land at Adaiso in the West Akim-Abuakwa District of the Eastern Region of the Republic of Ghana the boundary whereof commencing at pillar marked SGE.18/61/4 which pillar is on the South Eastern side of the motor road from Adaiso to Nsawam and is approximately 265 feet North East of Mile Post 32 and is 85.1 feet on a bearing of 215° 06' which bearing together with all further bearings hereinafter mentioned is referred to the Meridian 1° West Longitude from a pillar marked GCG.EP.14/50/3 which pillar marks the South Western corner of the Site for Bungalow (Cocoa Rehabilitation Division) runs on a bearing of 67° 55' for 300.4 feet to a pillar marked SGE. 18/61/1 and thence on a bearing of 158° 14' for 400.1 feet to a pillar marked SGE.18/61/2 and thence on a bearing of 247° 56' for 299.7 feet to a pillar marked SGE. 18/61/3 and thence on a bearing of 338° 08' for 400.1 feet to the point of commencement thus enclosing an area of 2.756 acres be the same several dimensions little more or less as the same premises are more particularly delineated and shewn edged pink on a Cadastral Plan numbered Z.3912.

By Command of the President.

K. A. OFORI ATTA,
MINISTER OF JUSTICE.

N.B.—The land the subject matter of the above-mentioned Executive Instrument is now vested in the President on behalf of Ghana free from any encumbrance whatsoever.

A copy of the plan referred to in the Executive Instrument may be seen during business hours at the Offices of the Chief Lands Officer, Cantonments, Accra; The Secretary to the Regional Commissioner, Koforidua and the Clerk of Council, Akim-Abuakwa Local Council, Kibi.

Any person claimnig a right or having any interest in the land the subject matter of the above-mentioned Executive Instrument or whose right or interest in any such land is affected in any manner shall, within 3 months from the date of the publication of the abovementioned Executive Instrument, submit in writing to the Minister of Justice, through the Chief Lands Officer, Lands Secretariat, P.O. Box 558, Accra.

(a) particulars of his claim or interest in the land;
(b) the manner in which his claim or interest has been affected by the Instrument;
(c) the extent of any damage done;
(d) the amount of compensation claimed and the basis for the calculation of the compensation.

K. A. OFORI ATTA,
MINISTER OF JUSTICE.

PHANTOM

LONE RANGER

FLASH GORDON

Importation of unwholesome foods will be checked

A FOOD research and development laboratory is to be established soon in Ghana by the Government in association with the Food and Agriculture Organisation of the United Nations.

Announcing this at a meeting of District Commissioners and Party officials at the Regional Commissioner's office in Kumasi, Dr Kuta Dankwa, Executive Secretary of the National Food and Nutrition Board, said the laboratory would make research into the nutritive values of Ghanaian and imported foodstuffs.

He said that a food and drug legislation would also be introduced by the Ministry of Health to check the importation of unwholesome foods into the country.

The board, he stated, was working to provide the people with nutritious foods in order to eliminate the present deplorable rate of two deaths out of every ten children owing to malnutrition.

Co-operation

Dr Kuta Dankwa observed that Ghana was the only country in Africa to establish a nutrition board, and appealed to the District Commissioners and the public to co-operate with nutrition officers in the discharge of their duties.

Asantehene sees Forces parade

THE Asantehene, Nana Sir Osei Agyeman Prempeh II, and Mr R. O. Amuako-Atta, Ashanti Regional Commissioner, have attended the annual administrative inspection parade of the Armed Forces Training Centre at a ceremony in Kumasi

Brigadier N. A. Aferi, commander of the Second Infantry Regiment, took the salute and inspected the parade. He was accompanied by Major D. C. Asare of the Regiment.

YOUR STARS

By CARROL RIGHTER

☆ **ARIES (March 21 to April 19):** Important you use diplomacy where higher-ups are concerned and safeguard your reputation. See that bills are paid and avoid trouble. Good credit is vital at this time.

☆ **TAURUS (April 20 to May 20):** While foreign personalities and glittering outlets seem appealing, they could be very, very costly. Adhere to what has been tried and proven.

☆ **GEMINI (May 21 to June 21):** Investing in whatever is risky could have dire results now. Do not trust a seeming expert who has an eye on your holdings. Better to carry through with present set-up and all is well.

☆ **CANCER (June 22 to July 21):** While partners may not be in a good mood, this is a bad time to do anything about it. They would not be able to keep any promises made. Tact with competition sees you winning out.

☆ **LEO (July 22 to August 21):** Labouring carefully will avoid any possible damage or loss. Do not give up any work that has proven very satisfying in the past. Control temper if a co-worker is having a tantrum.

☆ **VIRGO (August 22 to September 22):** While you desire more diversion, be careful not to get into anything that is risky. This also holds true in any steps you want to take toward expansion. Study situations well.

☆ **LIBRA (September 23 to October 22):** If you want to avoid quarrel at home with kin, it would be wise to step out early. Handle practical affairs well. There is bound to be some trouble, so be on the alert.

☆ **SCORPIO (October 23 to November 21).** Care in motion is very necessary or there can be an accident today. Be sure you are diplomatic if you are to clear up some matter wisely. It could be costly otherwise.

☆ **SAGITTARIUS (November 22 to December 21):** If you are not careful, your expenditures could be far greater than your pocketbook allows. Be more practical. You can cut corners in various places; do so.

☆ **CAPRICORN (December to January 20):** You are in a mood to start clearing away articles of furniture and you would later regret it. Don't let good friends go, either. You are not thinking very clearly. Be charming tonight with pals instead.

☆ **AQUARIUS (January 21 to February 19):** It would do you no good to renege on promises made. Be very meticulous in keeping them instead. Handle all that work in persevering, detached manner and you are rid of it.

☆ **PISCES (February 20 to March 20):** While new friends, places and outlets are all appealing now, it is best you await another obligations. Show gratitude to friends.

'BACK GOVT SCHEME FOR THE DISABLED'

AN appeal has been made to the chiefs and people of Bechem to support the Government's rehabilitation scheme aimed at giving adequate training to the disabled to become useful citizens.

It came from Mr W. A. C. Essibrah, chairman of the advisory committee on the rehabilitation of the destitute and the physically handicapped, now on a ten-day tour of the Brong-Ahafo Region.

Nana Fosu Gyeabour II, Omanhene of the area, presided over the function.

Accompanied by Mr S. C. Ohene, Community Development Officer for the region, Mr Essibrah also addressed a similar meeting at Techimantia.

During his tour he will visit Duayaw-Nkwanta, Tanoso, Dormaa-Ahenkro, Goaso, Kenyasi and Hwidiem.

Ghana for Brigade talks

NINE African countries, including Ghana, Sierra Leone, Nigeria, Cameroun and Uganda, are among about 30 countries to be represented at the first official world conference of the Boys' Brigade to be held at Mayfield Hall, Dundee, England. The two-day talks begin on Monday.

THIS IS RADIO GHANA

5.30 a.m.	Ghana Muntie!	3.15 p.m.	Akan Traditional Music
5.35 a.m.	Praise And Prayer In Akan	3.30 p.m.	Ewe Magazine
5.40 a.m.	Records From The Studio	4.00 p.m.	Nzema Half-Hour
5.50 a.m.	Programme Parade	4.30 p.m.	News In Ghana Languages
6.00 a.m.	Home News	5.00 p.m.	Music From Northern Ghana
6.15 a.m.	French Programme	5.15 p.m.	Hausa And Dangbani Women's Magazine
6.20 a.m.	Interlude	5.45 p.m.	Songs Of Praise In Hausa
6.25 a.m.	Everyday English	6.00 p.m.	News In English
6.30 a.m.	News In Ghana Languages	6.10 p.m.	From The Ghanaian Papers
7.00 a.m.	News In English	6.15 p.m.	Today At The Treason Trial
7.10 a.m.	From The Ghanaian Papers	6.30 p.m.	Akan Story Time
7.15 a.m.	Muslim Worship	6.45 p.m.	News Talk In Ghana Languages
7.20 a.m.	Morning Music	7.15 p.m.	News In Ghana Languages
7.30 a.m.	Give And Take	7.55 p.m.	Everyday English
7.45 a.m.	Ewe Proverbs And Their Meanings	8.00 p.m.	African News And News Talk
8.00 a.m.	CLOSE DOWN	8.15 p.m.	French Programme
12.00 noon	Programme Parade	8.20 p.m.	Your Magazine
12.15 p.m.	News In Ghana Languages	8.45 p.m.	Meteorology
12.30 p.m.	Midday Music And Local Announcements	9.00 p.m.	Home News
1.00 p.m.	News In English	9.15 p.m.	Writers' Showcase
1.10 p.m.	Interlude	9.30 p.m.	Today At The Treason Trial
1.15 p.m.	Band Of The Week	9.45 p.m.	From The Organ Loft
1.40 p.m.	Interlude	10.00 p.m.	Highlights Of The Day's News
1.45 p.m.	Eastern Melodies	10.05 p.m.	Evening Shadows
2.15 p.m.	Akan Magazine	10.20 p.m.	CLOSE DOWN
2.30 p.m.	A Programme In Akan		
2.45 p.m.	Radio Doctor's Talk In Dagbani		
3.00 p.m.	Religious Talk In Dagbani		

E.I. 97

STATE LANDS

(VODZA - NEAR KETA - ELECTRICITY SUB-STATION) INSTRUMENT, 1963

WHEREAS it appears to the President that the land specified in the Schedule to this Instrument is land required in the public interest:

NOW THEREFORE in exercise of the powers conferred upon the President by subsection (1) of section 1 of the State Lands Act, 1962, (Act 125) this Instrument is made this tenth day of July, 1963.

The land specified in the Schedule to this Instrument together with any buildings and appurtenances thereon is hereby declared to be land required in the public interest.

SCHEDULE

All that piece of land containing an approximate area of 0.04 acre situate at Vodza near Keta in the Keta District of the Volta Region of the Republic of Ghana lying to the West of the road from Keta to Denu in the vicinity of the Welfare Centre, the clinic and the Rural Water Development Yard and approximately 370 feet South West from mile-stone 131 which piece of land is more particularly delineated on Plan No. L.D 4791/33719 and thereon shewn edged pink.

By Command of the President.

K. A. OFORI ATTA,
MINISTER OF JUSTICE.

N.B.—The land the subject matter of the above-mentioned Executive Instrument is now vested in the President on behalf of Ghana free from any encumbrance whatsoever.

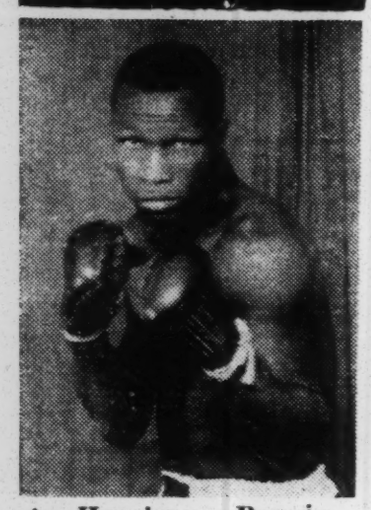
A copy of the plan referred to in the Executive Instrument may be seen during business hours at the Offices of the Chief Lands Officer, Cantonments, Accra, and the Clerk of Council, Keta Local Council, Keta.

Any person claiming a right or having any interest in the land the subject matter of the above-mentioned Executive Instrument or whose right or interest in any such land is affected in any manner shall, within 3 months from the date of the publication of the above-mentioned Executive Instrument, submit in writing to the Minister of Justice, through the Chief Lands Officer, Lands Secretariat, P.O. Box 558, Accra.

(a) particulars of his claim or interest in the land;
(b) the manner in which his claim or interest has been affected by the Instrument;
(c) the extent of any damage done;
(d) the amount of compensation claimed and the basis for the calculation of the compensation.

K. A. OFORI ATTA,
MINISTER OF JUSTICE.

SPORT



▲ Hurricane Panyin

Mama can win tonight

TIGER Mama of Accra will fight Hurricane Panyin of Takoradi in a middleweight contest over 10 rounds at the Prempeh Cinema Hall, Takoradi, tonight, writes Ring Craft.

Both boxers have appealed to the Ghana Boxing Authority to grant any promoter permission to have a crack at the title held by Armstrong Bonney.

If you are a boxing fan who takes delight in watching two sluggers at work, then I invite you to join me at the ring side to see these hard hitting and durable pugilists at their best.

Mr J. T. Adowah, secretary of the Western Regional Council of the Ghana Boxing Authority, said in Accra yesterday that if the tournament proved successful the Council would not delay with the staging of the national flyweight title fight.

The title bout will be between Bob Allotey, the defending champion and challenger Jimmy Carter.

Original Bout

The title fight was originally scheduled to take place in Takoradi today between Prince Tagoe, the former holder and Bob Allotey; but it had to be cancelled because Tagoe was not prepared to fight outside Accra.

The chief supporting bout is a featherweight contest over six rounds between Joe Graham, the Western Regional champion and Speedy Adu of Kumasi.

In another featherweight contest over six rounds Jimmy Adisa of Takoradi will clash with Abubakari of Tamale.

Guinea Press to play GPO

GUINEA Press will play Accra Post Office Savings Bank in a football match at the C.P.P. Park, Accra, this afternoon.

A spokesman of the Guinea Press Sporting Club said in Accra yesterday that they would field the same team which beat Dorman Long 3-0 three days ago.

Bob Allotey meets new challenger

JIMMY Carter, number two flyweight contender, has been nominated to meet Bob Allotey, Ghana's flyweight champion, in a 15-round championship fight at a date to be fixed later.

A Ghana Boxing Authority announcement said in Accra yesterday that the nomination followed the refusal by Prince Tagoe, the leading contender, to meet Allotey at the Prempeh Hall, Takoradi, today.

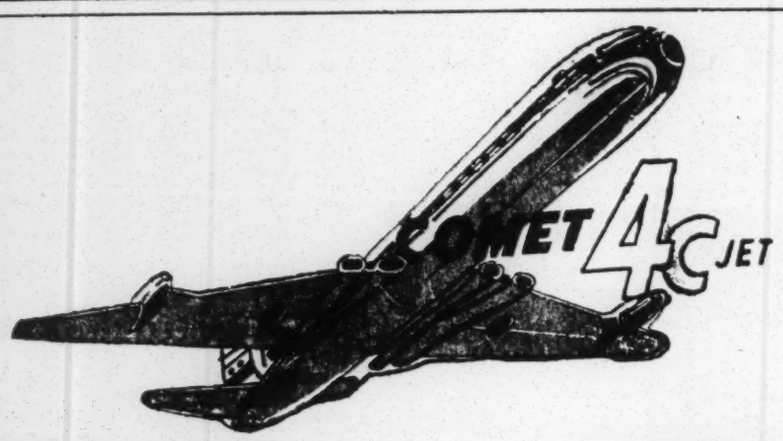
3 CUPS FOR NKRUMAH TRUST FUND MATCHES

● *Mr. D. G. Hathiramani (left), an Indian merchant and honorary table tannis coach of the Central Organisation of Sport, is presenting a cheque for 10 guineas and three ten-guinea silver cups to Nana Sir Tsibu Darku, chairman of the Kwame Nkrumah Trust Fund Committee.*

Mr. Hathiramani suggested after making the presentation that the cups could be used in organising football matches in the cities to raise money for the fund.

He promised to offer trophies for such competitions annually.

Sir Tsibu thanked Mr Hathiramani for his "kind gesture and promised that the cups would be used for the purpose for which they were donated."



REMOVAL NOTICE

UNITED ARAB AIRLINES

have pleasure to announce to their numerous customers that they have removed their offices at

102 COCOA HOUSE

to a new and comfortable offices at

JOHN HOLT BARTHOLOMEW BUILDING

GROUND FLOOR

OPPOSITE UTC DEPARTMENT STORE.

OUR TELEPHONES 64603/4

AND POST OFFICE BOX No. 2943

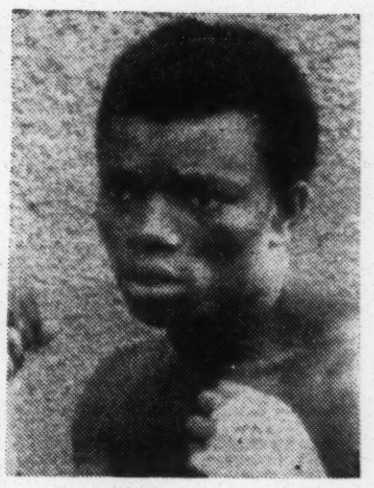
STILL REMAIN AS BEFORE

9 amateur boxers to represent Accra City

ROY Ankrah, the national amateur boxing coach, yesterday released the names of nine amateur boxers who will represent Accra City in the Founder's Day Games at the Accra Sports Hall on Saturday.

They are Joe Destimo (flyweight), Sammy Abbey, Commonwealth silver medallist (bantamweight), Willie Taylor (featherweight), skipper N. A. Welbeck (lightweight), Paret Wood (light-welterweight) Quaye (welterweight), Love Joe Barnor (light-middleweight) Sonny Liston (middleweight), and Constable Beble (heavyweight).

The Brigade team has not yet been announced, but it is expected to include most of the national stars such as Ike Quartey, Commonwealth gold medallist, Jojo Miles, Commonwealth silver medallist, Joshua Williams and Moses Popoola.



Ago Welbeck, who will captain the Accra City boxing team against Brigade.

MALIAN WILL FIGHT IN ACCRA ON SEPT 21

HE MEETS ASEBI BOAKYE ON COMMONWEALTH TITLE BILL

ASEBI Boakye, former amateur flyweight champion, will meet Flash Ali Maga of Mali in an eight-round bantamweight contest in the supporting bout of the Commonwealth featherweight championship fight between Floyd Robertson, the title holder, and Joe Tetteh, both of Ghana at the Acrra Sports Stadium on September 21.

An announcement by Mr Kofi Badu, chairman of the Ghana Boxing Authority, said Maculley Adonaba, leading contender for the national bantamweight crown, will also meet John Mensah of Kumasi in a return bantamweight contest over eight-rounds.

(Mensah outpointed Maculley in their first bout in Kumasi 18 months ago).

On the same bill, Abu Norga of Tamale, will meet Bill Kwame of Accra in a six-round bantamweight contest.

Mr Badu said, "the Authority is working out two main supporting bouts to add more colour to the programme."

He said, "I am convinced that every boxing fan in the country is aware of the great importance attached to the impending title fight and I hope they will contribute their maximum to make it a success.

RACING PREVIEW

Brazillian may upset the favourites

BY E. B. WALLACE-JOHNSON

FOR the past three weeks, horse owners have found themselves in a stage of dilemma, sorting out which of their horses they should depend upon to exploit the big prospects that the Accra Turf Club's "Restricted Meeting" has to offer them.

The 'day of reckoning' comes on tomorrow — the ninth day of the Accra Turf Club's June-August meeting scheduled to take place at the Accra Race Course.

In the past, such a trickiest meeting on the racing calander of the Ghana Horse Racing Board of Control, only favoured the big stables, but from what I have been able to gather from the training centres, I warn that it is going to be a day of wishful forecast for punters.

FAMILIAR RACING SLANGS

My advice therefore is in this particular instance, put the 'form guide' book aside, because the occasion knows not the meaning of the familiar racing slangs—short and long distant specialist, stayer, front runners, and record holders.

All that a jockey must aim at, is to get a good draw for positioning. A horse of a mulish character—an uncontrolled one—must not be fielded, because it may turn out to be a liability instead of an asset.

The meeting will start with the "Second Division Restricted Six", open to both Division 2 'A' and 2 'B' horses. Out of the 14 contestants which will face the starter, I can fancy only six which are capable of winning.

They are **Rose Medina** (8.1, **Brazilian** (8.10), **So Sweet** (8.2), **Eagle Noir** (8.7), **Jamilan (8.10) and Ismandah** (8.4).

Unlike previous meetings in which a rider for a particular horse is known before hand, jockeys for tomorrow are still a top secret. And that is why I advise all punters to consult the black board on the racing day, before placing a bet.

However, a 'photo finish' I am sure will be the only solution to determine the winner as **Brazilian, Ismandah** and **So Sweet** enter the finishing post.

Second Race

The winner for the second race will come out of the following six, **Mali-Empire, Le-Grand, Niger Empire, Lido Night, Oh' Faithful** and **That's That.**

Only seven horses will run in the third race. Obviously, it is very difficult to pick a winner from a small field of good horses. But **Kai Dabi, Mana Poso** and **Perisac** are highly consistent customers.

The principal race will offer no problem whatsoever, because almost all the horses are well known to punters. **Live And Let's Live** and **Ghana Muntie** will surely head the tote, but I will not be surprised if **Azola** and **Prince Charming** upset the scene.

Here are my "Straightforward selections": **Brazillian** (first race), **Mali-Empire** (second race), **Kai Dabi** (third race), **Dark Words** (fourth race), **Prince Charming** (fifth race), **Mr. K.** (sixth race), **Good Visit** (seventh race) and **Good News** (eighth race).

● *Kamara—Live And Let's Live*

● *Marckerness— Ghana Muntie*

EASTERN REGION CAMPS 11 BOXERS

ELEVEN amateur boxers from the Eastern Region have been camped for an intensive training in preparation for the National Founder's Day Games boxing tournament between the region and Kumasi City due to take place at Koforidua tomorrow.

The boxers, who will be coached by Eastern Regional coach Andrews Martey are, Sule Shitu, Roy Ntim and Mac Yakini (flyweights), Joseph Oppong and Kofi Okyere (bantamweights), Rocky Mama and Nee Sackey (featherweights).

The others are John Tetteh and James Bruce (lightweights), T. Lantudey, Kwame Fianyo and Ray Frimpong (light-heavyweights).

REGIONAL SPORT BRIEFS

RESULTS of football matches played in the regions were (home team first):

Sekondi Holtens 3, Takoradi Great Mohanmedans 3.

Takoradi Black Shadows 3, Takoradi Ga United 2.

Sekondi Young Kotoko 2, Takoradi Super Santos 2.

Sekondi Young Eagles 0, Takoradi Rock Of Eagles 0.

Bechem Vasco Babies 1, Bechem Adu Blue Stars 1.

Bechem Presbyterian Primary School 0, Bechem Presbyterian Middle Form Four 3.

Breman Asikuma Students Union 6, Breman Asikuma Farmers 0.

Ajumako Local Council Middle School 2, Ajumako Entumbil Roman Catholic Middle 2.

Osenase Local Authority Middle School 4, Bawdua Local Authority Middle 0.

COMMISSIONER DONATES CUPS

MR Hans Kofi Boni, Volta Regional Commissioner, has appealed to chiefs, farmers and voluntary organisations in Ho to donate trophies for sports competitions among the youth in the region.

VERNONS £300,000 TREBLE CHANCE 5 DIVS.

OFFICIAL DIVIDENDS FOR MATCHES PLAYED 24th AUGUST, 1963

24	Points	£378 6s. 0d. a line
23	Points	6 10s. 0d. a line
22½	Points	2 5s. 0d. a line
22	Points	18s. 0d. a line
21½	Points	3s. 0d. a line

12 MATCH POINTS POOL

23	Points	£229 12s. 0d. a line
22	Points	37 0s. 0d. a line
21	Points	5 6s. 0d. a line
3	Draws	5/6 a line
5	Results	3/6 a line
4	Aways	125/- a line

ZETTERS POOLS LIMITED

4	Aways	1/6

9 MATCH TREBLE CHANCE POOL

Bonus To Clients With 24 Points Having 8 Half Time Draws

24	Points With Bonus	£1,333 11s. 6d. a line
24	Points	£30 3s. 6d. a line
23	Points	12s. 0d. a line
22½	Points	3s. 6d. a line

7 MATCH TREBLE CHANCE POOL

13 Draws On List. Only 21 Point Winners Qualify Rule 11 B 1.

7	Double Draws	£67 17s. 3d. a line
6	Double And 1 Single Draws	7 11s. 0d. a line
5	Double And 2 Single Draws	4 17s. 0d. a line
7	Draws In Any Other Way	4 0s. 0d. a line
3	Draws	7/- a line
8	Results	4/8 a line
4	Aways	100/8 a line
	Attractive Six	211/6 a line

8 AWAYS TREBLE CHANCE POOL

Possible Points 24. No Client With 24 Points

Bonus To Clients With 23 Points Having 6 Half Time Aways

23	Points With Bonus	£84 3s. 0d. a line
23	Points	£33 17s. 0d. a line
22½	Points	10 9s. 0d. a line
22	Points	8s. 6d. a line

12 MATCH POINTS POOL

Possible Points 22. No Client With 22 Points

21	Points	£28 18s. 0d. a line
20	Points	1 13s. 6d. a line
19	Points	5s. 9d. a line

FOOTBALL POOLS

YOUR SURE ROAD TO GOOD FORTUNE!

OFFICIAL DIVIDENDS FOR MATCHES PLAYED 24th AUGUST, 1963

SOCCER

THIS WEEK AWAYS TREBLE CHANCE PAY 283,716 TO 1.

TREBLE CHANCE DRAWS

24	Points	£40 0s. 0d. a line
23	Points	18s. 0d. a line
22½	Points	6s. 0d. a line

TREBLE CHANCE AWAYS

24	Points	£591 1s. 6d. for ½d
23	Points	4 6s. 0d. for ½d
22½	Points	1 1s. 9d for ½d
22	Points	3s. 0d. for ½d
Nine Results		1/-
Three Draws		5/-
Four Aways		£3 8s. 4d.
Three Results		£36 8s. 0d.

POINTS POOL

22	Points	£82 11s. 3d. for ½d
21	Points	19 10 0d. for ½d
20	Points	8s 6d. for ½d
19	Points	1s. 6d. for ½d
6	Results	27/6
	Fair Five	21/-

12 RESULTS POOL

12	Correct	£46 15s. 0d. for ½d
11	Correct	6s. 9d for ½d
10	Correct	9d. for ½d

DOUBLE DRAWS POOL

20	Points	£1 2s. 0d for 1d
17	Points	6s. 0d. for 1d
16	Points	3s. 4d. for 1d

EMPIRE

Match Nos 5 11 15 20 32 33 35 38 44 Were Double Draws Each Score 5 Points On The Jackpot Pool

6 LINES 1d. BONUS TREBLE CHANCE

24	Points (With Bonus For Including 7 Double Draws)	£128 16s. 0d.
24	Points	£36 8s. 0d. a line
23	Points	16s 0d. a line
22½	Points	6s. 0d. a line

3 LINES FOR 2d. FIVE MATCH JACKPOT
Nine Double Draws On List

25	Points	£11 0s. 0d. a line
23	Points	13s 0d. a line
22	Points	4s. 0d a line
9	Results	2/3 a line
4	Aways	106/6 a line
3	Draws	9/- a line
	Easy Six	82/6 a line

3 LINES FOR 1d. Draws POOL

8	Draws	£69 13s. 0d. a line
7	Draws	1 2s. 0d a line
6	Draws	1s. 0d. a line

3 LINES 1d. 12 MATCH POINTS POOL

19	Points	£88 0s. 0d. a line
18	Points	2 9s. 0d. a line
17	Points	6s. 0d. a line

VICTORY

8 TREBLE CHANCE:	24	Points	£280 0s. 0d. for 1d
	23	Points	2 0s. 0d. for 1d
	22½	Points	1 0s. 0d. for 1d

(3 Dividends Only)

6 TREBLE CHANCE:	18	Points	£18 0s. 0d. for 1d
	17	Points	15s. 0d for 1d
	16½	Points	7s. 0d for 1d
POINTS POOL:	20	Points	£252 0s. 0d. for 1d
	19	Points	7 0s. 0d. for 1d
	18	Points	10s 0d. for 1d
	3	Draws	24/- for 1/-
	4	Aways	480/- for 1/-
	8	Results	132/- for 1/-

COPES

8 MATCH 6 LINES A PENNY TREBLE CHANCE

Maximum Poss. Points 24

24	Pts.	£57	10s. 0d. a line
23	Pts.	1	0s. 0d. a line
22½	Pts.		7s. 0d. a line

Matches Scoring

3 Pts. 5 11 15 20 32 33 35 38 44

2 Pts. 4 9 40 41 57

1½ Pts. 1 3 8 14 16 36 37 39 45 49 55 58 60

1 Point Remainder

12 MATCH POINTS POOL
Maximum Points 20

20	Pts.	£25	18s. 0d. a line
19	Pts.		16s. 0d. a line
18	Pts.		2s. 0d. a line

7 MATCH JACKPOT

Maximum Points 21

21	Pts.	£492	6s. 9d. a line
20	Pts.	14	18s. 6d. a line
19½	Pts.	3	3s. 0d. a line
19	Pts.	1	5s. 0d. a line
18½	Pts.		11s. 0d. a line
3	Draws		4/- a line
9	Results		1/- a line
4	Aways		70/- a line
	Easy Six		26/- a line

DIVIDENDS ARE TO FIXED STAKE PER LINE

ISSUED BY THE FOOTBALL POOLS AUTHORITY, MINISTRY OF FINANCE, ACCRA.

FRIDAY, AUGUST 30, 1963

The GHANAIAN TIMES

AFRO-AMERICANS WILL PRESS ON FOR CIVIL RIGHTS

Washington, Thursday

AFRO-AMERICAN leaders today made plans to keep pressure on the United States Congress to adopt decisive civil rights legislation before Christmas.

As the tens of thousands who took part in yesterday's massive freedom march here streamed back to their homes throughout the nation, the leaders laid the groundwork for the coming congressional fight by conferring with President Kennedy for 75 minutes last night.

The President paid tribute to the way the estimated 250,000 demonstrators behaved, and said the cause of the nation's 20 million Afro-Americans had been advanced by the dignified programme.

Impressed

The executive would continue in its efforts to obtain increased employment and to eliminate discrimination in hiring practices, two of the prime goals of the march, he declared.

He said in a statement that he was impressed with the deep fervour and the quiet dignity of the thousands who had gathered in Washington for the demonstration.

"As our thoughts travel to other demonstrations that have occurred in different parts of the world," he said, "this nation can properly be proud of the demonstration that has occurred here today (yesterday)."

He said efforts to secure passage of civil rights legislation by Congress would be maintained.

The highlight of yesterday's moving ceremony at the Lincoln Memorial here came when the Reverend Martin Luther King, a leading integrationist, addressed the throng.

"The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges," he said.

He said the life of the Afro-American is still "sadly crippled by the manacle of segregation," and he "is still languishing in the corners of American society... an exile in his own land..."

Other speakers, among whom was the American Trade Union leader Walter Reuther, backed the Afro-American demand for integration, more jobs for Afro-Americans and better housing.

Improvement

Dr King said it had been "one of the greatest days in America."

The demonstration concluded with a public pledge by the crowd to carry on the civil rights struggle.

The ten main organisers of the march expressed confidence that the march would help improve the Afro-American's lot in the United States.

"We are proud and delighted over the way the demonstration was achieved," said Philip Randolph, president of the organising committee.

"It is one of the most constructive demonstrations ever to occur in the history of this country. Every American can be proud that it could be a peaceful and orderly demonstration."

Softly, as the marchers covered the half mile between the Washington Monument and the Lincoln Memorial, they sang the new hymns of the Afro-American fight for equal rights — "Deep in my heart I do believe...some day we shall overcome..."

Portugal, S. Africa told: Quit tourism talks now!

THE plenary session of the United Nations conference on tourism today asked Portugal and South Africa to "withdraw from the work of the conference".

It declared, the presence of the delegations from the two countries to be "inopportune and undesirable."

The plenary meeting approved a motion tabled by African countries with a Yugoslav amendment.

The Africans originally demanded that Portugal and South Africa should be excluded. The amendment said the general assembly of the conference asked them to withdraw.

Thirty-eight delegates voted for the amended motion, 25 voted against and nine abstained.

Meeting put off

Sekondi, Thursday

A meeting of the Western Regional House of Chiefs here today has been postponed indefinitely owing to bad weather.

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Cape Coast—Koforidua—Sunyani

SIC EST. 1962 INSURANCE YOUR KEY TO SECURITY

FREE TEXT-BOOKS DELIVERED

OSAGYEFO'S great promise was fulfilled when, in Accra yesterday, Mrs Susana Al-Hassan, Deputy Minister of Education, made the first presentation of the Government's free school text books to the pupils of the Bishop Girls' School.

Receiving the books on behalf of the school, Mr E. F. Laing, manager of Anglican Schools, thanked Osagyefo Dr Kwame Nkrumah and the Government for the supply.

In the ABOVE picture, Sister Bertha (middle), headmistress of the school and the teachers go through some of the books.

And BELOW, the happy schoolchildren show their delight and appreciation by raising their hands.

● Mr E. H. T. Korboe, Eastern Regional Commissioner, yesterday received the first consignment of the free text-books, on behalf of primary schools in the region.

HE OFFERS EYES TO AID THE BLIND

Dar-es-Salaam, Thursday

THE chairman of the Tanganyika Local Government Commission, Chief Pedro Itosi Marealle, is the first person in the country to donate his eye for the cause of vision for the blind.

Chief Marealle, aged 56, in a letter to the Health Minister, Mr. Saidi Maswanya, offered that after his death his "eyes should be used to help blind persons to see again if they should be found suitable."

His offer followed an announcement in Parliament last June by the Health Minister that surgical instruments had been donated to Tanganyika for carrying out a corneal rafting operation — a technique which makes sight possible for certain categories of blind people.

Experts to meet

Experts from Africa and other countries will discuss the general problems of electric power development in Africa at a meeting to be held in Africa Hall in Addis Ababa, Ethiopia, from October 21 to 31.

Dead man's heart valve fixed to a living woman

Leeds, England, Thursday

SURGEONS at Leeds Infirmary have successfully changed a woman's heart valve for that of a dead man, it was announced today.

The woman's heart was stopped for three hours during the 12-hour operation.

After the operation—which was watched by surgeons from America, Italy and Turkey—the woman, 38-year-old Mrs Violet Scott, a Jamaican, was reported to be "doing fine".

Published by the Star Publishing Co. Ltd., P.O. Box 2638, Accra, and Printed by the Guinea Press Ltd., Ring Road West, Accra. Regd. at G.P.O. as a newspaper.

W. E. BURGHARDT DU BOIS [Huiswoud]

Translation from article in "De Groene Amsterdammer" 7-9-63
author: Margrit De Sablonière

"You may bury me in the East, you may bury me in the West,
But I'll hear the trumpet sound on that morning."
(-Negro song of exile)

William Edward Burghardt Du Bois, the great American Negro leader, is dead. He died in Accra where he lived, the last three years of his long life -- he was 95 years old -- on the invitation of President Nkrumah, and where he directed the activities of the Enclyclopaedia Africana.

His death occurred at the same time of the march on Washington and he began his struggle for the rights of the American Negro at the age of 15 as militant correspondent of the New York Globe. Since then, 80 years long, untiringly applying his exceptional talents and knowledge, propelled by a persistant energy, he worked for the equal rights of the Negro in America and later also for the equal rights - in world order - and the independence of the African lands. With the doctor's title in jurisprudence, philosophy, history, anthropology and literature in his pocket, he was the strong spiritual leader in the background, the man with the great vision who probed all problems to the core and, if necess ary, knew to coordinate, not a demagogue as Marcus Aurelius Garvey or a popular figure as Booker Washington but the redoubtable, unchangeable man of science whose programs and petitions werejuridically unassailable and whose works left behind -- the provisional list amounts to 172 literary works under which "The Souls of Black Folk" -- will be his own gigantic monument.

Dr. Du Bois was born on 23rd February 1868 in Great Barrington, Mass. He was the great-grandson of the African slave, Tom Burghardt while another ancestor, Jacques Du Bois emigrated from Europe. Already at 15 he was working as a journalist, graduated from high school at 17 with an oration devoted to the anti-slavery writer, Wendell Phillips. He studied at Harvard University and later economy, history and sociology in Berlin. He was the first to blame the "upper layer" of the Negro population for keeping aloof from the great unlettered masses out of fear of being identified with them by the whites. Although Du Bois was strongly gripped by the problems of the African lands, he had never, as Garvey, propagated thereturn of American Negro s to Africa. He was, for that matter, an opponent of Garvey, for where Garvey, a not at all unsympathetic advocate of "black capitalism" who could only"think in millions" Du Bois was the socialist-orientated thinker who, above all, did everything to develop the great black masses and release them from the hell of illiteracy (in 1963 not yet out of sight) and poverty by their own strength. Du Bois was an intellectual aristocrat, dignified and proud and it couldn't be otherwise that he should come into conflict with Booker Washington, who, it is true, achieved much, but who never avoided being servile.

He was one of the founders of the NAACP and was the first editor of "The Crisis". In 1905, together with the Negro journalist William Monroe Trotter, he organized the first conference of Negro intellectuals. As it is not possible in this brief evaluation to mention all of Dr. Du Bois' activities elaborately, it seems best to quote in English Dr. Du Bois' program of that period in which the following demands were Put:-

" Freedom of speech and criticism; an unfettered and unsubsidized press; manhood suffrage, the abolition of all caste distinctions based simply on race and colour; the recognition of the principles of human brotherhood as a practical present creed; the recognition of the highest and best known training as the monopoly of no class or race; a belief in the dignity of labour; united effort to realize these ideals under wise and courageous leadership."

It was an exceptionally unworthy spectacle when Dr. Du Bois, at the age of 83, under influence of Mc Carthyism,as Chairman of the American Peace Information Center, was accused of being an "unregistered foreign agent" and summoned to court. He took that deeply to heart. The end of Dr. Du Bois' life is for all of us, for that matter, in certain respects, mortifying.

W. E. Burghardt Du Bois was the founder of the Pan-African movement. He was secretary of the first Pan-African Congress, and he laid, already in 1900, the basis for the future of Africa, a strict scientific basis, from which now in 1963 the arrogant West still has not recognized.

But Dr. Du Bois was not only a "great intellect" he was also a human being. This expressed itself the best when he worte in 1903, on the death of his first child, still a baby. When he and his wife, after the despair of the deathbed, in Georgia, went to bury the infant, were turned away by whites with a "niggers" he found consolation in the thought: "Not dead, not dead, but escaped; not bond, but free."

Nevertheless, Du Bois has not departed an embittered man. When, sometime ago, contemplating his end, he directed a last message to mankind from which the last lines read as follows:

"I have loved my work, I have loved people and my play but always I have been uplifted by the thought that what I have done well will live long and justify my life; that what I have done ill or never finished can now be handed on to others for endless days to be finished perhaps better than I could have done. And that peace will be my applause. One thing alone I charge you as you live and believe in life. Always human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth simply because the great end comes slowly because time is long. Goodbye." (The Spark).

- - - -

Shirley this is a left socialistic paper

Hermie Huiswoud

W. E. Burghardt Du Bois

„You may bury me in the East
You may bury me in the West,
But 'I'll hear the trumpet sound
in that morning."

Negerliedje van de ballingschap.

WILLIAM EDWARD BURGHARDT DU BOIS, de grote Amerikaanse negerleider is dood. Hij overleed te Accra waar hij de laatste drie jaren van zijn lange leven — hij werd 95 jaar — op uitnodiging van president Nkrumah heeft gewoond en waar hij nog de leiding had van de werkzaamheden aan de *Encyclopaedia Africana*. Zijn dood viel samen met de mars naar Washington en hij ving zijn strijd voor de rechten van de Amerikaanse neger aan op vijftienjarige leeftijd, als militant correspondent van de *New York Globe*. Sindsdien heeft hij tachtig jaar lang onvermoeid zijn uitzonderlijke begaafdheid en kennis, gestuwd door een hardnekkige energie, ingezet voor de gelijkgerechtigdheid van de neger in Amerika en later ook voor de gelijkgerechtigdheid — in wereldbestel — en de onafhankelijkheid der Afrikaanse landen. Hij was met in zijn zak de doctorstitel in de rechtswetenschappen, de filosofie, geschiedenis, anthropologie en literatuur, de sterke geestelijke leider op de achtergrond, de man met de grote visie die alle problemen tot in de kern peilde en zonodig wist te coördineren, niet een volksmenner als Marcus Aurelius Garvey of een populaire figuur als Booker Washington, maar de geduchte, onverwettelijke man van de wetenschap, wiens programma's en adressen juridisch onaantastbaar waren en wiens nagelaten werk — de voorlopige lijst bedraagt 172 geschriften, waaronder The souls of Blackfolk — zijn eigen gigantische monument zal zijn.

Dr. Du Bois werd geboren op 23 februari 1868, in Great Barrington, Mass. Hij was de achter-achterkleinzoon van de Afrikaanse slaaf Tom Burkhardt terwijl een andere voorvader, Jacques Du Bois uit Europa immigreerde. Hij werkte op 15-jarige leeftijd reeds als journalist, deed op zeventienjarige leeftijd eindexamen van de middelbare school met een „oratie" gewijd aan de antislavernij-schrijver Wendell Phillips. Hij studeerde aan de Harvard University, en later economie, geschiedenis en sociologie in Berlijn. Hij was de eerste die de „bovenste laag" van de negerbevolking verweet dat zij zich distancieerde van de grote, ongeletterde massa uit angst door de blanken daarmee geïdentificeerd te worden. Hoe Du Bois sterk werd gegrepen door de problemen van de Afrikaanse landen heeft hij nooit, als Garvey, de „terugkeer" van Amerikaanse negers naar Afrika gepropageerd. Hij was trouwens een tegenstander van Garvey, want waar Garvey een niet eens onsympathieke voorvechter van „zwart kapitalisme" was die alleen „in miljoenen kon denken" was Du Bois de socialistisch gerichte denker die er voor alles op uit was de grote zwarte massa te ontwikkelen en uit de hel van ongeletterdheid (in 1963 nog steeds niet verdwenen) en armoede te verlossen, zich te doen loswerken *op eigen kracht*. Du Bois was een aristocraat van de geest, waardig en trots en het kon dan ook niet anders of hij moest in conflict komen met Booker Washington, die weliswaar veel bereikte maar niet uit de weg ging voor serviliteit.

Hij behoorde tot de oprichters van de NAACP en was de eerste redacteur van *The Crisis*. In 1905 organiseerde, tezamen met de neger-journalist William Monroe Trotter, de eerste conferentie van negerintellectuelen. Aangezien het in dit kort bestek niet mogelijk is de werkzaamheden van dr. Du Bois uitvoerig te vermelden, lijkt het juist het door Du Bois toen opgestelde programma, waarin voor de Negers het volgende werd geëist hier en in het Engels te verelden: Freedom of speech and criticism; An unfettered and unsubsidized press; menhood sufrage, the abolition of all caste distinctions based simply on race and colour; the recognition of the principles of human brotherhood as e practical present creed; the recognision of the highest and best known training as the monopoly of no class or race; a belief in the dignity of labour; united effort to realize these ideals under wise and courageous leadership.

Het is een bijzonder onwaardige vertoning geweest toen dr. Du Bois op 83-jarige leeftijd, onder invloed van het McCarthyisme, als voorzitter van het American Peace Information Centre ervan werd beschuldigd een „unregistered foreign agent" te zijn en voor een rechtbank gedaagd werd. Zelf heeft hij zich dat zeer aangetrokken. Het levenseinde van dr. Du Bois is trouwens voor ons allen in zekere zin beschamend.

W. E. Burghardt Du Bois was de grondlegger van de Panafrikaanse beweging. Hij was secretaris van het eerste Panafrikaanse Congres, en hij legde in 1900 reeds de grondslag voor de toekomst van Afrika, een strikt wetenschappelijke absis, waarvan nu in 1963, het arrogante Westen nog steeds geen kennis heeft genomen.

Maar dr. Du Bois was niet alleen een „grote geest" hij was ook een mens. Dit komt het best tot uiting in wat hij schreef in 1903, bij de dood van zijn eerste kind — een baby nog. Toen hij en zijn vrouw, na de vertwijfeling van het sterfbed het kindje in Georgia gingen begraven en de blanken onderweg zich afwendden met een „Niggers!" vond hij de troost in de gedachte „Not dead, not dead, but escaped not bond, but free."

Toch is Du Bois niet uit het leven gegaan als een verbitterd man. Toen hij, reeds enige tijd geleden, zijn einde nabijn dacht heeft hij zich met een laatste boodschap tot de mensheid gericht waarvan de slotregels luiden: „I have loved my work, I have loved people and my play but always I have been uplifted by the thought that what I have done well will live long and justify my life: that what I have done ill or never finished can now be handed on to others for endless days to be finished perhaps better than I could have done. And that peaxe will be my applause. One thing alone I charge you as you live and believe in life. Always human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth simply because the great end comes slowly because time is long. Goodbey." (The Spark)

MARGRIT DE SABLONIÈRE

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The Indianapolis Recorder

INDIANA'S GREATEST WEEKLY

Second Class Postage Paid at Indianapolis, Indiana, 518 Indiana Avenue, Postal Zone 7

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68th Year | Indianapolis, Indiana, Aug. 31, 1963 | Number 35

Dr. W. E. B. DuBois Dies in Africa

NAACP Founder

Continued from Page 1

issue. An exceptional student, he expressed his desire to attend Harvard University, but was advised against it because he was a Negro.

After his mother's death, DuBois was able to enter Fisk University at Nashville with funds raised by four churches in his community and through the assistance of a former Federal Indian Agent.

DuBOIS BEGAN the first of his intensive studies which were to be his life-long work in 1891 when he chose as his subject for the Ph.D. thesis "The Suppression of the African Slave Trade to the United States of America."

He became one of the first American Negroes to enter the University of Berlin.

Upon returning to his native soil, he entered Wilberforce College in Ohio to teach and there met pretty Nina Gomer who became his wife in 1896.

When he was appointed to the faculty of the University of Pennsylvania, he began extensive studies in the Negro community which made it possible for him to publish "The Philadelphia Negro."

At Atlanta University, DuBois accepted an invitation to set up and direct the first department of sociology in the United States.

In 1905, the noted researcher called together a group of militant Negroes and formed the Niagara Movement, demanding freedom and equality for Negroes in every section of American life.

It was shortly after that he was among the leaders that responded to racial tension that sprang out of certain incidents in Illinois. Thus, the NAACP was born. Later the NAACP and Niagara Movement merged.

His first giant step as a writer came in 1903 with the publication of the "The Souls of Black Folk," his most outstanding journalistic piece, which was hailed as "the most striking book in contemporary literature" and "the most thought-provoking challenge in the whole race problem campaign."

Another literary triumph came in 1946 with the publication of "The American Scene." Perhaps the best known and most widely circulated study by DuBois was published under the title "Black Reconstruction," which was a study of the reconstruction period from the Negro point of view.

IN 1951, SIX YEARS after the death of his first wife, DuBois married Shirley Grahm, a widow authoress, and moved to Brooklyn Heights where he lived until his "change of ideas."

Politics, too, played a part in DuBois' life. He often made what he termed as "world tours for peace." He called the first Pan-African Congress in France in 1919. In 1946, he became co-chairman of the Council on African Affairs and often tried to include African affairs in the NAACP's work but leaders spurned the ideas.

DuBois still holds the distinction of being the only American listed in "Who's Who" since its first publication in 1898. In 1940, the militant author, who is said to have penned more than 3,600,000 words in various books, wrote an autobiography.

Often DuBois was asked why his studies concentrated on Negroes and in 1897 he answered:

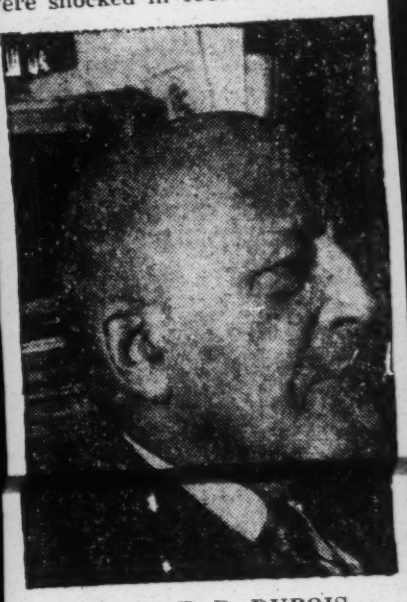
"The American Negro deserves study for the great end of advancing the cause of science in general."

NAACP Founder, Author Succumbs At Age 95

ARCCA, Ghana—Although during the last two years of his life he lived as a confirmed Communist, rights leaders throughout the world experienced moments of bereavement this week upon learning of the death of Dr. William E. B. DuBois, 95-year-old American born Ghanaian citizen who was one of the original founders of the NAACP.

Dr. DuBois, according to Tass, the official Communist news agency, died Tuesday in Ghana. Sticking to its "selective news' system, Tass failed to reveal the cause of death.

MANY NAACP ADVOCATES were shocked in 1961 when it was



DR. W. E. B. DUBOIS

learned that the noted author had joined the Communist party.

The former rights leader wrote a personal letter to Soviet Premiere Nikita Khrushchev apologizing for being so late in joining.

DuBois moved to Ghana last year, applied for and received a citizenship

During Wednesday's march on Washington, Roy Wilkins, executive secretary of the NAACP, who was the day's keynote speaker, referred to the fallen grandfather of the civil rights movement with these words:

"Despite the fact that in his later years he chose another course it cannot be denied that he was the stalwart of the current civil rights movement. What we are doing here, now, in 1963, he voiced in his book, 'The Souls of Black Folk,' published in 1903."

DuBois was born Feb. 23, 1868 in the town of Great Barrington, Mass. His father, Albert DuBois, was of French-West Indian descent and his mother's forebears had been slaves brought by Dutch planters.

It was at the age of 16 when he really became aware of the racial

Continued on Page 3

The Liberian Age

Dubois Dies

Dr. W. E. B. DuBois, the great Negro Scholar, and Pan Africanist died in Ghana two days ago. He was 96.

Dr. DuBois came to Africa few years ago and naturalised in Ghana. He was buried yesterday in the precincts of 300 year-old Christianborg Castle. 8-30-63

40/4/76

Gutierrez & Weber Mortuary.

Los Angeles Examiner

DR. WM. DU BOIS

State Burial For Negro Leader

ACCRA, Ghana, Aug. 29 (UPI)—Dr. William E. B. Du Bois, a pioneer American Negro leader who was credited with helping found the National Association for the Advancement of Colored People (NAACP), was given a state burial by his adopted nation here today.

Du Bois died Tuesday night at the age of 96. He was working on an unfinished Encyclopedia Africana at the time of his death.

Du Bois was a founder of the American Negro Academy and an organizer of the Niagara movement, a pioneer anti-segregation organization that grew into the NAACP. He left the NAACP in 1948 and joined the Communist Party last year.

Sierra Victim's

40/4/76

Saturday, September 21, 1963 LA People's World

Journalist to address banquet honoring Dr. W.E.B. Du Bois

LOS ANGELES—Charles P. Howard, a journalist equally at home in the United Nations and the capitals of newly liberated African nations, will be the main speaker at the Annual People's World Donor Banquet on Oct. 20 at St. Nicholas Auditorium, 2300 W. 3rd St.

The Southern California Committee for the People's World said, "We are particularly gratified at having Mr. Howard speak at this year's banquet. His long friendship with Dr. W. E. B. Dubois as well as his association with the Negro freedom struggles especially equips him to be our guest speaker."

"Negro Freedom — A Tribute to Dr. W. E. B. DuBois" is the theme of the banquet.

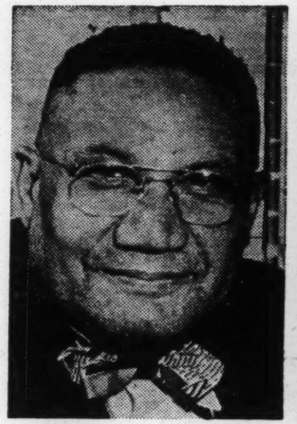
As a United Nations and foreign correspondent, Howard has seen the number of liberated African Nations in the UN grow from three to 34. On several occasions he has been on the scene in African nations during crucial liberation struggles.

His radio interviews with officials of African governments have won him several awards and his weekly radio discussion with leading personalities is a popular east coast program.

At the banquet a dramatization of some of the highlight episodes in the life of Dr. DuBois will also be presented. Through narration and music actors and musicians will tell this story, which is being produced and directed by Frances E. Williams, Negro actress.

In order to accommodate the expected large crowd, the Southern California Committee for the People's World announced that it has moved the site of the affair to a larger hall. St. Nicholas is more spacious than any of the halls used for PW banquets in recent years.

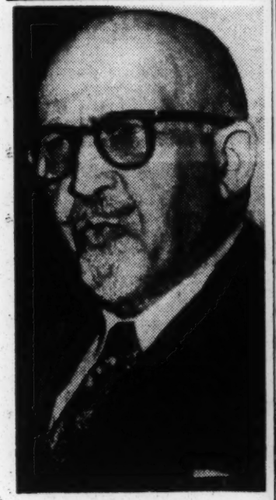
Organizations, PW committees and individuals were urged to make reservations early for the banquet by phone (626-6616) or mail (Room 916, 424 S. Broadway, L.A., 13).



CHARLES P. HOWARD
. . . on scene in UN and Africa.

40/4/76

20 Los Angeles Times 3★
Part I—THURS., AUG. 29, 1963



Dr. W. E. B. DuBois
(AP) Wirephoto

Negro Leader W. E. B. DuBois Dies in Ghana

ACCRA, Ghana (AP) — Controversial American Negro leader Dr. W. E. B. DuBois, a founder of the National Assn. for the Advancement of Colored People, died here Tuesday night. He was 95.

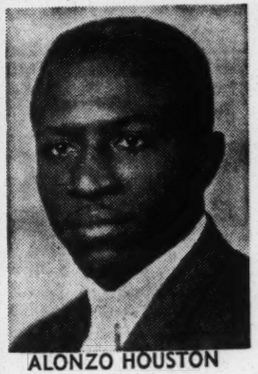
A government announce-

THE MICHIGAN CHRONICLE—"America's Fastest Growing We

HOUSTON, WILLIAMS

Two Win A&P Promotions

Alonzo Houston and Willie Williams, who have been in A&P's management training program for approximately two months, have now been given full management responsibilities.



ALONZO HOUSTON

Houston, a former meat department head, has been promoted to manager of the store at 10006 W. Eight Mile Road, Ferndale, where he first started with the food chain in 1952.

Williams, a former produce department head in the Ferndale store and an A&P employe since 1950, has been placed in charge of the 121 Holbrook store.

Both served in various store capacities prior to entering the management development program.

WILLIE WILLIAMS

"I'VE LOVED MY WORK"

4/04/63

DuBois' Last Goodbye

Afro-American author-historian, the late Dr. W. E. B. DuBois, left a last message to the world before he died Aug. 27 in Accra at the age of 96. The message was read at the historian's state funeral, at the precincts of the Castle, Ghana's seat of government.

In attendance were members of the diplomatic corps, cabinet ministers and representatives of organizations.

The message, which was written by Dr. DuBois June 26, 1957, stated:

"It is much more difficult in theory, than actually to say the last goodbye to one's loved ones and to all the familiar things of this life. I am going to take a long deep and endless sleep. This is not a punishment, but a privilege to which I have looked forward for years.

"I have loved my work, I have loved people and my play, but always I have been uplifted by the thought that what I have done well will live long and justify my life.

"That what I have done ill or never finished can now be handed on to others for endless days to be finished perhaps better than I could have done. And that peace will be my applause.

"One thing alone I charge you as you live and believe in life. Always, human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth simply because the great end comes slowly because time is long."

Mort du grand sociologue noir William Burghardt DuBois

Accra, 29 août. — Le Dr William Burghardt DuBois est mort mardi à Accra, à l'âge de quatre-vingt-quinze ans, ainsi que « le Monde » l'a annoncé hier dans ses dernières éditions. Le grand sociologue noir avait reçu en 1959 le prix Lénine de la paix. Il avait été l'un des fondateurs aux Etats-Unis de la N.A.A.C.P., dont il dut abandonner la présidence après avoir été accusé de communisme au temps du maccarthysme. Il s'était réfugié au Ghana, où il travaillait à la préparation d'une encyclopédie noire.

Le " père du panafricanisme "

Etrange destinée que celle de William Burghardt DuBois, qui s'est éteint mardi dernier dans la capitale du Ghana. Né libre en 1868 dans un petit village du Massachusetts, il avait décidé de finir ses jours loin d'une terre qui restait pour lui celle de l'esclavage de ses frères de race. Pourtant, chaque matin, de son modeste logement de Windsor-Castle, il apercevait l'insolite château de Christianborg, construit il y a trois siècles à partir de ces pierres blanches avec lesquelles les négriers danois lestaient leurs navires lorsqu'ils partaient s'approvisionner en esclaves sur un littoral que l'Europe ne connaissait encore que sous le nom de côte de l'Or. Par une curieuse fantaisie du destin, c'est quelques heures avant l'imposante « marche sur Washington » *que la mort a frappé un homme qui avait consacré toute son existence à l'émancipation de la race noire.*

Figure dure mais sereine, masque d'intransigeance. La calvitie presque totale, les sourcils abondants, la barbiche blanche, DuBois avait un port d'aristocrate. Il y a dix-huit mois, lorsqu'il me reçut longuement dans la bibliothèque de la maison que le Dr Kwamé Nkrumah venait de mettre à sa disposition, il était allongé sur une chaise de repos. La voix était celle d'un patriarche : tout dans cet interlocuteur, la manière de s'exprimer, les gestes, les propos eux-mêmes était distinction sans hauteur, mais aussi sans démagogie.

L'homme n'avait jamais cherché la popularité, contrairement à son cadet Marcus Garvey — mort oublié en 1940 à Londres — dont les discours frénétiques galvanisèrent de 1919 à 1921 les foules noires de Harlem. Historien, sociologue, homme de lettres, William Burghardt DuBois écrivait pour une élite et son Ames noires *est un ouvrage d'une grande poésie, mais quelque peu ésotérique.*

Docteur de l'université d'Heidelberg, ancien professeur à l'université d'Atlanta, il descendit cependant très tôt dans l'arène politique afin d'aider les masses noires illettrées des Etats-Unis à conquérir l'égalité des droits civiques.

D'abord disciple de Booker T. Washington, il entra rapidement en conflit avec son maître et aîné, auquel il reprochait son attentisme. Avec l'aide de quelques Blancs libéraux, il fonda en 1908 la National Association for the Advancement of Coloured People (N.A.A.C.P.), dont le rôle est aujourd'hui considérable outre-Atlantique. Il avait réalisé dès les premières années du siècle que le front de combat à mener contre la « ligne de couleur » *ne se situait ni en Afrique ni aux Antilles, mais aux Etats-Unis mêmes.*

Cette conviction ne l'empêcha d'ailleurs pas d'inviter les Noirs américains à renouer avec leurs ancestrales attaches africaines, contribuant ainsi à hisser le provincialisme étriqué de ses compatriotes et frères de race sur la plate-forme nouvelle du panafricanisme. A Paris en 1919, à Londres en 1921 et 1923, à New-York en 1927, à Manchester en 1945, il organisa les premiers congrès panafricains au sein desquels devaient se rencontrer des hommes comme le Dr Kwame Nkrumah, le Dr Hastings Banda, du Nyassaland, Jomo Kenyatta et le Dr Cheddi Jagan de Guyane britannique.

Aujourd'hui, le panafricanisme est devenu partie intégrante du nationalisme africain. Après avoir stimulé les efforts de ceux qui luttaient pour l'abolition du régime colonial, il sert de support aux leaders qui s'efforcent de donner un contenu concret à la mystique de l'unité africaine.

Indépendance nationale, regroupements inter-territoriaux, ces idées-forces qui dominent la vie politique contemporaine du « tiers monde » africain, William Burghardt DuBois fut un des premiers à les semer.

PHILIPPE DECRAENE.

10/4/54

Le Monde August 30

A TRIBUTE to Dr. W. E. B. DuBois, father of Pan-Africanism, was paid by Ahmed Ben Bella (left) President of Algeria, during a special visit by Ben Bella to Ghana shortly before the death of Dr. DuBois. President Ben Bella is the young revolutionary who led Algeria's successful seven-year struggle for freedom from French rule, and looked up to Dr. DuBois as a champion in the cause of liberty for all Africa!

W. E. B. DU BOIS IS DEAD AT 95 IN GHANA

The inspiration of the Freedom Movement

By James Aronson

"THE GREAT BATTLE of human rights against poverty, against disease, against color prejudice is to be won, it must be won not in our day, but in the day of our children's children. Ours is the blood and dust of battle, theirs is the rewards of victory."

Thus spoke the great teacher—the teacher of our teachers—in the "Children's Number" of The Crisis magazine in 1912. On the eve of the massive convocation in Washington Aug. 28, where a quarter of a million Americans gathered to give notice that they would accept nothing less than the victory envisioned for them half a century before, the prophet died.

It was appropriate that the death of William Edward Burghardt Du Bois, at age 95, should have been made known at the capital as his children's children sang the songs of freedom. An old woman wept on hearing the news—"It's like Moses," she said. "God had written that he should not enter the promised land." In the moment of silence that followed the announcement, there was a bond of understanding in that assembly—a bond of pride among the Negroes that one of their race should have lived to this great age to become one of America's greatest scholars; among the Negroes and white people alike who had been inspired by his teaching and even honored with his friendship; among the young who may not even have known him as anything more than a name, but who were nonetheless awed by the response that the announcement of his death produced in their elders.

It was appropriate too, as a bitter comment on the America of his birth, where he lived most of his life as a prophet without honor in the eyes of his nation's leaders, that W. E. B. Du Bois should have died in Africa, whose children's children he also inspired to freedom; that he should have been given a state funeral in the capital of Ghana, and buried outside the Government house, where President Kwame Nkrumah welcomed him in 1961 as the godfather of Pan-African independence. With the poetic eloquence that was the hallmark of his writing, Du Bois said in a message to an Accra conference of African leaders in December, 1958:

"Awake, awake, put on thy strength, O Zion! Reject the weakness of the missionaries who teach neither love nor brotherhood, but chiefly the virtues of private profit from capital stolen from your land and labor. Africa, awake! Put on the beautiful robes of Pan-African socialism."

THERE WILL BE MANY expressions in these pages, in the weeks and months to come, of the significance of this man whose life spanned all but five years of the century since the Emancipation Proclamation. But for today, in this time of fundamental change in the life of the Negro in America, it can be said that the Freedom Movement progresses under the banner first raised by Du Bois; that he was the intellectual spearhead of the development of the consciousness of the Negro people; that the changes and progress of this consciousness coincided with the changes and progress of his own development.

"I do not apologize for living long," he said in an article in the GUARDIAN (Feb. 17, 1958) marking his 90th birthday. "High on the ramparts of this blistering hell of life, I sit and see the Truth. I look it full in the face, and I will not lie about it, neither to myself nor to the world. I see my country as what Cedric Belfrage aptly characterizes as a 'Frightened Giant,' afraid of the Truth, afraid of peace. I see a land which is degenerating and faces decadence, unless it has sense enough to turn about and start back.

"It is no sin to fail. It is the habit of man. It is a disaster to go on when you know you are going wrong. I judge this land not merely by statistics or reading lies agreed upon by historians. I judge by what I have seen, heard and lived through for near a century."

It was the greatness of Du Bois that he was not only a perceptive critic of others, but that he could acknowledge error in himself and seek to change with the same integrity which shaped his historical writings; his sociological research, his teaching at Atlanta, Howard, Wilberforce and other universities, and his political commentary. This quality he acquired early in his quest for knowledge in Great Barrington, Mass., where he

WILLIAM EDWARD BURGHARDT DU BOIS
The honored leader at the GUARDIAN's third anniversary dinner

was born in the Housatonic Valley country Feb. 23, 1868. With his thoroughness of description (and irrepressible humor which must have contributed immeasurably to his longevity) he wrote of his ancestry in his personal history Dusk at Dawn (1940): "I have a flood of Negro blood, a strain of French, a bit of Dutch but, thank God, no Anglo-Saxon."

This did not hinder his ardent love of reading in the English language and literature which helped him to achieve degrees from Fisk University and Harvard and Heidelberg in Germany, and honorary degrees from many of the world's renowned universities. In 1957, at the unveiling of a bust of himself, (sculptured by William Zorach) at the Schomburg Collection in Harlem, he told how he had started his own library at 10 in Great Barrington and how he felt the day the first public library opened ("I may not have been the first in line, but I surely was among the first"). Du Bois's words were ever a song of love to books and learning, and the joy of using knowledge to help others to learn.

He was himself the author of 19 volumes, among them The Souls of Black Folks (1903), with 24 editions in the U.S. and Britain; The Negro (1915), the first history of the whole of Africa ever attempted; Darkwater (1920), a set of essays and poetry; Black Reconstruction (1935), republished by Russell & Russell, New York, a superb statement of the accomplishment of the Negro during Reconstruction; Color & Democracy (1945), a discussion of the right of the Negro to share in white democracy; In Battle for Peace (1952), the story of the attempt of the U.S. government to imprison him for advocating peace; The Black Flame (1957-59), a trilogy of historical fiction.

THE FIRST HIGH MARK of Du Bois's career in a historical sense was the founding of the Niagara Movement, in Buffalo, N.Y., in July, 1905, a movement which was the predecessor of the NAACP (of whose founders in 1909 Du Bois was the only Negro). The following year the Niagara Movement met in Harpers Ferry, on ground hallowed by the martyrdom of John Brown. There Du Bois said:

"We shall not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to freeborn Americans, political, civil and social; and until we get these rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone but for all true Americans."

His career as editor of the NAACP's The Crisis (1910-1934) was a noteworthy one. With a well-earned sense of his own worth, he wrote of this time: "In 1910 I tried to state and carry into realization unpopular ideas against a powerful opposition . . . I found my thought being misconstrued and I planned an organ of propaganda — The Crisis — where I would be free to say what I believed. This was not easy sailing. But in the end I maintained a platform of radical thinking on the Negro question which influenced many minds. War and depression ended my independence of thought and forced me to return to teaching, but with the certainty that I had at least started a new line of belief and action."

Du Bois and the Guardian

IN 15 YEARS, W. E. B. Du Bois wrote more than 100 articles for the GUARDIAN and was an honored guest at the annual GUARDIAN dinner in New York each year he was in the U.S. He never missed a deadline and never exceeded the number of words requested. Each article arrived with ink editing in his own meticulous hand. Accompanying each piece was a note: "Here is the requested article. Use if you will; if not, discard." None was discarded.

The new line, which is being brought into full practice in the Freedom Movement today, clashed with the philosophy of Booker T. Washington in the early years of the century, a philosophy which to Du Bois meant the Negro would give up his citizenship to buy racial "peace" and support for industrial education. It took courage to counter Washington, who was at the height of his popularity. But Du Bois was never a man to be deterred.

This same militancy brought Du Bois into a clash with the NAACP leadership in 1934. The breach was healed temporarily in the mid-forties, but a final break came in 1948, when Du Bois supported Henry Wallace for the Presidency on the Progressive Party ticket. The feeling of bitterness (and caution) on the part of the NAACP leadership was so great that the NAACP refused officially to participate in the 90th birthday celebration for Du Bois in 1958, although the tributes came from many more conservative quarters. A subsequent issue of The Crisis paid belated tribute.

THE COLD WAR BROUGHT a new career—and new travail—to Du Bois. In his mid-eighties he entered politics and ran for the U.S. Senate from New York on the American Labor Party ticket in 1950. He took to the hustings with a vigor and enthusiasm that put the rest of the ticket to a stiff test. Du Bois's running mate was the GUARDIAN's late general manager, John T. McManus, for Governor. The late Rep. Vito Marcantonio, was ALP chairman.

In this campaign Du Bois and Marcantonio began a friendship which was as seemingly incongruous as it was firm. Here the patrician urbanity of the scholar meshed with the rough-and-tumble magnetism of the true politician. The historian who built his library at 10 complemented the Italian warrior off the streets of East Harlem who used to hide his high school books in the candy store around the corner lest the kids on 116th St. jeer his scholastic burden. Du Bois and Marcantonio reveled in each other's company and blessed the qualities the one had that the other did not. It was Du Bois who wept at Marcantonio's funeral in 1954 and said: "When the sons bury the fathers, that is good; when the fathers bury the sons, that is bad." They were indeed father and son.

It was in this time also that Du Bois, as head of the Peace Information Center, faced a prison term on a charge of failing to register as a foreign agent. The frameup was so patent and the public protest so strong that a directed verdict of acquittal was given. "I have faced, during my lifetime many unpleasant experiences," Du Bois said of that time: "the growl of a mob, the personal threat of murder . . . But nothing has cowed me as that day when I took my seat in a Washington courtroom as an indicted criminal."

At his side during that ordeal was his wife, author Shirley Graham, whom he married as a widower in 1951, and who was with him constantly until his death in Accra. It was a relationship of warm and rare devotion.

THIS ARTICLE CAN BE only a sketch of a great man in whom was the blending of scholarship and intellectual integrity, of courage and principle, a rare man who could hold the humblest audience with a written speech because he would make no concession—just as he would make no condescension. He expected his audience to understand and they did, because he respected them as he respected his own words.

This was a man who walked the streets of Atlanta, long before the bus boycott of Montgomery, because he would not ride a Jim Crow bus; yet would sit in a New York subway train, gloves tucked in hands folded atop a black cane with a silver head, his pearl-gray homburg hat immaculately above the handsome goateed face, the pince-nez spectacles dangling from a black ribbon across his tailored front. And both pictures are in order.

He was a socialist (he joined the U.S. Communist Party from Ghana at 93). In his pursuit of the socialist ideal, he understood the dignity of work, and work was the cornerstone of his life. In Darkwater he said in his Credo: "I believe in Service—humble, reverent Service, from the blackening of boots to the whitening of souls; for Work is Heaven and Idleness Hell, and Wage is the 'Well done!' of the Master, who summoned all of them that labor and are heavily laden, making no distinction between the black, sweating cotton hands of Georgia and the first families of Virginia, since all distinction not based on deed is devilish and not divine."

Thirty-eight years later, at 90, Du Bois said: "Socialism progresses and will progress. All we can do is to silence and jail its promoters. I believe in socialism. I seek a world where the ideals of communism will triumph—to each according to his need; from each according to his ability. For this I will work as long as I live. And I still live."

Five years later, at his passing, the words echo: "I still live." And he does, for the prophet never dies.

GHANA AND THE WORLD HONOR NEGRO LEADER

A farewell to W.E.B. Du Bois

AT ACCRA, GHANA, last Aug. 29 the world bade farewell to Dr. William Edward Burghardt Du Bois, historian, teacher and fighter for Negro freedom, who died in Ghana Aug. 27. In an eulogy President Kwame Nkrumah spoke of Du Bois as a "great son of Africa" and a pioneer in the Pan-African movement. But the eminent scholar, a voluntary exile from the U.S. who became a citizen of Ghana, belonged to the world. Words of condolence to his widow, Shirley Graham Du Bois, flooded in from leaders of the new African states, from the socialist nations and from Western countries. There were messages from Soviet Premier Khrushchev and Chinese Premier Chou En-lai.

Dr. Conor Cruise O'Brien, vice chancellor of the University of Ghana, writing from London, described Du Bois as "one of the world's truly great men." From New York Malcolm Cowley, president of the National Institute of Arts and Letters, cited Du Boys's influence.

The photographs on this page tell the story of the funeral. At lower right, the upper picture shows Du Bois lying in state at his summer residence in Accra, with Nkrumah and Mrs. Du Bois at the casket. Photos at the bottom of the page show the procession through Black Star Square. Upper, at left, Du Bois is shown last July, accepting a silver sword from Algerian Ambasador Taham Gaid, the gift of Premier Ben Bella to the "oldest Freedom Fighter." Looking on were Mrs. Du Bois and an Algerian diplomatic aide.

In his eulogy, broadcast to the Ghana nation, Nkrumah epitomized Du Bois: "An undaunted fighter for the emancipation of colonial and oppressed people" who "pursued this objective throughout his life."

Guardian photo by Robert Joyce
DR. WILLIAM EDWARD BURGHARDT DU BOIS

A GIFT FOR THE 'OLDEST FIGHTER'

His Final Message

A statement intended as his last message to the world was written by Dr. Du Bois June 26, 1957, and given to his wife for safekeeping until his death. This is the message:

IT IS MUCH MORE DIFFICULT in theory than actually to say the last good-bye to one's loved ones and friends and to all the familiar things of this life.

I am going to take a long, deep and endless sleep. This is not a punishment but a privilege to which I have looked forward for years.

I have loved my work, I have loved people and my play, but always I have been uplifted by the thought that what I have done well will live long and justify my life; that what I have done ill or never finished can now be handed on to others for endless days to be finished, perhaps better than I could have done.

And that peace will be my applause.

One thing alone I charge you. As you live, believe in life! Always human beings will live and progress to greater, broader and fuller life.

The only possible death is to lose belief in this truth simply because the great end comes slowly, because time is long.

Good-bye.

In praise of freedom: Some Du Bois quotes

W.E.B. Du Bois was as noted for his eloquence as for his penetrating analysis of society and his integrity as a champion of justice. The following quotations give something of the flavor of the man.

From a 1946 memorandum submitted to the NAACP:

"We must look beyond the facade of luxurious cities, behind which modern civilization masquerades, and see and realize the poverty, squalor, slavery, ignorance, disease and despair under which the mass of men labor even today in our own slums, on our farms, and especially among the 200,000,000 colonial and semi-colonial peoples.

"Above all, we American Negroes should know that the center of the colonial problem is today in Africa; that until Africa is free, the descendants of Africa the world over cannot escape chains . . . The NAACP should therefore put in the forefront of its program the freedom of Africa in work and wage, education and health, and the complete abolition of the colonial system."

To a peace meeting in New York in 1949:

"I tell you, people of America, the dark world is on the move: It wants and will have freedom, autonomy and equality. It will not be diverted in these fundamental rights by dialectical splitting of political hairs...

"The white race may, if it will, tax itself into poverty, and arm itself for suicide, but the vast majority of mankind will march on and over them to freedom and self-rule.

"But this catastrophe is the last which we of the darker world wish or will. We have no time for revenge or for sneering at white men's tragic mistakes. What we want is a decent world where a man does not have to have a white skin in order to be a man. Where poverty is not a means to wealth, where ignorance is not used to prove race superiority, where sickness and death are not part of our factory system.

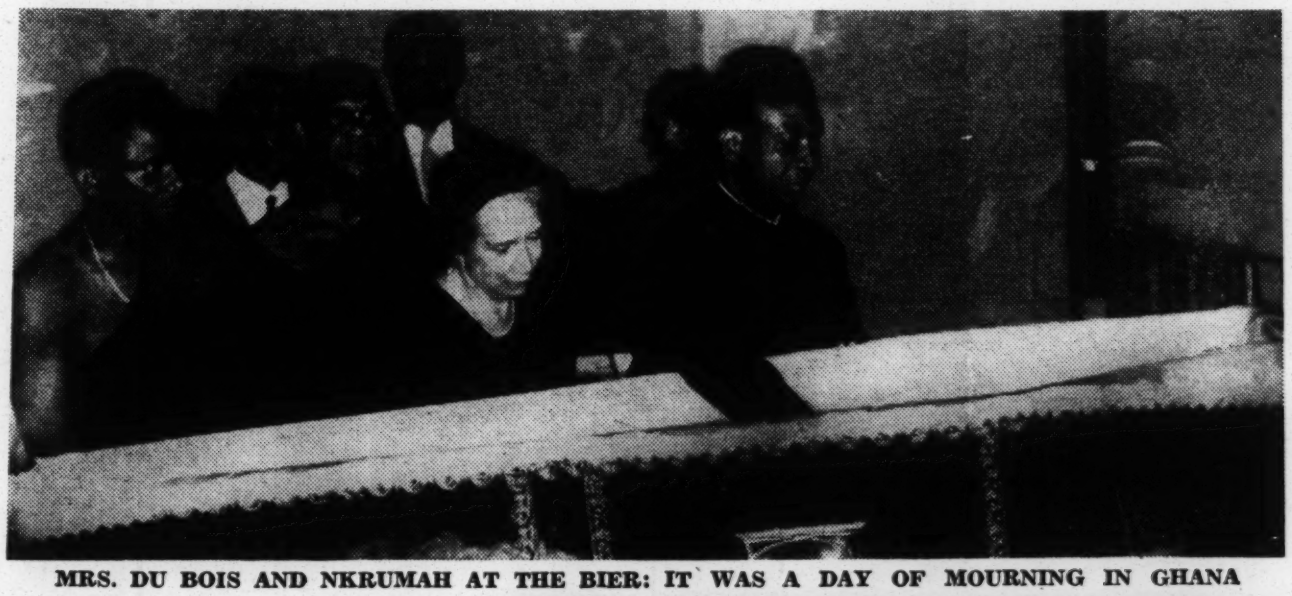
"And all this depends first on world peace. Peace is not an end. It is the gateway to real civilization. With peace, all things may be added: With war, we destroy even that which the toil and sacrifice of ages have builded."

A statement in 1958, shortly before he voluntarly exiled himself from his native U.S., where he was vilified and ostracized save in progressive circles:

"Socialism progresses and will progress. All we can do is to silence and jail its promoters. I believe in socialism. I seek a world where the ideals of communism will triumph—to each according to his need; from each according to his ability. For this I will work as long as I live. And I still live."

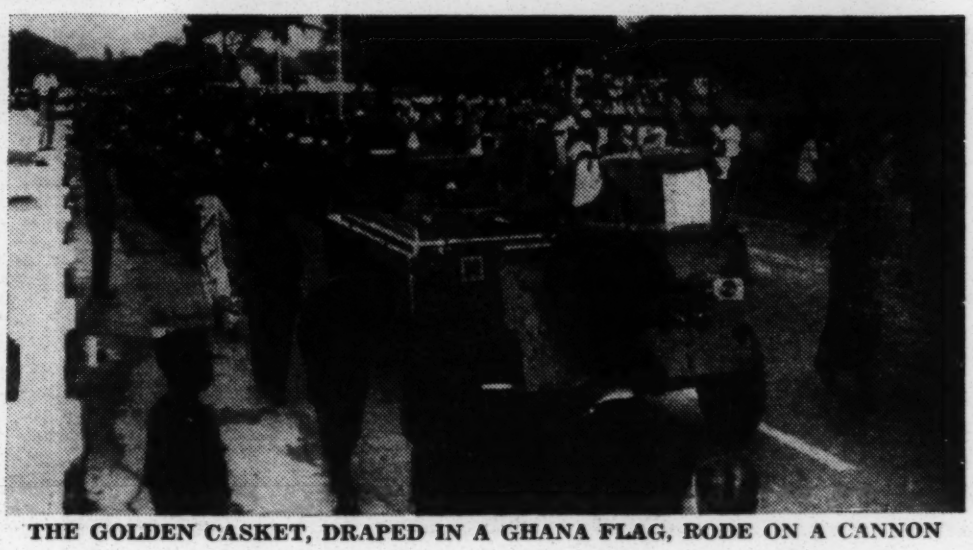
From an address at the Progressive Party convention in Chicago in 1952:

"This America of ours, hope of our dreams, refuge of mankind, today appears as the greatest warmonger of all history. No foreign foe has touched or threatened our shores; no nation has planed our destruction. . . Why then have we world control at the cost of national impoverishment, moral ruin and the hate of mankind?"



MRS. DU BOIS AND NKRUMAH AT THE BIER: IT WAS A DAY OF MOURNING IN GHANA

A BAND LED THE FUNERAL PROCESSION THROUGH BLACK STAR SQUARE



THE GOLDEN CASKET, DRAPED IN A GHANA FLAG, RODE ON A CANNON

the SPECTATOR

Reminiscences of W.E.B.

ALTHOUGH he began to seem indestructible, the time had come when W. E. B. Du Bois would say goodby to us. He said it with the same serenity and twinkle of humor with which he met the challenges and buffetings of life. He believed in learning and doing, not in grieving. Sean O'Casey had the right word: He was "a darlin' man."

He must have been almost 90—ever since I knew him, his age was wildly improbable in relation to his mental and physical vigor—when he came toward me along the pier at Southampton, in that year when Washington generously bestowed passports upon long iron-curtained citizens such as him and Robeson. The British immigration and customs men kept him standing on his feet for an hour while they examined everything he brought, down to the last scrap of paper. He remained serene throughout the ordeal, and when the authorities were finally satisfied that he carried no bombs or secret blueprints, I was able to embrace him and Shirley. It was three years since I last saw them, and five since he wrote to me in Ellis Island: "I am beginning to feel that unless I get in jail very soon I have not been doing my duty toward my nation and times." He got into the car I had hired to meet him, collapsed rather heavily into the rear seat, and said: "Standing does make me a bit tired these days."

We reminisced about the U.S. witch-hunt and about mutual friends in the honorable company of broomstick-riders. As we drove London-ward something was restored which I had missed more, perhaps, than anything else in exile: W.E.B.'s laughter. For him nothing was too solemn to be laughed at; and when he laughed he did so with his whole face and body, often until he had to reach for his handkerchief to wipe away the tears. Yet he had such innate dignity that I never heard anyone address him or refer to him other than as "Dr. Du Bois," "The doctor" or "W.E.B."

FROM LONDON he flew to China, laughing gently at those who warned him to "take more care of himself," and later turned up in other places that were more meaningful to him: his ancestral Africa whose chains he did so much to break, Germany where he had been a student, Moscow which had honored him with a Lenin peace prize, the Netherlands.

Du Bois remembered everything with fantastic clarity, but would reminisce only briefly and pungently, and to the point.

One felt about W.E.B. that, had he not himself tasted life's riches so fully he could not have fought so relentlessly that all might share them. Those riches included a running-over measure of both success and failure, penury and comfort, humiliation (when his government manacled and tried him for what amounted to "treason") and triumph (the liberation of Africa and his own last years there). He was never discouraged, always dedicated to hard work, stubborn for the truth as he could discern it but ready to recognize his own errors and profit by them.

He developed through the years into a Marxist of the best kind. He was proof against dogmatic rigidity and intolerance because he knew that everything constantly changes and all theories must be corrected as more truth is explored and revealed.

THE YOUNG PEOPLE whom he influenced in many lands were legion; the influence stuck, because instead of prodding them into actions or organizations for which they were not ready, he put their minds to work and set a personal example. They will remember him as one of the handful of great men in an era that was exceptionally fertile in worms and toads. His path crossed those of thousands of summer soldiers, opportunists, hypocrites and faint-hearts: he walked with them as far as they intended or dared to go and, as they fell out by the wayside, wasted no time on dissecting their puny souls unless the cause could gain something thereby.

His greatness was an all-around human being. He missed it by far as a novelist, by some as a poet, and by a hair as a prose stylist and speaker. He spoke only from prepared texts, but could read a speech more effectively than 99% of extemporaneous speakers can orate one. Despising empty words, he said exactly what he meant to say and sat down when he had said it. His noble style and bell-like diction gave most of us the sensation of hearing a latter-day Isaiah or Amos. He thundered denunciations of the highest and mightiest and stripped them naked.

As far as respectable America was concerned, he died around 1948 when he enlisted with the Progressive Party and was shown the door by the NAACP. Like Dreiser before him, he dwelled in the ranks of the unmentionable until the obit departments were called, with editorial relief, into action. He wrote books, ran for the Senate, and spoke up for courage and common sense on the life-and-death issues confronting humanity; but except for the GUARDIAN and one or two other publications, his name appeared only in an occasional buried stick of type, with no hint as to who and what he was. It will be hard for the historians to appreciate how such a prophet could have been so without honor in his own country—how socially unforgivable, in the America of his most mature years, was the sin of refusal to compromise on traditional American principles.

Perhaps, though, someone will preserve the newspapers of Ghana, where he was heaped with honors and headlines as his life drew to a close. Whatever may be history's verdict on Kwame Nkrumah, his welcome to W.E.B. will speak eloquently for him. It would have been more prudent and more "normal" for Nkrumah to forget, in the press of state business, his own and all Africa's debt to this tactlessly obstinate American Socrates. Instead, Nkrumah held up Washington — and the frightened leaders of the NAACP — to shame before the world by giving W.E.B. all of the respect and love which he had earned.

—Cedric Belfrage

Another Angle

"Up And At Adam"— A Disappointed Club

By JAMES L. HICKS

Pardon me a minute while I present a few facts on political life in Harlem and disappoint quite a few people downtown, including some daily newspapers.

There is, in this Town of Ours, a dedicated cult of people who could be classified as the "Up And At Adam" cult which longs and lives for the day that Adam Clayton Powell will only be a memory in the minds of New Yorkers.

HICKS

Unfortunately for them, and therefore fortunately for Adam, the vast majority of these people who would like to see Adam run out of Harlem, don't live in Harlem themselves.

And therein lies the rub.

For even those New Yorkers who wish Adam Powell had never been born, are forced to live by a law which says that the people of a Congressional District have the right to decide for themselves just who their Congressman will be, and that they can elect a cotton-picking witch doctor if he's qualified — and nobody can throw him out of office without cause until the people themselves decide to do so.

But human nature being what it is, the members of the "Up And At Adam" cult go around hoping so strongly that Adam will disintegrate into space that they begin to see things in Harlem which simply are not there.

Back at Howard University my prof told me that one of man's greatest faults is that we tend to "see what we are looking for and look for what we see."

That's the way the "Up And At Adam" Club saw the primary elections in Harlem last week.

The Club was looking for Adam to be defeated and they thought they saw what they were looking for.

The Score

But we have news for them.

Anyone, including the reporters and editors of the daily papers who saw an Adam Clayton Powell defeat in last week's primaries simply can't read the score in Harlem.

Some white people actually thought Powell was running for office against Ray Jones and when they read where Jones had won they just automatically concluded that Powell had lost. That's how you think when you let your emotions get the best of you.

If anybody lost anything in the Harlem primaries it was the people of Harlem. For we did have the spectacle of our strongest man in Congress engaged in a front page brawl with our strongest man in City Hall.

But Ray Jones did by no means kill off Powell and Powell certainly did not push Jones out of the picture.

What happened between Powell and Jones is nothing more than what happens between Lehman and Wagner, Rockefeller and Mahoney or any other

(Continued on Page 47)

"Next Door" By TED SHEARER

Home Plate

Gov. Wallace And The NAAWP

By JACKIE ROBINSON

Recently, I was asked to be a guest panelist on a Chicago CBS show. I was informed that one of my fellow-panelists would be Governor George Wallace of Alabama. I thought participation on such a show would be very interesting and, having a lot of questions I wanted to ask Governor Wallace, I accepted.

ROBINSON

As it turned out, the Governor never showed up. Something happened to cause him to notify the CBS people that he couldn't make it, after all. This was logical because it would appear the Governor is a man who changes his mind often. When he was inaugurated, he made a dramatic promise to uphold "segregation now, segregation tomorrow, segregation forever."

Then, after having his picture taken, standing in the entrance of the University of Alabama, he allowed himself to be persuaded to sort of give up and let the Governor take some Negro students in. Just a few days ago, after making a lot of defiant statements about school integration in Birmingham and other cities, he also changed his mind and decided not to oppose the Governments — federal or local.

So, it was logical that he should change his mind about a little old tv show. But I confess, I was disappointed. Especially, because a matter of hours before the program went on, the news came out that Governor Wallace was considering entering some primaries to determine if he wanted to be a Presidential candidate. I wanted to ask him if this meant he thought the name of this country had been changed from the United States to the Divided States. Oh well, you can't win them all.

The panelists who did show up included Federal Court Judge Hubert Will, author-lecturer Nathaniel Brandon, management consultant William Kemp, the Honorable William Atwood of the diplomatic service and Dale Baxter, who is President of something named the National Association for the Advancement of White People.

The show is named "At Random" and is run by a very competent moderator, Carter Davidson. It begins at midnight and just goes on. Mr. Brandon, who is a very conservative man — and very talented — certainly took literally the symbolic meaning of being "at random."

He is a true intellectual and often, I got the feeling that he was expounding in so profound a manner that it was sure to go over the heads of many of the listeners — and me, too! Mr. Brandon did a magnificent job of straying from the subjects we were to discuss. He is an artist at asking a question, then launching into a five-minute harangue before you could even attempt to answer.

The NAAWP President, Mr. Baxter, is also an able man. I had to admire his ability even though I couldn't — and didn't — agree with much that he said.

I was deeply impressed with Judge Will who often rescued the show when it seemed to have gotten away from us as the result of Mr. Brandon's alacrity. All in all, it was a most vital meeting, I thought.

It gave us all a chance to sit down with each other and explore our own ideas, defend our convictions and agree and disagree.

I got deeply involved when this old, old question of the Negro slowing down in his quest for justice came up, the argument being that we should wait for a change of heart in our white brothers. I replied as I always do that after all these years of waiting, we were not so much interested in being liked as we are in having our rights.

As Dr. Martin King says: "Strong legislation may not change the hearts, but it can restrain the heartless. I know the law cannot make a man like me but it can keep him from lynching me."

One of the panelists attempted to refute some of my statements by quoting Mr. S. B. Fuller, the cosmetics manufacturer, who recently told a national magazine some absurdities to the effect that

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White-On-White

The Military's Limited War

By GERTRUDE WILSON

There is a superb description of both the success of integration in the military, and the problems still faced by Negro servicemen in the September issue of Harper's magazine.

The article is written by Ruth and Edward Brecher and is entitled "The Military's Limited War Against Segregation."

WILSON

The authors traveled 3,200 miles through the South to see for themselves, and to talk with the people involved. They write, "The speed with which Southerners as well as Northerners adapt to this integrated military way of life must be seen to be believed."

"This must be your first experience associating with Negroes," they observed to a young GI from Virginia. He said that it certainly was.

"It must have taken quite a while to get used to," they went on.

"Sure did," he answered, " 'bout two weeks."

For all the success stories of integration in the military, against them in bold relief are the hardships still imposed on Negro soldiers and their families who must be stationed in the South.

Log Rolling

Particularly apparent is the political log-rolling which has permitted the location of so many military installations in the South. Certainly all Americans should begin to bring pressure to bear on the Congress to have these bases closed down, and others opened in Northern areas where both the Negro soldier and his family are likely to have a better chance.

The Brechers point out that "Servicemen's children at 248 bases still attend segregated off-base schools; and nine years after the Supreme Court school decision, the federal government is still subsidizing these schools with federal 'impacted-area' payments. Worse yet, federal funds are still being furnished for the construction of new segregated schools."

The whole section on schools, too lengthy to quote here, is enough to raise the blood pressure of any taxpayer. In substance it is that $62,000,000 has been allotted to date by the U.S. Department of Health, Education, and Welfare for the construction of such schools in Alabama, Georgia, and Mississippi, with $13,000,000 allotted ANNUALLY for operating expenses.

The Brechers write, "Negro schools in these districts are likely to be inferior in many respects. Some are not accredited; some use cast-off books from the white schools; some are on double shift. Yet the formula used to compute the subsidies allows as much per Negro pupil as per white pupil."

The article should be read by every citizen. The Brechers do not just state the problems, they have concrete suggestions to solve them.

In a day when so much is being written about Negroes and the problems of gaining civil rights, and so little is really being said, the Brechers have made a tremendous contribution in this piece, in a clear, concise, and factual description of our military bases and the problems yet to be solved for the Negro service man.

Your Child's Health

Why Eczema?

By THOMAS W. PATRICK, JR., M.D.

Your child has eczema mainly because his parents, grandparents, uncles or aunts had eczema or other allergy such as asthma and hay fever. You inherit the tendency to become allergic.

PATRICK

In some allergic families there are more asthma suffers, in others hay fever, and in still others skin allergies.

If your child has eczema it is most likely caused by allergy. In infants and young children foods are the most common causes. Among the most important foods are milk, egg and wheat. Many other foods may cause eczema.

Not enough attention is being given to the fact that inhaled substances can also cause eczema. This is particularly true in adults and older children, though at times this also applies to babies. Among such air-borne things are house dust, pollens, mold spores, animals, dandruffs and some chemical dusts.

Dear Sally

Advice To Leave

By SALLY

Dear Sally:

I've been living with a man for seven years. He never takes me any place, and whenever people come around he talks about his ex-wife.

SALLY

Please tell me what to do.

Lonesome

Dear Lonesome:

From your letter I assume you are living with but not married to this man. That was your first mistake.

I suggest you leave this man at once. If he loves you he will come to you on your terms. Don't settle for anything less.

If this doesn't work try going to church and other social affairs. We have a list of social events listed in the Amsterdam News each week.

In time you will realize this man can be replaced.

Sally

Poppy's Notes

The Brown Brahmin

By POPPY CANNON WHITE

Even in dying, and most particularly in his last rendezvous with destiny—Dr. William E. B. DuBois had an incomparable sense of timing.

Dramatically, as he had lived, he died; at the age of ninety-five on the Tuesday night of August 27, only a few hours before the March on Washington began. For Dr. DuBois, it was a March long deferred.

POPPY

Ever since the turn of the century, he had been advocating just such anti-bias demonstrations. Fifteen years ago — passionately, and some said hot-headedly— he had sponsored a march on Washington for civil rights.

An elegant man, slim and dapper, he carried a walking stick long before there was any need for it. In the troublous early days of the civil rights battle when he was one of the organizers of the National Association for the Advancement of Colored People, there are rumors—he wore spats.

The Brown Brahmin they called him; sometimes the Brown Brahmin of Boston, for he was a Harvard man. Sticklers for accuracy, however, described him as the Brown Brahmin of Great Barrington since this was where he was born on February 23, 1868 and spent many summers.

Whether of Boston or Great Barrington . . . he *was* a Brahmin. Born to battle! On every front he fought, and with everyone—friend and foe, alike.

As far back as 1903, Dr. Dubois was writing, "The problem of the twentieth century is the problem of the color line."

In those days, his cultured voice rang out demanding freedom—Freedom Now — freedom complete. Not just in little pieces or diluted! Dignity, not just for some, but for all. Full, proud dignity, not sometime but immediately.

No Patience

With the meek philosophy of the Booker T. Washingtons he had no patience. He had, in fact, little patience for anyone or anything.

His was a towering genius for arousing controversy—personal and political. But there was never any argument about his preeminence as a historian and sociologist. There his reputation was unassailable.

Decades ago, long before other historians of our time showed any knowledge or appreciation of the history of ancient and medieval Africa, Dr. DuBois had already pushed ajar the heavy, long-locked doors into the past and brought to light once more the glories of Timbuctoo and Mansa Musa; the em- of Timbuktu and Mansa Musa; the empires of Ghana and Mali.

In the New Africa, Dr. DuBois was accorded an almost god-like reverence and honor. At the time of his death in Ghana, where he had become a citizen last year, he was at work on a monumental enyclopedia of African history.

Who can say why, in his later years, he turned to Communism? Or what forces led him, perhaps in despair at the slow progress of desegregation, to advise "voluntary self-dependence" in some areas, as a (temporary) antidote to white discrimination.

There can be no doubt that Dr. DuBois had a vast contempt for prejudice. My husband, Walter White, loved to tell this story:

After a lecture one evening came the inevitable, inescapable, sometimes embarrassed but always insistent question, "What is the result of intermarriage?"

Dr. DuBois drew himself up haughtily, stroked his silken goatee, adjusted the golden pince nez on his nose. "I am," he snapped. "Next question, please."

Uptown Lowdown

Political Pot

By JAMES BOOKER

Name Dropping:

James Farmer, the CORE national director, slated to return to New York this weekend to put an end to Ray Jones' political gimmick of using Farmer's name as a possible opponent to Rep. Adam Powell next year . . . It's been more than 16 months now that President Kennedy hasn't filled the U.S. Customs Court vacancy here held by the late Judge Irwin Mollison. What gives? . . . Theatrical gossipers talking about the hot romance between the famed actor and an equally well-known singer-actress . . . Deputy Hospitals Commissioner Bob Mangum spends his time at night serving as an instructor at the Columbia Public Health School and also attending night courses there . . . What about a Negro National Day similar to Columbus Day and St. Patrick's Day? It has been suggested that either May 17 or August 28 be set . . . Local friends planning a gala testimonial for Rev. Thomas Kilgore who leaves New York next month to take over a Los Angeles pastorate . . . Brooklyn's Judge Oliver D. Williams slated to be given a historic Supreme Court designation this week.

BOOKER

Clubhouse Row:

Now that the primary election furor has died down, don't expect the bruises to be healed in Harlem Democratic circles. Friends believe the Adam Powell-Ray Jones split is for real and they're standing on the sidelines watching. Some feel Jones may have bitten off a little too much, while others will support Powell largely on the issue of his Committee chairmanship. Harlem Republicans contend that it was Harlem that elected Richard Aldrich in the GOP primary last week. Harold Burton's 12th A.I.D., South, have him a 310 vote plurality and Bill Cornelius' 12th A.D., North, have him an 81 vote majority, enough to win . . . Gov. Rockefeller's staffer Dale Wright took off for a few weeks to finish a book on migrant labor . . . Congrats to the staff of the Neighborhood Conservation Program for having 60 of their 80 professional staffers at the March . . . New worker in SCHR's 125th St. offices is Charlotte Baker, one of the agency's field representatives . . .

LATE TICKER:

Attorney Gloria Toote wearing a neck brace from a recent auto crash . . . Also in a close accident recently were Sondra Williams and Gloria Vaughn . . . Newcomer to New York who will be heard from a lot is Rev. J. Metz Rollins, who has joined the staff of the Presbyterian Church's Commission on Race and Religion. He was a leader in Nashville, Tenn., race fight . . . At the CCHR meeting this week they will unveil plans to revise the agency, doing away with the non-salaried commission status . . . Friends expecting a court battle over the estate of wealthy Arnold Jones, well-known sportsman, who died last week . . . Mayor Wagner planning to name Assistant Corporation Counsel Anne T. Withey as Bronx Rent Administrator this week . . . Gladys Harrington and New York CORE members mapping big plans for all-out campaigns on slumlords in Harlem and for more integration in unions . . . All of which brings us around to asking, what ever happened to the ethnic survey, Mayor Wagner? That's 30.

Ghana Gives State Burial To Dr. DuBois

By WILLIAM BRANCH

ACCRA, Ghana — We were gathering at a secluded spot on a rutted road in the dark of a moonless African night. Our purpose was to hold a torch-light march on the United States Embassy in Ghana to coincide with the mammoth Civil Rights March on Washington back home. An automobile pulled up and its occupant leaned out of the window to pass along the final word: Dr. Du Bois was dead.

The news was not unexpected among the Afro - Americans living and working in Accra, the fast-growing capital of Kwame Nkrumah's hustling West African state of Ghana. It had been known for several days that he was quite ill, and considering his advanced age, that alone could easily have proved fatal. But to those who maintained close contact with "The Father of Pan-Africanism" and his wife,

(Continued on Page 25)

Next Week!

Should Charlayne Hunter have married a white man? The Amsterdam News will poll the people of Harlem on this question next week. What's your answer?

Be sure to read your answer and that of your neighbors in next week's Amsterdam News.

N. Y. Amsterdam News, Sat., Sept. 7, 1963
Page One

Ghana Gives State Burial To Dr. DuBois

(Continued From Page One)

writer Shirley Graham, it was also known that in recent months Dr. Du Bois had spoken often of his readiness, even eagerness, to die.

"I have now done all that I can do in this life," the 96-year-old scholar had told them. "There is nothing left for me now but a long, deep and endless sleep."

So there was no weeping among the sixty or so Negro Americans, Ghanaian friends and a few whites, who quietly lighted their torches, picked up picket signs from a truck, and headed for the modernistic, stilts-mounted U. S. Embassy building a few blocks away. Instead, one marcher cracked cryptically: "Well, he certainly couldn't have timed it any better. The old man made of even his death one last, grand protest."

"Amen!" responded another, nodding his head firmly in the light of his flickering torch.

Meet at Home

The next afternoon, a group of us gathered at the Du Bois home at 22 First Circular Road to pay our respects to Mrs. Du Bois. We had come directly from our fourth and largest demonstration before the U. S. Embassy. There had been the midnight march; another at 8 a.m., during which a protest petition was presented to the Ambassador's office; a rain-soaked demonstration at high noon, and an animated song - singing protest from 4 until 5:30 p.m.

Mrs. Shirley DuBois received us graciously in the large, tasteful and cultured sitting-room, with its busts and portraits and other memorabilia from Dr. Du Bois' collection. We sat in respectful silence as she talked of the end of the great man.

"I'm so grateful that he didn't suffer any long, drawn-out illness," she told us. "He wasn't very sick for long, and he retained all of his faculties right up to the end."

He had been greatly interested in the March on Washington, she reported, and he knew of the plans for the sympathy demonstrations we had held in Ghana. "We talked about it only a few days ago," she added.

Yes, she had wept a little, Mrs. Du Bois went on. But then she had dried her tears because she knew this was no time for weeping. "It is given to few men to work so long for so great a cause, and to live to see their vision actually take root and flower," she said. "We should rejoice that he stayed with us as long as he did."

She interrupted her own discourse to ask someone to turn on the hourly news broadcast. Ghana radio had scheduled a special tribute to her husband and she wanted us to hear it. We listened, and she listened with a faint smile of pride, at the dignified, well-written obituary of the man who dared to write sixty years ago:

"The problem of the twentieth century is the problem of the color line — the relation of the darker to the lighter races of men in Asia, and Africa, in America and the islands of the sea."

When the commentator spoke of Dr. Du Bois' arrest and indictment in the U. S. in 1951 on alleged grounds of "failure to register as a foreign agent" (a charge of which he was acquitted), a cloud passed over Mrs. Du Bois' face, as if in remembrance of that bitter day when government agents had actually handcuffed the then 84-year-old scholar when he appeared to answer the indictment.

She brightened, however, at the mention of Ghana's President Kwame Nkrumah and his expression of deep regret and personal loss. Speaking of the late historian and sociologist as a "friend and father to me," President Nkrumah had said:

"I asked Dr. Du Bois to come to Ghana to pass the evening of his life with us and also to spend his remaining years in compiling an Encyclopedia Africana, a project which is part of his whole intellectual life.

"We mourn his death. May he live in our memory not only as a distinguished scholar, but a great African Patriot. Dr. Du Bois is a phenomenon. May He Rest in Peace."

When the broadcast was over, Mrs. Du Bois told us how Nkrumah had ordered an open, stone-pillared, thatch-roofed hut built in their yard so that Dr. Du Bois could sit and enjoy the air.

"They finished it only last week," she said sadly. No, he had never gotten to sit in it. But he had enjoyed watching the work from his library window.

State Funeral

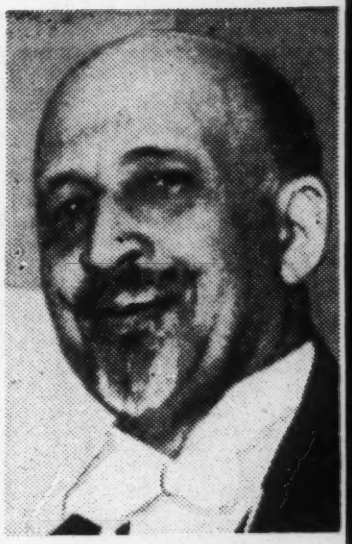
President Nkrumah had decreed a state funeral for Dr. Du Bois at Christianborg Castle, and burial there with full honors, for Thursday, August 29th at 4 p.m. Together with Mrs. Efua Sutherland, Ghanaian play-wright and poetess with whom I was conducting a playwrights' seminar this summer at the University of Ghana, I arrived at the Du Bois home a little before noon.

Sensing the need for an extra pair of knowledgeable hands, Mrs. Sutherland stepped in to help speed the preparations, as mourners were already arriving to pay their last respets. It was rumored that the President himself was coming to the house — a signal honor, since Nkrumah rarely leaves his offices at Flagstaff House anymore since the near-successful hand-grenade attempt on his life at Kulungugu in Northern Ghana last year. Thus, security personnel, headed by two Army generals, had already taken their places throughout the grounds.

Before long, all was in readiness. On signal from one of the generals, a snappy crimson-coated military guard marched to the rear of the house and carefully brought out the narrow, golden - hued metal coffin in which reposed the mortal remains of William Edward Burghardt Du Bois. Matching their steps, the soldiers carried the coffin to the steps of the newly erected open hut, where the scholar was to rest for his first and last time.

There they halted. Ghanaian artist and close family friend Kofi Antabaum stepped forward, draped in special mourning dress. He was handed a symbolic glass of water, and speaking in Akan, the parent Ghanaian language, he poured a traditional libation to the gods in memory of the departed.

The coffin was then carefully placed upon a silver - framed, lace-curtained bier in the center of the hut. Four crimson-coated honor-guards stood near each post, their rifles turned downward and their heads bowed. Above the bier, swaying gently in the breeze, a Chinese lantern hung from the red-painted rafters, a flame flickering behind its translucent panes.



DR. W. E. B. DUBOIS

Dr. Du Bois lay dressed in a light-colored suit, his hands folded over his breast, a tiny figure, barely filling the short, narrow coffin. A lace-edged cloth coffin-lining sometimes blew down across his face, and Mrs. Sutherland volunteered to stay nearby to adjust it when needed.

And now the mourners — high and low, official and private — lined up to mount the red-carpeted steps and file past the coffin in which the great man lay in state, his face a study in peaceful repose. There were ambassadors and market-women, cabinet officers and students, old people and children, artists and laborers.

At one point, a stately, flag-flying Rolls-Royce sailed up the driveway. The short, middle-aged man wearing dark glasses who alighted and went to stand silently and alone before the bier seemed somehow familiar. When I asked who he was, I was told he was Prime Minister Hastings Banda of Nyasaland, who has been in Ghana on a state visit.

Finally, just before the 3 p.m. departure hour, there was a great roar of motorcycle engines and a frenzy of last - minute orders by soldiers, police and security personnel. All visitors were directed outside the grounds at once, though the general in charge gave me his personal permission to remain in order to cover the story.

Barely a minute later, up the driveway slid a sleek, gleaming black Russian Zim limousine bearing a lone passenger in the rear seat. The automobile halted, the rear door opened, and out stepped the President of the Republic of Ghana, Kwame Nkrumah.

(There are only three such automobiles in all Ghana, I am told. One belongs to Nkrumah, the second to the Russian Ambassador, and the third was a recent gift from the U.S.S.R. to Dr. Du Bois.)

Osagyefo, as he is called (meaning "The Great Redeemer"), is himself a small man, and was dressed in a black, high-necked suit. Wearing his customary slight frown of preoccupation, he started toward the funeral hut. Just then, Mrs. Du Bois emerged from the main house, clothed in mourning black. The President turned to greet her tenderly, and together they walked to the hut and mounted the steps to the bier.

Inside, Nkrumah stood silently beside the body for three minutes, eventually reaching out to rest his right hand on the folded hands of the deceased. He murmured something to Mrs. Du Bois and she nodded in reply. Photographers preserved the scene for posterity.

Leaving the bier, they paused on the steps of the hut while a State linguist, dressed in mourning kente, recited a final prayer on Nkrumah's behalf for the soul of Dr. Du Bois and poured another libation to his memory. At precisely that moment, the rain — which had threatened intermittently all day — came down in a torrent.

If anyone had told me this, I would have thought they were guilty of fabrication or — at best — wishful thinking. But I saw this with my own eyes. Place whatever interpretation you wish upon it, but Mrs. Du Bois told me later that Ghanaians considered this sudden rain a genuine libation from Heaven, a sign that the Almighty had accepted with favor Osagyefo's prayer asking that the departed be led safely into the next world.

Nkrumah now turned for a final word of comfort to the widow, then strode to his waiting limousine, an umbrella held over his head by an attendant. The automobile slid noiselessly forward and out of the driveway. And at this point, the rain stopped. It did not fall again that day.

Goreup Citizenship

The coffin was now sealed and covered with the red, green and

gold flag of Ghana. (Dr. Du Bois had given up his U. S. citizenship to become a citizen of Ghana early this year.) The military escort reformed and bore the coffin to a waiting howitzer. When all was in readiness, the funeral convoy left the Christianborg Castle by the Atlantic Ocean, several miles away.

During the drive, the convoy rode slowly and silently past the American Embassy, the scene of protest demonstrations a mere two days before. I could see embassy personnel peering from the windows. But it seemed odd that the Embassy of the United States of America — the land of the great man's birth and scene of most of his long life and work — had not thought to lower the U. S. flag to half-mast as at least a token show of respect.

(Mrs. Du Bois told me later that she had received messages of sympathy from every embassy in Accra but one: that of the U. S. A. And though there had been similar expressions from many heads of state, there had been not a word from President Kennedy.)

Two miles from Black Star Square, the huge public reception area in which Ghana's independence was inaugurated six years ago, the motorized convoy came to a halt. For there, across from the Government Printing Office, was the official funeral procession, on foot, awaiting the arrival of the widow and the coffin.

Led by a large crimson-coated contingent of the Ghana Armed Forces, the procession began, marching at a slow and mournful pace. They were followed by the Central Army Band, the howitzer bearing the flag-draped coffin, Mrs. Shirley DuBois in her Zim limousine, and a group of official wreath-bearers carrying floral tributes, the largest bearing the legend: "From Osagyefo, the President."

Next came a large delegation of members of the diplomatic corps (the U.S. again conspicuously absent). Behind them were Ghanaian government and organization officials. Then marched a group of Negro Americans, and behind them, thousands of ordinary Ghanaian citizens.

For three long miles the procession wound its way along 28th September Road, through Black Star Square, and on to Christianborg Castle. The military band supplied funeral music, and I saw hundreds of tear-stained faces among the countless thousands that lined the route.

The procession was met at the entrance to the Castle grounds by the Rev. J. A. Otoo, head of the religious section of the Ghana Broadcasting Corporation. Intoning the familiar "I am the resurrection and the light. . .," he led the march toward the crypt just outside the walls that would be the final resting place of Dr. Du Bois.

The ceremonies were brief, dignified and impressive. Following the communal singing of "O God, Our Help in Ages Past," the minister conducted the burial service, in which units of the Ghana Armed Forces took part. As the coffin was lowered into the grave, the Last Post was sounded.

Last Message

Next came the reading of Dr. Du Bois' last message to the world. Written and signed on June 26, 1957, it was as follows:

"It is much more difficult in theory than actually to say the last goodbye to one's loved ones and friends and to all the familiar things of this life. I am going to take a long, deep and endless sleep. This is not a punishment but a privilege to which I have looked forward for years. I have loved my work, I have loved people and my play but always I have been uplifted by the thought that what I have done well will live long and justify my life: that what I have done ill or never finished, can now be handed on to others for endless days to be finished, perhaps better than I could have done. And that peace will be my applause.

One thing alone I charge you as you live and believe in life. Always human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth simply because the great end comes slowly: because time is long. Goodbye.

(Signed) W. E. B. Du Bois
June 26, 1957

Returned "Home"

Wreaths were laid, first President Nkrumah's, then the widow's, then others in turn from official, organizational and private sources. Three wreaths were laid bearing the legend: "From Afro-Americans," including one by novelist Julian Mayfield, representing the Afro - American community in Accra.

After a final prayer, it was all over, and Dr. Du Bois reposed in African soil. When he took Ghanaian citizenship early this year, he had said:

"My great - grandfather was carried away in chains from the Gulf of Guinea. I have returned that my dust shall mingle with the dust of the forefathers. There is not much time left for me. But now, my life will flow on in the vigorous, young stream of Ghanaian life which lifts the African personality to its proper place among men. And I shall not have lived and worked in vain."

Dr. W. E. B. Du Bois lies buried less than a hundred yards from the shore from which countless Africans were carried away on ships to be sold into slavery in the New World. Today he sleeps in the soil of a New Africa, fast regaining the freedom and dignity that was hers long before the coming of the white man, a New Africa which he had done so much to help restore.

It is altogether fitting that his death should have come on the very eve of the greatest demonstration on behalf of civil rights in American history. For he once said:

"We will not be satisfied to take one jot or title less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American: political, civil and social; and until we get these rights, we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone, but all true Americans."

And now he sleeps, his mission as a prophet in this world fulfilled, his work completed, his voice and pen stilled forever, his dust mingled with the dust of his ancestors.

And now, he sleeps . . .

W. E. B. DuBois Dies in Ghana; Negro Leader and Author, 95

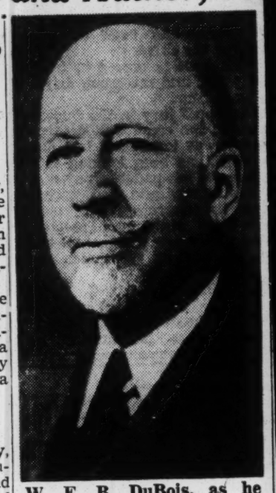
Philosopher, Who Helped to Found N.A.A.C.P., Later Turned to Communism

8-28-63

Special to The New York Times

ACCRA, Ghana, Wednesday, Aug. 28 — W. E. B. DuBois, the American Negro philosopher and writer, who settled in Ghana a few years ago, died last night, the Government announced. He was 95 years old.

Dr. DuBois, who had come here as a special guest of President Kwame Nkrumah, was director of the Encyclopedia Africana, which is sponsored by the Government. He became a citizen of Ghana this year.



W. E. B. DuBois, as he appeared some years ago.

Leader of Negro Thought

For more than half a century, William Edward Burghardt DuBois was a monumental and often controversial, leader of Negro thought.

As a sociologist, educator and writer, he frequently disagreed not only with whites but with members of his own race. Early in his career, he challenged the philosophy of Booker T. Washington. Dr. DuBois was one of the founders of the National Association for the Advancement of Colored People, but later broke with the organization under conditions of bitterness.

During his later years, he was active in many left-wing and Communist activities. In the fall of 1961—at the age of 93—he joined the Communist party. At about the same time, he went to Ghana as head of the secretariat planning the new Negro encyclopedia.

Dr. DuBois was born in Great Barrington, Mass., on Feb. 23, 1868, five years after the Emancipation Proclamation. He was born, as he phrased it in his autobiography, "Dusk at Dawn," "with a flood of Negro blood, a strain of French, a bit of Dutch, but, thank God, no 'Anglo-Saxon.'"

In Great Barrington, a tolerant, provincial town, Dr. DuBois grew up as one of about 50 Negroes among 5,000 inhabitants. His mother's family, among whom he was raised, had lived in a relatively humble situation in a community where social status was determined by income and ancestry and not by color.

Because of this economic leveling, Dr. DuBois was not faced with racial discrimination until he had left New England to attend college in the South.

At Fisk and Harvard

After receiving a Bachelor of Arts degree from Fisk University in 1888, he attended Harvard and received the same degree there in 1890, a Master of Arts in 1891 and a Doctor of Philosophy degree in 1895.

His doctoral thesis, "The Suppression of the African Slave Trade to the United States," was the first volume published in the Harvard Historical Studies.

He taught successively at Wilberforce University, the University of Pennsylvania and Atlanta University, resigning from Atlanta in 1909 to become founder of the N.A.A.C.P. and the editor of its publication, The Crisis.

Dr. DuBois disagreed with the doctrine of Booker T. Washington that the Negro should raise himself by his own bootstraps and strive for an education basically vocational. Dr. DuBois envisioned the education of a "talented 10th" that would lead a self-sufficient Negro society.

He remained editor of The Crisis until 1934, when he broke with the N.A.A.C.P. on questions of policy. For the next 10 years, he taught at Atlanta once more, only to resign again in 1944 to return to the N.A.A.C.P. as director of research. Four years later, after another disagreement, he left the N.A.A.C.P. for good.

Dr. DuBois then served successively as consultant to the United Nations upon its formation in San Francisco in 1945, as head of the Council on African Affairs, and, in 1949, as chairman of the Peace Information Center in New York.

The center was the sponsor in this country for the so-called Stockholm Peace Petition, a movement characterized by the Secretary of State, Dean Acheson, as Communist-inspired.

Dr. DuBois and other officers of the center were indicted by a Federal grand jury on a charge of failure to register as foreign agents. They were acquitted after a trial in which the chief defense counsel was the late Representative Vito Marcantonio of Manhattan.

Won Peace Council Prize

In 1950, Dr. DuBois ran unsuccessfully for United States Senator on the American Labor party ticket.

In 1952, he received a Grand International Prize valued at $7,000 from the World Peace Council, headed by the French scientist Frederic Joliot-Curie.

Among Dr. DuBois' major writings were "Souls of Black Folk," published in 1903; "Darkwater" 1920; "Dark Princess" 1924; "The Encyclopedia of the Negro," 1931-1946; "The Gift of the Black Folk," and "In Battle for Peace" 1952.

Henry James in "The American Scene" published in 1907, wrote:

"How can everything have so gone that the only Southern book of any distinction published for many a year is 'The Souls of Black Folk.'"

In his application to join the Communist party, Dr. DuBois wrote that he had been "long and slow" in deciding to apply for membership, "but at last my mind is settled." He said that he had joined the Socialist party in 1911, but had resigned to support Woodrow Wilson.

For the next 20 years, he said, he attacked the Democrats, Republicans and Socialists. He said that he had "praised the attitudes of the Communists but opposed their tactics in the case of the Scottsboro boys and their advocacy of a Negro state."

In recent years, Dr. DuBois traveled extensively in Communist China and the Soviet Union. On his 91st birthday, he was honored in Peking by a celebration attended by Premier Chou En-lai.

Honored By Soviet

In 1959, Dr. DuBois received the Soviet Lenin Peace Prize "for strengthening world peace."

Dr. DuBois was the first Negro to be elected to the National Institute of Arts and Letters. He was also a life member and fellow of the American Association for the Advancement of Science.

In manner, Dr. DuBois was reserved and somewhat formal, although his few intimate friends found him warm and companionable. He was distinguished by a mustache and goatee, pince-nez glasses, and he invariably carried a cane. His dress was immaculate.

His first wife, Mrs. Nina Gomer DuBois, whom he married in 1896, died in 1950, and a year later, he married Shirley Graham, a writer.

Surviving are his widow and a daughter, Mrs. Yolanda Williams of Baltimore. Dr. DuBois' home in this country was at 81 Grace Court, Brooklyn.

8/31/63

Claimed By Death, 95

Home ed.

Journal & Courier

Dr. W. E. B. DuOois died at age 95 in Ghana Tuesday. He had been in the African nation compiling an encyclopedia of Africa for several years after taking citizenship there.

An author-historian Dr. DuBois was a founder of the NAACP and edited its official organ, The Crisis, at one time. An honor graduate of Harvard he taught at Atlanta University after leaving the NAACP. In later years, he had espoused many Communist causes, once receiving the Lenin Peace Prize.

40-41-63

Obituaries • Weather 8/29/63 New York Herald Tribune

41-1914-3

W.E.B. DuBois

Rights Pioneer Dies on Eve of March

An old lady in a flowered print dress wept into a kerchief yesterday and said:

"It's like Moses. God had written that he should not enter the Promised Land."

Leaders of the civil-rights march on Washington had just called for the thousands of demonstrators to observe a minute of silent prayer.

They were mourning the death on Tuesday night of a 95-year-old man in Accra, Ghana, the place of his self-imposed exile. In a large sense, he fostered the Washington demonstration and had been preparing most of his life to lead it.

He was William Edward Burghardt DuBois, one of Negro America's most towering and controversial authors, a ranking historian and sociologist.

Since the turn of the century, he sought to forge a weapon of Negro protest on both sides of the Atlantic. Here he advocated anti-bias demonstrations. He was a significant force in the development of nationalist movements that ended colonialism and changed the history of Africa.

As early as 1903, Dr. Dubois wrote:

"The problem of the twentieth century is the problem of the color line."

Soon thereafter, he became the only Negro founder of the otherwise white-organized National Association for the Advancement of Colored People.

Years later, he quit the NAACP and, at the age of 93, joined the Communist party, saying he felt that "capitalism . . . is doomed to self-destruction."

The crux of his exhortation to his race was to follow a policy of independent militancy to gain its rights. Much of what is happening now—in the courts and in the streets—was urged by Dr. DuBois half a century ago.

He shunned the philosophy of Booker T. Washington, aiming at Negro "self-improvement" with an individual-by-individual lifting up by the bootstraps.

All that meant to Dr. DuBois was Negro "dependence, and through compromise, an emergence into an economic, social and cultural stability never quite equal to the white man's."

Instead, Dr. DuBois insisted that the Negro wage a "fight to obtain without compromise such rights and privileges as belonged to members of the civilization of which he was a part."

His own fight took sharp, ironic twists.

A bitter policy dispute led to his resignation from the NAACP in 1934. The organization advocated all-out desegregation everywhere. Dr. DuBois had begun advising voluntary Negro segregation in certain fields as a means of "self-dependence" and an antidote to white discrimination.

Dr. DuBois again found himself at odds with NAACP leaders when he returned to the association to serve as director of special research from 1944 to 1948.

He drew a rebuke for advocating a civil-rights march on

Associated Press

W. E. B. DuBois

Washington at a time that others in the organization thought it unwise. The final break and his resignation came when he indorsed Henry A. Wallace's Progressive party candidacy for President, defying the NAACP's policy of non-partisanship.

White-haired and goateed, equipped with pince-nez glasses and an ever-present cane, Dr. DuBois was associated from then until his death with Left-wing and Communist causes.

Having served as a consultant to the United Nations in San Francisco in 1945, Dr. DuBois took on the vice-chairmanship of the Council on African Affairs. Later he headed the Peace Information Center in New York, which was sponsor of the Stockholm Peace Petition in this country.

In 1951, Dr. DuBois was acquitted of a charge of failing to register as a foreign agent. In 1959, he received a Soviet Lenin Peace Prize "for strengthening peace." The same year, still an American citizen, he was honored by Premier Chou En-lai while illegally visiting Communist China.

In 1950 he ran for United States Senator on the American Labor party ticket.

The ideological father of Pan-Africanism, he went to Ghana in 1961, the year he aplied for membership in the Communist party. Subsequently he became a naturalized Ghanian, and worked as editor on an African encyclopedia, of which 18 volumes were completed when he died.

Dr. DuBois described his decision to join the Communist party as "long and slow in coming."

He said he had joined the Socialist party in 1911, but resigned to suport Woodrow Wilson for President.

"For the next 20 years," he wrote, "I tried to develop a political way of life for myself and my people. I attacked the Democrats and Republicans for monopoly and disfranchisement of Negroes; I attacked the Socialists for trying to segregate Southern Negro members; I praised the racial attitudes of the Communists, but opposed their tactics in the case of the Scottsboro boys and their advocacy of a Negro state."

As a thin, aristocratic Harvard man, Dr. DuBois organized a band of Negro intellectuals into a protest group called the Niagara Movement in the early 1900's.

In 1906, rallying barefoot on the rocks near the engine house at Harpers Ferry where John Brown made his last stand, the group vowed:

". . . We claim for ourselves every single right that belongs to a freeborn American, political, civil, and social; and until we get these rights we will never cease to protest and assail the ears of America."

It was the Niagara Movement that paved the way, in 1909, for the foundation of the NAACP.

Dr. DuBois spent almost a quarter of a century thereafter as editor of its publication, The Crisis, and wielded tremendous influence on Negro thought and letters through his articles and editorials.

He was the first Negro elected to the National Institute of Arts and Letters, and also was a life member and fellow of the American Association for the Advancement of Science.

A graduate of Fisk University in 1888, and of Harvard in 1890, he received a doctorate in philosophy from Harvard in 1895. His doctoral thesis, "The Suppression of the African Slave Trade to the United States," was the first volume to be published in the Harvard Historical Studies. Among his major books were "Souls of Black Folk," 1903; "Darkwater," 1920; "Dark Princes," 1924; and "The Encyclopedia of the Negro," 1931-46.

His first wife, Mrs. Nina Gomer DuBois, whom he married in 1896, died in 1950. The next year he married a writer, Shirley Graham, who survives along with a daughter, Mrs. Yolanda Williams, of Baltimore, Md.

Dr. Dubois was born on Feb. 23, 1868, in Great Barrington, Mass. His father was a barber and a minister. His mother was partly of Huguenot origin.

DuBois Truly a Great American

PHILA. TRIB 9/31

The death of Dr. W. E. B. DuBois in Ghana, where he had been living in recent years, removes an internationally-famous figure from the contemporary world scene. He was in the highest sense —a truly great A rican.

Many years ago, when most of Africa was still governed by England and European nations, Dr. DuBois foresaw the new day for the so-called Dark Continent and organized the Pan-African Congress to hasten its emergence.

As one of the organizers of the movement out of which the NAACP came, Dr. DuBois for years exercised undeniable influence on national opinion regarding the Negro. The Crisis magazine, during his editorship, was "must" reading. He laid well the foundation on which Herbert Seligman, James Weldon Johnson, Walter White and Roy Wilkins have built. It must have been a bitter pill to swallow when he was ignored during the 50th anniversary celebration of the NAACP. However, that event proves that the memory of men is very short.

As an author and educator, he has left a monument which will grow in importance as the years come and go.

The Tribune offers its sympathy to his widow and other members of his family.

L.A. Times 40/4/63

...Y, AUGUST 29, 1963.

...ights; Kennedy

LEADER OF MARCH A MAN OF DIGNITY

Randolph Deeply Influenced in Youth by Dr. du Bois

The prologue to Asa Philip Randolph's leadership of the March on Washington goes back more than 60 years to a Florida lynching that never took place and a book that was read by a Negro boy.

"The men (all Negroes) of the town had gone to the county jail, stood all night like sentries in the street and kept the lynch mob from coming," Mr. Randolph once told an interviewer. "I'll never forget it. It had a tremendous effect on me."

From this the boy of 9 had learned that he and his people had strength.

Several years later he read William E. B. Du Bois's "Souls of Black Folk" and from it learned his people had talent. Dr Du Bois wrote of the "talented 10th" that is, one of every 10 Negroes should be trained to help other Negroes rise to whatever heights their talents and education allowed. Young Randolph decided to become one of the "talented 10th."

Since then he has preached nonviolence and self-reliance to the Negro and has practiced politics with the aim of "revolutionizing the conscious and subconscious mind of the dominant white people."

His chief tactic has been an unshakable, massive dignity that has been used not as a rock to batter the barriers of racial prejudice but as water to engulf and drown them.

Meetings At White House

Three presidents before John F. Kennedy have been so engulfed. In 1941, Mr. Randolph planned his first mass march of Negroes on Washington, to protest the Negro exclusion from any significant role in war industry.

President Franklin D. Roosevelt summoned him to the White House, and used all his charm to talk him out of the march. Mr. Randolph was inflexible, and the President issued the order establishing the Fair Employment Practices Commission, forerunner to similar laws barring racial restrictions in employment in the United States. That march was called off.

In 1948, Mr. Randolph was back at the White House, telling President Harry S. Truman that Negroes would resue to register for the draft unless the armed forces became integrated. An Executive order ending segregation in the military was issued shortly thereafter.

Ten years later, he met with President Dwight D. Eisenhower to urge civil rights legislation and swifter implementation of the Supreme Court school integration decision. "The President was very pleasant, full of good will, but without familiarity with the problems of the Negro people or readiness to do anything about them," Mr. Randolph said without rancor.

To America's 19,000,000 Negroes Mr. Randolph is as much a moral force as a man. He is tall, thin and serene. His voice is soft and deep, almost like an organ, and his language, biblical in its eloquence, never seems to be directed at his immediate audience, but at somewhere out beyond, perhaps the whole human race.

Father Was Clergyman

Mr. Randolph was born in Crescent City, Fla., April 15, 1889, the son of a circuit-riding African Methodist Episcopal Church preacher, who also worked as a tailor to feed his wife, Asa, and Asa's brother, James.

Mr. Randolph's father could not give the boys good clothes, but he outfitted them with an interest in literature and fine English speech. Mr. Randolph speaks with a broad-A, and President Roosevelt once asked him:

"Phil, what year did you finish Harvard?"

When he was graduated from high school he came north to make his living as an elevator operator, dishwasher and waiter. He also studied political science, economics and philosophy at night at City College.

In 1917, Mr. Randolph and Chandler Owen started a monthly magazine called The Messenger. It was described as "the only radical Negro magazine in America."

The magazine scoffed at the World War I slogan of "making the world safe for democracy," an impossible task so long as "Negroes were lynched, Jim-Crowed, disfranchised and segregated in America."

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HISTORIAN-AUTHOR GIVEN GHANA STATE FUNERAL

Dr. DuBois' "Last Message To World" His Eulogy

ACCRA, Ghana — The noted author-historian, Dr. W. E. B. DuBois, left a last message to the world before he died on Tuesday, Aug. 27, in Accra at the age of 96. The message was read at the late historian's state funeral, at the precincts of the Castle—Ghana's seat of government.

In attendance were members of the diplomatic corps, cabinet ministers and representatives of organizations.

THE MESSAGE, written by Dr. DuBois on June 26, 1957, stated:

"It is much more difficult in theory, than actually to say the last goodbye to one's loved things of this life. I am going to take a long, deep and endless sleep. This is not a punishment, but a privilege to which I have looked forward for years.

"I HAVE loved my work, I have loved people and my play, but always I have been uplifted by the thought that what I have done well will live long and justify my life. That what I have done ill or never finished can now be handed on to others for endless days to be finished perhaps better than I could have done. And that peace will be my applause.

"One thing alone I charge you as you live and believe in life. Always, human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth simply because the great end comes slowly because time is long."

IN TRIBUTE to Dr. DuBois, President Nkrumah said:

"We mourn the death of Dr. William Edward Burghardt DuBois, a great son of Africa. Dr. DuBois in a long life span of 96 years achieved distinction as a poet historian and sociologist. He was an undaunted fighter for the emancipation and oppressed people and pursued this objective throughout this life.

"The files of literature and science were enriched by his profound and searching scholarship a brillian literary talent and a keen penetrating mind.

"The essential quality of Dr. DuBois' life and achievement can be summed up in a single phrase — intellectual honesty and integrity."

PRESIDENT Nkrumah traced his long friendship with Dr. DuBois, and his fight against colonialism up to the time he was offered a job in Ghana, as Director of "Encyclopedia Africana." In ending his tribute Dr. Nkrumah said:

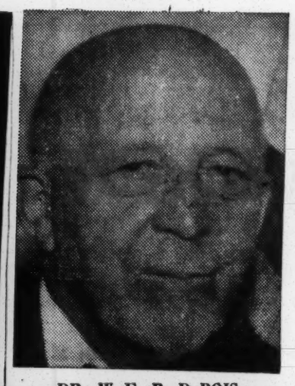
"We mourn his death. May he live in our memory not only as a distinguished scholar, but as a great African patriot. Dr. DuBois is a phenomenon."

The historian described as "father of Pan-Africanism" was born on February 3, 1868, in Massachusetts and was educated at public schools of Great Barrington, and later at Fisk, Harvard and Berlin universities. He also received honorary degrees from many distinguished European universities, including Prague and Moscow, and also from the University of Ghana.

DURING HIS teaching career, Dr. DuBois was a professor at Wilberforce university, and Atlanta university.

Dr. DuBois was also one of the founders of the NAACP and author of eleven volumes in the field of history. At the time of his death, Dr. DuBois was director of the "Encyclopedia Africana," and a resident of Ghana after having become a naturalized Ghanian citizen.

DuBois Foundation Suggested by Veteran Newsman



DR. W E. B. DuBOIS

Sees Negro And African Unity Aided by Group

Probe Centers Around Dallas PO Promotions

By CHAS P. HOWARD, SR. (HNS) UN Correspondent

UNITED NATIONS (HNS) — Dr. W. E. B. DuBois during his lifetime contributed more toward elevating the dignity and status of black humanity around the world than any other human being that ever lived.

The task of elevating the black man to a status of acknowledged equality with all men everywhere has not been completed. One way of advancing this would be the creation of a "DuBois Foundation."

The present struggle of the American Negro for human dignity and full and equal participation in American life has disclosed a necessity for the type of overall coordination and direction that can only come from an organized effort that a foundation can well furnish.

PERMANENT UNIT

One advantage that might accrue from such a Foundation would be the bringing together of men and women of calibre who would on a permanent basis mastermind future civil rights strategy.

Opposition to justice for the Negro in this country is organized and entrenched, it is financed by the taxpayer's money. Even the Negro's tax money. The opposition controls and operates all the machinery of oppression, like the courts, the jails, the police, the armed forces, as well as the great bulk of the "opinion forming media" like the press, television, radio, etc.

Formidable as it may be, this opposition can be overcome. It must be overcome. Such intensive opposition, however, cannot be overcome by disorganized "horse and buggy tactics." Overcoming this opposition will require strategy created by "organized minds and dynamic nerves."

— A Negro State Senator —

Ghanské vlajky na půl žerdi...

AKKRA 29. srpna **(Od našeho spolu pracovníka)** — Zemřel velký učenec a bojovník za zrovnoprávnění amerických černochů a za nezávislost Afriky dr. William du Bois, občan svobodné Ghany a člen KS USA. Ještě před třemi týdny jsem ho navštívil v jeho tichém domě v Akkře, kde byl obklopen starými i nejnovějšími knihami a přes svůj neuvěřitelný věk — bylo mu 95 let — neztratil ze zřetele každodenní zápas Afriky proti imperialismu. Když jsem ho naposled viděl, seděl klidně ve svém křesle, zamyšlen. Váš akkerský dům je Mekkou bojovníků za svobodu Afriky, řekl jsem mu. Zasmál se trochu smutně a odpověděl: »Mám ještě mnoho co říci, ale už mi nezbývá tolik sil.« »Jistě se tady uprostřed zápasící Ghany a Afriky ještě dožijete výsledku tohoto velkého boje,« namítl jsem. Pokýval hlavou, jako by se mnou nesouhlasil. Jeho hlas, vůbec nestařecký, ale hluboký, čirý, energický, zněl velmi pevně. Pak se však doktor du Bois zase zamyslel, občas se podíval na starý olej, který ho zobrazuje v mladých letech.

Když jsem odcházel, seděl tiše, velmi tiše a bez pohnutí, ale bylo to ticho myslitele, a ne ticho umírajícího. Do poslední chvíle každý den skoro hodinu pracoval na průkopnickém díle encyklopedie Afriky. O lidech, jako byl dr. du Bois, jsem si myslel, že nemohou zemřít. Ve středu bylo v Akkře od rána zachmuřeno a teď se dalo do tichého, klidného a vytrvalého deště. Vlajky Ghanské republiky byly spuštěny na půl žerdi. Dr. du Bois už nepřijede do Československa, jak chtěl. Ještě před třemi týdny vzpomínal na své přátele v Praze.

-mp-

Rudé právo Aug. 30

Sept. 5, 1963 Baltimore Courier 11

HORIZON W. E. B. DuBois

By P. L. PRATTIS

It was fitting, proper and gallant that Roy Wilkins executive director of the National Association for the Advancement of Colored People, should have, in his magnificently pointed speech before the Lincoln Memorial on the day of The Great March, remembered and paid tribute to the titanic role played by Dr. William Edward Burghardt DuBois in the American Negro's fight for freedom and equality.

The day before, Aug. 27, Dr. DuBois had died in Accra, Ghana, after having lived 95 years, six months and four days, and Mr. Wilkins recalled that sixty years before, in 1903, the great DuBois had ignited the spark in the hearts of American Negroes which led to The Great March on Aug. 28. Those who are not ashamed to remember the past will also recall that Dr. DuBois led, in person, the first great march down Fifth Avenue, in New York, in 1919.

Mr. Prattis

It was significant and saddening to observe that so few persons seemed to recognize the import of what Mr. Wilkins said. Among the 200,000 present, thousands must have turned to one another to ask: "DuBois? Who was DuBois?" The fact of the matter is that this great man outlived his time and reached the point where, with James Baldwin, he might have lamented, "Nobody knows my name." This in face of the fact that, at the age of 92, he undertook the most challenging task of his entire lifetime—the compilation of an Encyclopedia Africana. It is to be hoped that this stupendous project may be completed and that it will bear the imprint of his scholarship and his name.

Dr. DuBois joined the Communist party and left the United States some three years ago. This year, he became a citizen of Ghana. There will be those who will deplore the fact that he became a Communist and left his native land. I do not. He was an uncompromising fighter for the civil rights of Negroes for more than sixty years. He was the only Negro among the first group which met to found the NAACP. Many men have left their native lands for reasons less onerous than those Dr. DuBois may have had. The Puritans, after Cromwell, left their native land for Holland and sneaked out of Holland to come to the American colonies. Except for the Negroes, the United States is made up of people who left their native lands all over the globe. So far as Dr. DuBois' joining the Communist party is concerned, he could not fail to remember that when he was 83 years old, he had been handcuffed, fingerprinted and tried for an alleged political offense. He was not found guilty. What does such do to the pride of a proud man?

For all his outside sternness when grappling with the race problem, I found Dr. DuBois to be one of the most affable men I have ever known. It was a pleasure to visit in his home where all his bright humor (concealed from the public) was shown. He and his wife Shirley were a matchless couple.

I do not deplore his death—a river all of us must cross. I pay homage to the life he lived, to his struggle to win respect for himself and for me. I laud him because he fought and worked until the last moment before he was taken away.

Will we remember DuBois (will our children learn of him and remember him) as white historians remember a Tom Paine, a Roger Smith, a Thoreau? We should. He belonged to the elect, regardless of race, creed or color.

40-4-16

THE SPARK

(38) 2d. ● A WEEKLY OF AFRICAN NEWS AND VIEWS ● FRIDAY, AUGUST 30, 1963

(Registered at the G P O as a newspaper)

[fragment]

"Dr. Du Bois is a Phenomenon"

—Osagyefo's Tribute

WE mourn the death of Dr. William Edward Burghardt Du Bois, a great son of Africa.

Dr. Du Bois, in a long life-span of 96 years, achieved distinction as a poet, historian and sociologist. He was an undaunted fighter for the emancipation of colonial and oppressed people, and pursued this objective throughout his life.

The fields of literature and science were enriched by his profound and searching scholarship, a brilliant literary talent, and a keen and penetrating mind. The essential quality of Dr. Du Bois' life and achievement can be summed up in a single phrase: "intellectual honesty and integrity."

Dr. Du Bois was a distinguished figure in the pioneering days of the Pan African Movement in the Western World. He was the Secretary of the first Pan African Congress held in London in 1900. In 1919 he organised another Pan African Congress in Paris which coincided with the Paris Peace Conference. When George Padmore and I organised the Fifth Pan African Congress in 1945 at Manchester, we invited Dr. Du Bois, then already 78 years of age, to chair that Congress. I knew him in the United States and even spoke on the same platform with him. It was however at this Conference in Manchester that I was drawn closely to him. Since then he has been personally a real friend and father to me.

Dr. Du Bois was a lifelong fighter against all forms of racial inequality, discrimination and injustice. He helped to establish the National Association for the Advancement of Coloured People, and was the first editor of its fighting organ "The Crisis". Concerning the struggle for the improvement of the status of the Negro in America, he once said :

"We will not be satisfied to take one jot or title less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American: political civil and social; and until we get these rights, we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone, but all true Americans."

It was the late George Padmore who described Dr. Du Bois as the greatest scholar the Negro race has produced, and one who always upheld the right of Africans to govern themselves.

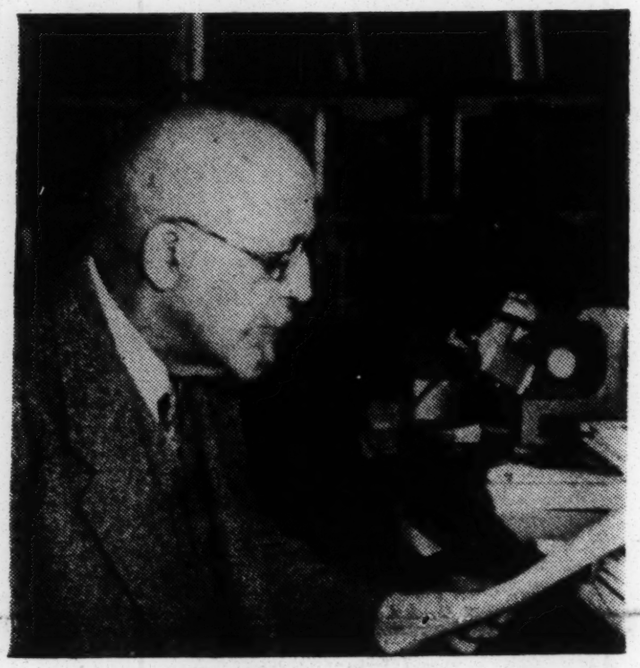
I asked Dr. Du Bois to come to Ghana to pass the evening of his life with us and also to spend his remaining years in compiling an Encyclopaedia Africana, a project which is part of his whole intellectual life.

We mourn his death. May he live in our memory not only as a distinguished scholar, but a great African Patriot. Dr. Du Bois is a phenomenon. May He Rest in Peace.

AN OBITUARY

by the Editor

WILLIAM EDWARD BURKHARDT DU BOIS



". . . the venerated and almost legendary thinker and fighter".

DEATH has laid its icy hands on W. E. B. Du Bois, one of the world's foremost scholars, who is fondly referred to as Father of Pan-Africanism.

He was born on February 23, 1868—three years after the end of the American Civil War—in Great Barrington, Massachussetts, U.S.A. He was a great, great grandson of an African slave, Tom Burghardt, who was taken from the West Coast of Africa and sold as a slave in the State of New York.

Another ancestor by name Jacques Du Bois, a French Huguenot, migrated from Flanders to New York. His great-grand-father fought in George Washington's army for the independence of the United States of America.

Dr Du Bois was educated in the public elementary schools of Massachussetts. While in high school he showed a keen concern for the development of the black race. At the age of fifteen, he was a correspondent of the *New York Globe*, and in this position he conceived it his duty to push his race forward through capsuled lectures. In 1885, Du Bois completed his high school. His senior oration was an account of Wendeli Phillips, the anti-slave writer. Through a reverend minister and four Connecticut churches, he received scholarship to study at Fisk University in Mashville, Tenessee, USA. Enrolling at the University. Du Bois found "people of my own colour who it seemed were bound to me by new and exciting and eternal ties" (Dr. Du Bois: Dusk of Dawn, page 24).

RACE PROBLEM

At Fisk, he received large doses of Latin, Greek and philosophy. During his three years as a university student in the South of the United States, his comprehension of the race problem became clearer and sharper, and he resolved to fight the colour bar in a forthright way. He graduated from Fisk in 1888 and wrote a thesis on Von Bismark, whom he admired as a statesman who united a divided Germany

Du Bois enrolled in Harvard University where, as he wrote later, he received intellectual stimulation from psychologist William James and philosopher George Santayana. Under the guidance of other professors, his interest in history, economics, and sociology was expanded; however, a half century later, he remembered Harvard as reactionary in economics and conventional in politics.

Du Bois graduated from Harvard in 1890 (at the age of 22) and was made a fellow in the Harvard Graduate School.

From 1892 to 1894, he studied and travelled in Europe on a grant from the Slater Fund. At the University of Berlin he studied economics, history, and sociology under such figures as Adolf Wagner, Heinrich Von Treitschke, and Marx Weber

In 1896, Dr Du Bois was offered a special fellowship by the University of Pennsylvania to conduct a research project in Philadelphia's Seventh Ward Slums In 1899 he published *Philadelphia Negro: A social Study"* In it he was concerned that the Negro "aristocracy" did not push the black race forward; fearing they might be mistaken for the masses they isolated themselves from. The book was widely reviewed. *The Yale Review* termed the book "a credit to American scholarship and a distinct and valuable addition to the world's stock of knowledge concerning an important but obscure theme"

In 1897, W. E. B. Du Bois was employed in Atlanta University to supervise the sociology programme and to direct a series of conferences on Negroes. His first report, *Some Efforts of Negroes for Their Own Social Betterment* was completed in 1898. From 1899 to 1909 he indulged in extensive academic work.

UNIVERSALLY HONOURED

By 1910 academicians on every continent paid homage to him as Doctor of Philosophy, Doctor of Laws, Doctor of Literature, Doctor of the Humanities and Doctor of Historical Science.

In 1910 he left Atlanta University and went to New York where he helped organise the National Association for the Advancement of Coloured People (NAACP) whose purpose was to fight for Negro rights. For twenty years that followed, Dr. Du Bois was concerned with the Negro fight. As Editor of *The Crisis* and a spokesman for the Negro, his vigorous voice was heard from the platform and his writings were eagerly read throughout the world.

His Negro nationalist aspirations sent him to Europe in 1919 to convene the Pan-African Congress. It was the same feeling which led him to chair the Pan-African Congress in Manchester, 1945

During the MaCarthy witch-hunt in the United States, when the cold war was at its apex, Dr. Du Bois became active in the cause of peace. He saw that "peace today, if it means anything, means the stopping of the slaughter of the weaker by the stronger in the name of Christianity and culture

The modern lust for land and slaves in Africa, Asia and the South Seas is the greatest and almost the only cause of war between the so-called civilised people."

HUMILIATION

He was honouored with an International Peace Prize in 1952. But the United States Government had other ideas about his work for peace. As chairman of American Peace Information Centre, he was indicted as "an unregistered foreign agent" and was arraigned before Court on February 16. 1951

It was a culculated humiliation based on race when 83 year-old Dr Du Bois was herded into an iron-cage chute with human derelicts "...Outside the barred room, hard-boiled Newsmen looked grim... seasoned attorneys swore audibly while Shirley Graham (Mrs Du Bois) wept bitterly . . —(This was how *The Afro-American* described it The trial took place nine months later. Dr. Bois described it: "I have faced during my life many unpleasant experiences: the growls of a mob, the personal threat of murder But nothing has so cowered me as that day . . when I took my seat in a Washington courtroom as an indicted criminal accused of a felony and liable to be sentenced to five years of imprisonment, a fine of 10,000 dollars and loss of my civil and political rights as a citizen. representing five generations of Americans." He was acquited. In 1959, at the age of 91 he was awarded the Lenin International Peace Prize

ENCYCLOPAEDIST

In 1961, he accepted an invitation from Osagyefo Dr. Kwame Nkrumah to direct the publication of the first *Encyclopaedia Africana*. Dr. Du Bois's death is a great loss to all Africanists who are anxiously waiting for the publication of the encyclopaedia. Dr O'Brien, Vice-Chancellor of University of Ghana, said in an opening address at the plenary session of the conference on the *Encyclopaedia Africana* :

"The rising generation will not have to look outside the circle of the encyclopaedists for the example which it needs; an example of toil, of personal courage, of integrity and intellectual force and daring. These qualities—the qualities of the scholar who is in the full sense a free man —are incarnated in the person of the venerated and almost legendary thinker and fighter who presides over the genesis of this encyclopaedia, Dr. W. E. B. Du Bois. With the example of Dr Du Bois before them, the rising African historians have a hard, but a glorious path, to tread"

Edward William Burghardt Du Bois's death is a loss to the whole movement for the liberation of the black race. For sixty-five years he had been in the forefront of the struggle of the black race. He was known, loved and respected by millions and deeply respected even by his bitterest opponents. He typified all that was most staunch and true of all great fighters—indomitable determination to battle for the emancipation of his people, unfaltering faith in the cause of socialism and undying hatred for all forms of exploitation and oppression.

His novels, poetry, and books of collected essays are permanent additions to world literature. Behind his works of fiction, the discerning reader perceives the powerful ingredients of reality and a fierce devotion to justice.

Continued on page 6

Some men with swords may reap the field
And plant fresh laurels where they kill:
But their strong nerves at last must yield:
They tame but one another still:
Early or late
They stoop to fate
And must give up their murmuring breath
When they, pale captives, creep to death

J. Shirley.

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On Socialism — by Dr. Du Bois — 6

Last Message of Dr. Du Bois to the World

IT is much more difficult in theory than actually to say the last goodbye to one's loved ones and friends and to all the familiar things of this life. I am going to take a long, deep and endless sleep. This is not a punishment but a privilege to which I have looked forward for years. I have loved my work, I have loved people and my play but always I have been uplifted by the thought that what I have done well will live long and justify my life : that what I have done ill or never finished can now be handed on to others for endless days to be finished, perhaps better than I could have done. And that peace will be my applause.

One thing alone I charge you as you live and believe in life. Always human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth simply because the great end comes slowly : because time is long. Goodbye.

(Signed) W. E. B. Du Bois.
June 26, 1957.

W.E.B. DU BOIS

"THEY die young whom the gods love". That like all proverbs, this one is only a half-truth is proved by the death of William Edward Burghardt Du Bois at the advanced age of 96. For he was certainly loved by the gods. He fought selflessly for what may perhaps be regarded as the noblest cause of the twentieth century: he devoted his whole life to the fight for racial equality and especially for the dignity of the American Negro and the African.

By
B.D.G. Folson
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Ever since the Emancipation Proclamation by Lincoln, white Americans, in general, had been steadfast in clinging to the substance of slavery though they had been compelled by Lincoln and the fourteenth and fifteenth amendments to give up the form.

In 1895 the most eminent American Negro at the time, Booker T. Washington, had capitulated to white America with his famous Atlanta Exposition. Racial segregation was to be resignedly accepted by the Negro, cooperation between white and Negro was to be limited to "things essential to material progress." It was an insidious compromise, easily capable of engendering in the Negro a permanent feeling of inferiority to the white man.

Dr. Du Bois first came to into prominence by challenging this famous doctrine. To the Atlanta Compromise he opposed, in 1903, the doctrine that the Negro must fight for first-class, not second-class, citizenship. "By every civilised and peaceful method we must strive for the rights which the world accords to men" by clinging to the words of the great Declaration of Independence about the equality of men and their inalienable rights.

This was the authentic voice of the new Negro, the revolutionary challenge of the Negro determined to vindicate his rights. At once the radical voices among the Negroes began to gather around Du Bois and the Niagara Movement was born, dedicated to the realisation of full citizenship for the Negro and the achievement of "every single right that belongs to a free-born American, political, civil and social."

N. A. A. C. P.

Nowadays we have all come to accept as a matter of course that the organisation that keeps watch over the interests and rights of the Negro in America is the National Association for the Advancement of Coloured People. Dr. Du Bois was the original inspirer and one of the founding members of this Associaciation, for it was originally a coalition between the Niagara Movement and white liberals, and its aims are still the same as the aims of the Niagara Movement: to achieve first-class citizenship for all Americans. For over forty years, Dr. Du Bois remained prominent in the N.A.A.C.P. and exercised profound influence over its thought and activities.

In all this Dr. Du Bois showed no traces of racialism. Indeed, before the NAACP could be put on its feet properly he had to fight and destroy another famous Negro who in the 1920 exercised an even greater influence over the minds and actions of the lower classes among the Negroes. This was Marcus Garvey who founded his Back-to-Africa Movement in 1920 that can be summed up in his slogan "Africa for Africans, at home and abroad".

His idea was that all Negroes should be repatriated back to Africa where they were to establish their own independent country. Du Bois knew this was chemerical and was merely diverting attention from the true fight. He was completely aversed to it.

But an even more insidious policy of Garvey which Du Bois fought with greater determination was what George Padmore called his "demagogic racialism", Garvey believed in racial purity; he was completely opposed to miscegenation and looked down with contempt on the negroes with mixed blood, like Du Bois. As he himself once said, he was the first Fascist. The Black Zionism of Garvey however collapsed after a relatively short time and it is the ideas of Du Bois which, embodied in the NAACP, have lasted to this day. It is an irony of history that he died a day before the great march on Washington to publicize and gain worldwide recognition for these ideas.

PAN-AFRICANISM

Du Bois was not satisfied merely with vindicating the rights of Afro-Americans: he very soon turned also to the vindication of the rights of the Africans themselves. This he did through the series of Pan-African Congress which started in London in 1900 and ended in Manchester in 1945, whence Pan-Africanism was transferred to Africa itself.

True, the first Pan-African Congress was mooted by the Jamaican lawyer, Henry Sylnester Williams, but the whole idea had been anticipated by Du Bois when he predicted in 1897 that it would be through Pan-Negro movement that the Negro would be a factor in world history. That, essentially, is still the basis of Pan-Africanism.

Through these Congresses, especially the 1919 one held in Paris, the rights of the colonized races were brought to the attention of the world and redress of their grievances vigorously demanded. The sixth Congress in 1945 indeed was a veritable declaration of war on colonialism and imperialism and through it several of the prominent leaders of Africa today were galvanized into action. We in Africa today, who are the beneficiaries of African independence, owe a debt of gratitude to Du Bois for taking up the cudgels on our behalf in the days when we could scarcely make our voices heard.

But had Du Bois never taken a leading part in Negro and Pan-Africanist activities he would still be remembered today as a great scholar. Educated at the Universities of Fisk, Harvard and Berlin, he occupied many a professorial chair, wrote many distinguished books and articles in learned journals, was showered with many honorary degrees— including one by Legon—and was elected member of distinguished academic societies. Noveltist, sociologist, historian and poet, he had a restless mind that never stopped enquiring and a pen that never stopped writing. Yet his last love was Pan-Africa. In November last he wrote:

I went to Moscow;
Ignorance grown wise
taught me Wisdom;
I went to Peking;
Poverty grown rich
Showed me the wealth
of Works.
I came to Accra.
Here at last, I looked
back on my Dream;
I heard the Voice that
loosed
The long-locked dungeons of my soul
I sensed that Africa had
come
Not up from Hell, but
from the sum of
Heaven's glory
And Africa leads on;
Pan Africa!

It is one of our signal honours that Dr. Du Bois died in Ghana a Ghanaian.

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West Germany & Portugal Against Africa

by Obotan Awuku

"THE wind of change" which began in Africa in 1957 with Ghana's independence has developed into a "hurricane of change" which has brought freedom to 24 other African countries bringing the total of independent African states to 32. The map of Africa is all but changed. The blots which once defaced Africa have, with a sweep of the freedom torch, almost been wiped out.

Nevertheless, there are some ramparts which have withstood the onslaught of the storms and flames of freedom. The southern and richest tip of Africa yet remains to be free. The question is what constitutes this rampart which has for so long and so strongly weathered the storm? The answer is obvious. These are areas of vested interest to white supremacists and their imperialist godfathers.

IMPERIALIST SUPPORT

There is no question that but for the support of Western imperialists South Africa could not have treated with such utter disdain the just demands of Africans for justice and equality. Nor could Portugal dam the tide of nationalism in Angola, Mozambique and Portuguese Guinea up-to-date without sustenance from Western imperialism.

Foremost among NATO supporters of Portugal and South Africa in their fight against the African Revolution is Western Germany, that new offshoot of Nazism. Knowing their history, it is not surprising that West Germany should find in the fascist dictatorship of Portugal, an "entirely harmless" authoritarian regime.

The centuries of Portuguese colonial history in Africa are stained with the blood and tears of millions of Africans. The appearance of Portugal on the African scene was the beginning of the end of African civilation. It meant the destruction of Kilwa.

Zimbabwe, Malindi and all those fair cities of the east where trade and commerce flourished before white men ever set foot on African soil. It meant the destruction of everything African. It meant the beginning of a long period of atrocious crimes against the African peoples by European hordes. It meant slavery on an unprecedented scale. It meant colonialism and imperialism on a colossal scale hitherto unknown in all the annals of human history.

DARK CONTINENT?

It is from this darkness brought about by the billows of white greed and vandalism that we are now emerging. The scathing irony is that Africa should be called the "Dark Continent" by these same whites who extinguished her light.

It is a bitter fate that Portugal which was the first to start the destruction of African civilization should be the last and the most reluctant to leave her hold on her. Since 1961 when the tide of nationalism began to engulf the Portuguese territory of Angola, Portugal has embarked upon armed suppression of the just demands of the Angolan peoples for self-determination.

Unspeakable atrocities have been perpetrated by Portuguese in Angola and elsewhere: murders, massacres of innocent women and children, burning and pillaging,—these have become things of daily occurrence. The terrors of Portuguese brutalities assumed frightening proportions soon after the struggle for emancipation began. Africans suspected of sympathising with the liberation movement suddenly disappear. Mostly, these unfortunates are thrown into the sea out of an aircraft or tortured to death in barrels spiked with nails.

This is the totalitarian regime which Dr. Jaeger, Christian Socialist Vice-President of the Federal Parliament of West Germany describes as "entirely harmeless". It is no wonder that a Nazist should see no harm in such inhumanities. Even the extermination of the Jews was to Nazis an imperious necessity for the preservation of civilization and the advancement of man!

It is little wonder that West Germany should give military aid to Portugal. West Germany finds it a "harmless" policy for her War Minister Strauss to negotiate with the Portuguese Government on the stationing of West German troops in Portugal, an arrangement which guaranteed internal security for the unpopular dictatorship of Salazar and enabled him to send his own troops to Portuguese territories to murder freedom fighters. None should wonder that the suppression of freedom to a renascent Nazi Government is an "entirely harmless" policy.

MILITARY AID

Early during the outbreak of hostilities between Portuguese oppressors and the freedom fighters in the colonies, the Bonn Government sent quick-firing artillery to Angola and Mozambique for the use of the Portuguese colonial armies. In addition the Portuguese army received from West Germany fighter aircraft with rocket-firing devices of the DC27 type. Again, the British newspaper, "New Stateman" published reports about the delivery of trucks and other military equipment from West Germany for the Portuguese colonial forces

The capitalist regime of West Germany finds it necessary to guarantee the continuance of Portuguese colonialism in Africa because her monopolies, especially Krupp, the DEMAG and Rheinstahl, have profitable concerns in these territories. Cheap African labour ensures colossal profits for these monopolies.

SLAVE TRADE

Slave trade and slave labour are still customary today in Angola and Mozambique. About a hundred Africans from Mozambique are daily sold to the South African Republic to work in the mines there. For each person the Portuguese authorities receive seven pounds sterling! A similar arrangement exists between the Portuguese authorities and Northern Rhodesian authorities for the supply of labour to the copper mines in the latter country. In return for these favours to her neighbours, the Portuguese Government of Mozambique handles at the port of Lourenço Marques 47.5 per cent of the industrial exports of the surrounding areas.

It is for the maintenance of these conditions of affairs that the West German Government is co-operating with the Portuguese by offers of aid, military and economic. An example of West German economic aid to Portugal is afforded in the transmission by Herr Erhard, West German Economic Minister, of a credit amounting to 150 million marks to Dictator Salazar in furtherance of his colonial policy.

West German onslaught against the struggle of the peoples of Africa for freedom, justice and equality is on all fronts: military, economic and moral. In the face of Portuguese atrocities, the West German press could have the nerve to dis-credit the liberation movement in Angola. A typical example of the propaganda in West Germany against the struggle for liberty is seen in the statement by "Freies Wort" which described Angolan patroits as "vicious murder-gangs, which turned the peaceful paradise, Angola, into an inferno".

None but a Nazi press could call the slave labour camps at Angola as "peaceful paradise". Surely the Nazi conception of paradise is the labouring of African slaves for the enjoyment of white exploiters!

It is becoming increasingly evident that apart from American imperialism, the greatest single danger to the African Revolution is the resurrected Nazi regime of West Germany.

B.A.A. on Dr. Du Bois

BY the death of Dr. William Edward du Bois a great world figure has passed away and Africa has been robbed of one of her pricest gems. By his death the *Bureau of African Affairs* has lost a devoted father who planted the tree of African liberty and personality which we are still watering. And with the birth of Organisation of African Unity we have no doubt that the memorable tree will grow to great heights. As a great pioneer of Pan-Africanism, Dr. Du Bois was an inspirer to those who have faith in the African race. Our deep sympathies go to Mrs. du Bois and Osagyefo Dr. Kwame Nkrumah who have lost a life long friend whose place will be difficult to fill in our life time.

Although born an Afro-American, Dr. du Bois's naturalization as a citizen of Ghana on the 17th of February this year shows his pride and faith in the African race. His high scholastic attainment, acknowledged by renown universities in both East and West and by men of learning all the world over is an ocular demonstration of the fact that the brain of the negro race is in no way inferior to any other race. We mourn the death of William du Bois but we shall keep burning ever brightly the flame of African personality to which he dedicated his life.

BLACK ORPHEUS (5)

(Translated by G. L. Patterson from the original by Jean-Paul Sartre)

IT was during the centuries of slavery that the Negro drained the cup of bitterness to the dregs; and slavery is a thing of the past, which none of the authors in this anthology, nor indeed their parents, directly experienced. But it is also a tremendous nightmare, from which even the youngest among them are not quite sure they have recovered.

From one end of the earth to the other, the Negro people, divided by the language, politics and history of their colonizers, have a collective memory in common. This is not surprising when one remembers that French peasants in 1789 were still aware of panic terrors whose origin went back to the Hundred Years War. And so, as the Negro looks back upon his basic experience, he sees it in two dimensions.

It is at once an intuitive apprehension of the human setting, and a memory all-too-fresh of a historic past. And here I think of Pascal, who never wearied of repeating that man was an irrational compound of metaphysics and history, whose greatness could not be explained when we consider that he was formed of the dust of the earth, nor his misery accounted for, when we think of him as having been fashioned in the image of God.

THE FORBIDDEN TREE

A rational explanation of the riddle can be found only if we reckon with the irreducible fact of "man's first disobedience and the fruit of that forbidden tree". It is in the same sense that Cesaire calls his race the "fallen race". And to some extent I can see the possibility of a comparison between the Negro and the Christian conscience. The iron law of slavery evokes the law of the Old Testament, which tells of the consequences of Adam's sin. The abolition of slavery recalls that other historical fact that goes by the name of the Redemption.

There is a certain degree of resemblance between the glib paternalism of the Westerner after 1848, and that of the God of Christianity after the Passion. The only difference is that the inexpiable crime the Negro discovers deep buried in his memory is not his own, but that of white folk. The fact that stands in the forefront of Negro history is indeed a fact of original sin, of which however the Negro is not the perpetrator, but the innocent victim. This explains why his conception of suffering is poles apart from the white man's view of sorrow. If the poems in this anthology are generally speaking violently anti-christian, it is because the Negro sees the religion of white folk, more clearly even than the European proletariat, as something mystifying.

BLACK MAN'S BURDEN

That religion endeavours to induce him to accept and share responsibility for a crime of which he is the victim. The many instances of kidnapping, massacre, rape and torture that have stained the pages of Africa's history, are presented by Christianity as a just and lawful chastisement, a test well worth the passing.

Would you say that, as against this, the Christian religion proclaims the equality of all men in the sight of God? Yes it does, IN THE SIGHT OF GOD. Only yesterday I read the following passage from a correspondent in Madagascar, writing in the periodical entitled "Esprit".

"I am as convinced as you are that the soul of a Madagascan is as valuable as that of a European, in exactly the same way as a child's soul in the sight of God is equal to its father's. But there is this difference, that you do not allow your car (assuming you have one), to be driven by your children."

It would be hard to reconcile Christianity and colonialism in more elegant terms. The Negro rebuts these sophistries by probing deep into his memory for recollections of what slavery must have been, and asserts that though suffering is the common lot of man, it is none the less unmerited.

BLISS OF SADNESS

He repudiates with horror the patient endurance of suffering enjoined by Christian teaching, the voluptuous bliss of sadness, the pain of self-inflicted meekness, and all the precepts that counsel resignation. He sees the absurd fact of suffering in all its stark and naked horror, as something unjust and quite superfluous. And thus he discerns a truth hid from Christians or else dissembled by them, namely, that suffering implies the repudiation of itself. Suffering is in essence a refusal to admit suffering.

It is the dark side of negativity, beckoning to freedom and revolt. As his intuitive sense of suffering invests him with a collective past and assigns him a goal in the future, the Negro assumes a historical role. He leaps into history. One moment past he was a pure fount of immemorial instincts, a genuine expression of Nature's ceaseless, unremitting, universal task of pure repletion round earth's naked shores. But now he strikes a vastly different note, as he sounds the call to action :

"You are a Negro moving with revolt
From place to place, like a roving bagman.
And ever since the days when you were sold in Guinea,
There is no spot on earth, but what your feet have trod."

And this :

"For five long centuries you have carried arms,
And taught the race of men who tread you down,
To value truly what it means
To burn with passion for Freedom's sweet embrace."

FREEDOM STRUGGLE

Already there exists a Negro Epic. First, the Golden Age of Africa, followed in turn by periods of dispersion and captivity, conscious awakening, the heroism of the great rebellions of Toussaint Louverture and other stalwarts of Negro history, with inevitable moments of gloom, the abolition of slavery—an "unforgettable metamorphosis" as Ceasaire puts it —and the struggle for liberation :

"You wait expectantly for the call to arms,
The call that must needs come at any moment now;
For your own fight has been a truce,
A long unending truce with battle never joined.
Your blood has flowed on every soil,
Your colour vilified in every tognue.
You smile and sing, Black Boy,
You dance and minister comfort
To every generation, even to those as yet unborn;
Those who must surely rise upon the brow of toil and sweat,
And some day soon, storm the entrenchments of oppression,
Raising up future bastions of support,
Writing in every tongue,
On the clear page of every sky,
The declaration of the rights of man
Denied to you for five long centuries of time."

LOVE OF LIBERTY

Strange, decisive turning point! The race takes on a historical texture. It has become part of history. The present moment of Negro history has exploded, and is fixed in time. Negritude with its Past and Future takes its place in the history of the world. It is no longer a state or even an attitude to life. It is a progress towards a better future.

The Negro's contribution to the evolution of mankind is no longer just a flavouring, an ingredient, a taste, a rhythm, an authentic mode, a posy of primitive instincts. It is an event that can be historically verified, a gradual build-up, a future. A moment ago, the Negro based his claim to a place in the sun on qualities of race. Now, he bases his right to live upon his mission, which in just the same way as that of the white working classes, stems from his place in history. Because he has suffered more than most from capitalist domination, he has acquired more thoroughly than most the sense of revolt and the love of liberty.

A NEW DISPENSATION

And since he is more oppressed than anyone else, when he labours for his own deliverance, he inevitably seeks emancipation for all mankind.

"Black harbinger of hope,
To whom no song in all the world is strange,
Not even those the boatmen of the Nile once sang
In days of yore"

Can we now still believe that Negritude possesses an inner unity? And how shall we describe it? At one moment it is a lost innocence which existed only in a distant past, at another a hope that can be fulfilled only under a new dispensation. Now it contracts into a moment of panthiestic fusion with Nature, now it expands until it embraces the whole history of man.

Sometimes it is an attitude to life, at other times a congloremerate of the objective facts of age-old African tradition, as it obtains south of the Sahara. Is it capable of discovery or creation? It is a quality shared by Negroes who "co-operate"; and, in point of fact, Senghor, in his prefatory notices to each of the works of the poets here represented, seems to distinguish varying degrees of Negritude.

THE BURNING QUESTIONS

Does the bard who proclaims the good tidings of Negritude to his Negro brothers invite them to hug this creed more closely to their breasts, or does he by a sort of poetic psychoanalysis, reveal them to themselves for what they are? Is it necessity or free will? Do the urges that condition conduct in the genuine Negro stem from the intrinsic essence of his being, as results flow from a principle, or does the Negro act like the faithful votary of a creed, experiencing fear and trembling, a painful sense of anguish and the constant remorse that comes of falling short of his true measure time and time again? Is it a stubborn fact or an assessed value, the object of an empirical intuition or a moral concept? Is it something that comes as a result of reflection? And supposing it is allergic to reason, never real and genuine except when it is spontaneous and intuitive, does it provide a systematic explanation of the Negro soul, or is it a Platonic prototype towards which one may draw indefinitely nearer, without ever really reaching it? Is it to Negroes what the European's practical good sense is to him, the gift most freely given to man? Or is it vouchsafed to a few like an efficient grace, choosing its own elect?

Continued on page 4

IN the early fifties there were two intellectual age-groups in the French speaking countries of Africa. The first group was represented by Leopold Senghor, the great poet who is now the President of Senegal. The second group was represented by French speaking African students in Paris.

We are publishing series of articles on the views these two groups represent. The first five series are on Negritude. Though Leopold Senghor represents this ideology, Jean-Paul Sartre the great French philosopher, in his Black Orpheus did a lot to introduce the subject to the intellectual world.

After the three series on Negritude, we shall publish criticisms of the subject by the second group of intellectuals. In certain parts of the second series, we shall discover the links between the Intellectuals of English speaking Africa and their counterparts in French speaking Africa.

Apart from the fact that the series provoke an intellectual exercise and show the development of intellectual ferment in French speaking Africa during the early fifties, we have decided to publish these articles because two things show clearly :—

1. *How "Towards Colonial Freedom" by Kwame Nkrumah and the struggle of Ghana influenced some of the leaders of thought in French speaking Africa and*
2. *How, in French-speaking Africa, culture forms the basis of all discussions.*

—EDITOR

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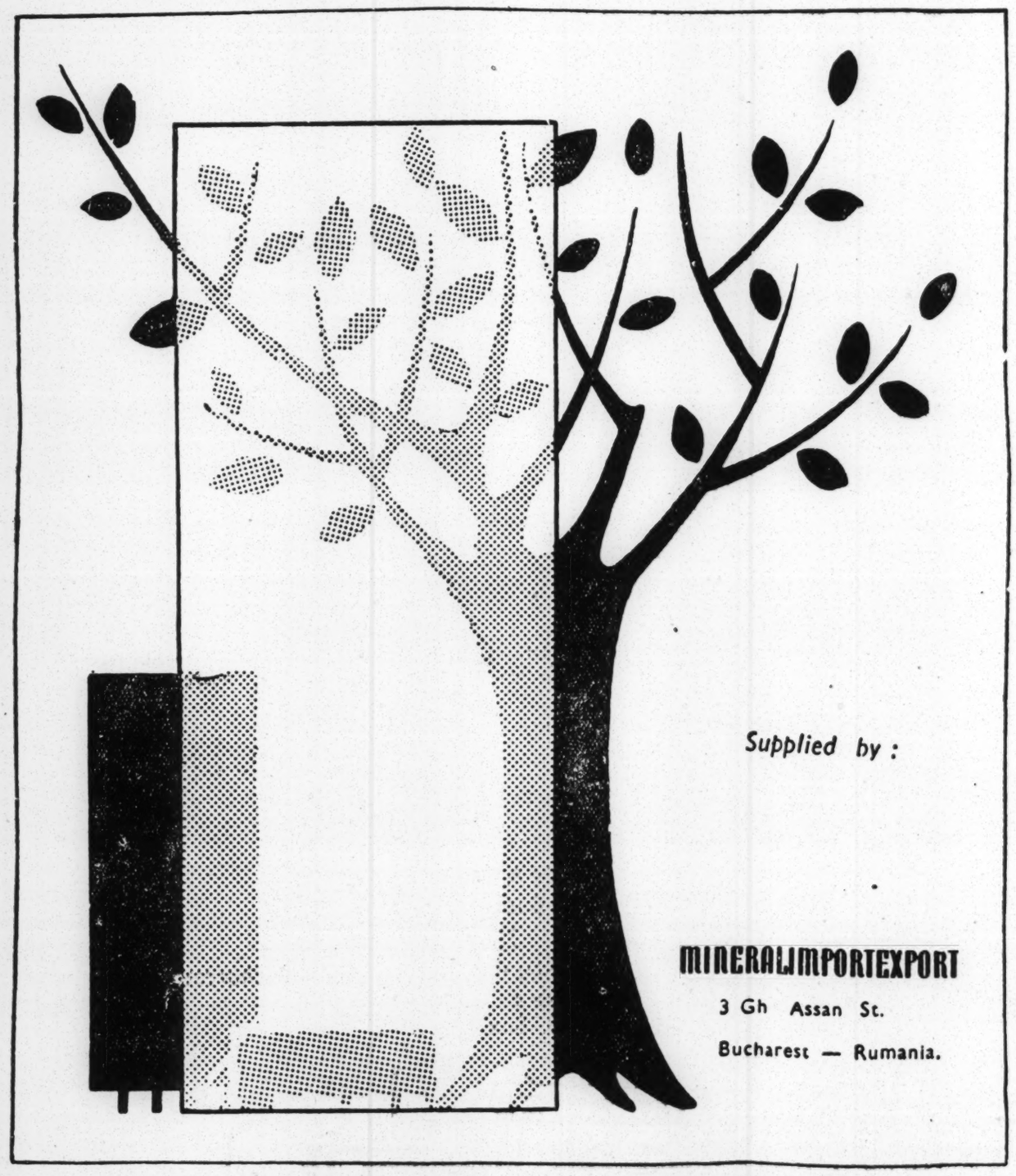

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BLACK ORPHEUS

(*Continued from page* 3)

No doubt it will be asserted that it is all this and much more. I would not raise demur. Like all anthropological ideas, Negritude is a shifting scene between what is and what might be. It shapes you and in turn is shaped by you. It is at once a vow and a passionate yearning. But there is something even graver than this. We have said that the Negro creates for himself a form of racialism that is anti-racial.

He has no disire to dominate the world. He wishes to see privileges of race abolished, wherever they may be found, and expresses his solidarity with all oppressed peoples, whatever the colour of their skin. At once the idea of Negritude as a subjective, ethnic notion of life "passes", to use Hegel's term, into the realm of the objective, positive, exact idea so characteristic of the Western proletariat. As far as Césaire is concerned, says Senghor, the "white man" stands as the symbol of capital, in just the same way as the Negro represents work... As the Negro chronicles the story of the men of his race, he hymns the struggle of the proletariat as a whole.

MILITANT MARXISTS

This is more easily said than imagined. And, surely, it is not by accident that the most ardent bards of Negritude are also militant marxists. This does not, however, prevent the idea of race from being distinct from that of class. The idea of race is concrete and individual, that of class is universal and abstract. The one is related to what Jaspers calls comprehension, the other to intellectuality. The first is the product of a psycho-biological syncretism, the second a systematic theory built up from experience.

In actual fact, Negritude appears as the weak link in a dialectical chain of progression. The assertion of the white man's supremacy in theory and practice is the theme, whereas the place that Negritude occupies as a contrasting value is the moment of negativity. But this is not sufficient in itself, and the Negroes who avail themselves of it, are well aware of this.

NO BARRIERS OF RACE

They know that its aim is to achieve a synthesis or realisation of what is humane in a society that knows no barriers of race. And so Negritude is doomed to self-distruction. It is a means to an end, not an end in itself. At the very moment when the black Orpheuses clutch Eurydice closest to their bosom, they feel her melting away and vanishing from their embrace. A poem by Jacques Roumain, a Negro communist, provides the most moving testimony in regard to this new equivocation.

"Oh Africa, whose memory I have treasured!
You are embedded in my flesh,
Like a splinter in a wound,
Or a fetish grove in the centre of a village.
Use me as a pellet for your sling;
Take my lips and let them lave your wounds,
Take my knees and let them serve as broken pillars
To uphold your outraged dignity.
Yet would I claim kinship with no other race than yours,
The toiling race of peasants, wherever they may be".

INEXORABLE SEAL

With what sadness he still clings for a brief moment to the things he would abandon. With what pride in man he is prepared to sacrifice his pride as a Negro, on behalf of other men! The person who says in the same breath that Africa is embedded in his flesh "like a splinter in a wound", and shuns kinship with any but the universal race of the oppressed, such a person is still under the sway of an unhappy conscience. One further step, and Negritude disappears utterly. The Negro himself has turned the strange and potent impulses of his ancestral soul into an accident of geography, into the slender product of a universal fatality.

"So is it climate, size and space,
That fashion tribes and clans and nations?
Is it these elements that impart to men
Their own distinctive shade?
Creating darlings of the gods
And stamping us with seal inexorable?"

However, the poet lacks the courage to pursue the rationalisation of the racial concept on its own account. He confines himself to asking questions. Beneath his steadfast desire for union, there is a note of bitter regret. It is a strange path to tread. Humiliated and offended, the Negroes probe their inmost depths to discover the very thing with which they would not part.

SPIRIT OF REVOLT

Yet when at last they find it, their pride begins to waver. By a supreme effort of generosity they abandon it, as Philoctetes surrendered his bow and arrows to Neoptolemes. And so, Césaire rebel though he is, descerns in the deaths of his heart the secret that accounts for his spirit of revolt. He is of royal lineage.

" 'Tis true that there is something in you—I know not what—that could never bow to submission. Call it anger, desire, sadness, impatience, contempt, violence, if you will... The fact is there is blue blood in your veins; you are no man of common clay; pride is your portion, not subservience, for you were once a King".

But immediately he wards off that temptation :

"One law I have to keep, that I should wear a flawless chain, until the day when having reached the point at which the fiery floods commingle, I am transformed into a vapour pure, and the hot flames release me from my prism of adulterated gold. Perish I surely must, but I shall perish whole, intact".

It is perhaps this ultimate nakedness of man that has led the Negro to cast off the white man's trappings that masked his frame, leading now to the disintegration and repudiation of the frame itself. It is perhaps just this pure, unadulterated nakedness that best symbolises Negritude, for Negritude is not a state. It is a pure transcendent love. It discovers itself in renunciation, finds gain in the acceptance of loss. It is perhaps required of none else but the members of the Negro race to renounce pride in the colour of the skin. The Negro is a man who walks on a ridge between the particularism of the past he has just subdued, and the universalism of the future he has yet to conquer, when Negritude will suffer twilight, if not eclipse; a man who lives out the particularism of the past to the bitter end, that thereby he may discover the dawn of the universal.

And no doubt the white worker too becomes conscious of his class only to deny it, since he seeks to hasten the day when there will be a classless society. But once again the white man's definition of class is objective. It merely epitomises the conditions of his alienation, whereas the Negro discovers race in the depth of his heart, and it is this very heart that he must tear from his bosom.

PAINFUL MYTH

Negritude is thus a dialectic. It is not only nor primarily the unfolding of atavistic instincts. It presents the picture of free men transcending the limits of a situation, which in the freedom of their consciences, they have themselves defined. A painful myth, yet full of hope, Negritude is born of Evil but pregnant with future Good. Living like a woman born to die, and haunted by the thought of death even in life's most luscious moments, it is rest that knows no rest, an explosive immobility, a self-renouncing pride, an absolute conscious of its transience.

For although it heralds its own birth and agony, it still remains the attitude to life that free men have chosen to live by absolutely, to the end. Because it is in fact a tension between a nostalgic past into which the Negro cannot fully enter, and a future when it needs must be superseded by new values, Negritude is clothed with a tragic beauty to which utterance can be given only in poetic numbers.

DAZZLING BEAUTY OF POETRY

Because it is a vital unity, a dialectical unity, forged out of many contraries, a complex thing defying analysis, it can find tongue only through the composite entity of a song and the dazzling beauty of poetry which, to use Breton's words, is a "fixed exploding".

Since any attempt to picture its various aspects would inevitably lead to a demonstration of their relativity, whereas in fact it is experienced absolutely by kingly consciences; and since a poem is an absolute, poetry is the one true medium whereby its unconditional aspect can be mirrored.

Since it is a subjective phenomenon that moves in an objective plane, Negritude must find fulfilment in a poem, in order words, in subjectivity objectively portrayed. As it is a prototype and a value, it will find its clearest expression in esthetic norms. Inasmuch as it is an appeal, a gift, it cannot sound its note or make oblation of itself, save through a work of art, which intrinsically is an appeal to the liberty of the spectator, and a paragon of generosity. Negritude is the content of a poem.

It is, in fact, a poem viewed as facet of the word, mysterious, candid undecipherable, suggestive.

It is the poet himself. But we must not stop at this. Negritude, because it is the triumph of narcissism and the suicide of Narcissus, a tension of the soul transcending culture, words and psychic data, the luminous darkness of unknowing, the deliberate choice of the impossible and what Bataille describes as "torture", the intuitive acceptance of the world and its rejection out of respect for the "law of the heart", the postulate of two contradictory terms, a recantation which even while recanting states its claim, generosity in expanding measure, because it is all this, Negritude is the quintessence of Poetry. For once at least, a genuine programme of revolution and poetry in its purest form, spring from the same source.

What if some day the sacrifice should be consummated? What if the Negro, discarding Negritude in favour of the Revolution, should insist on being regarded simply as a proletarian? What if he were to refuse to accept any definition of himself except in terms of objectivity? Supposing he should bring himself to assimilate the white man's techniques, in order to combat the white man's capitalism? Would this quench the springs of Poetry, or would the great stream of Negro poetry, in spite of the odds, stain the white radiance of the sea into which it flowed? It hardly matters.

Every age has its own poetry. In every age the circumstances of history elect a nation, a race or class to bear the torch, by creating situations that can find voice or transcend their limits, only through the magic force of poetic numbers. Sometimes the poetic inspiration synchronises with the revolutionary surge. At other times these two elements diverge. But now at least, let us pay homage to the signal chance afforded to the members of the Negro race to "shout the great cry of the Negroes with such a mighty shout, that the foundations of the world shall rock". (1)

(1) Césaire: *Miraculous Weapon* p. 156.

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[August 31, 1963]

speciale zaterdag-editie

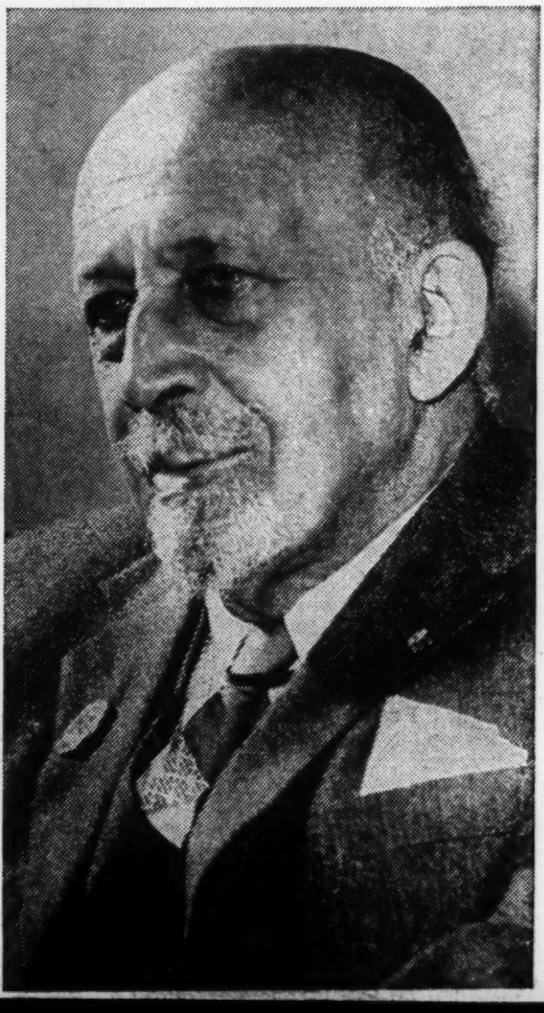
De Waarheid

Bij de dood van William Edward Burghardt Dubois

(Van een medewerker)

BIJ het vernemen van W. E. B. Dubois' dood na een zo rijk leven van 95 jaren, zullen zij die daarbij aanwezig waren, ongetwijfeld hebben gedacht aan de ontmoeting met de toen 91-jarige in Amsterdam.
Dubois had de dag tevoren in Den Haag het woord gevoerd voor de Kunststichting. Ingeleid door Nederlandse bewonderaars, had Dubois, kaarsrecht van lijf, het grootste deel van zijn rede gewijd aan de vertrapping van de democratie in zijn Amerikaanse vaderland, aan de daarmee parallel lopende ophitsing tegen het communisme en de socialistische Sowjet-Unie, aan de onderdrukking van zijn negervolk.

Zijn optreden veroorzaakte een schok in het knusse zaaltje van de Haagse Kunststichting, waar men wellicht gemeend had, een hoog bejaarde in louter vriendelijkheid en onschuld te kunnen ontmoeten.
Maar Dubois, als persoon de beminnelijkheid zelf — onveranderlijk kenmerk van de waarlijk grote van geest en geesteshouding — kón niet vriendelijk zijn, als het over deze grote zaken van de mensheid ging.
En toen hij in Amsterdam in kleine kring zijn Surinaamse vrienden en „stamverwanten" ontmoette, zijn (tweede) vrouw, Shirley Graham, naast hem gezeten, was hij wellicht iets vaderlijker tot zijn overwegend jeugdig gehoor. Maar ook in die vaderlijkheid klonk het krachtige, kaarsrechte woord van de man die in de harde strijd van meer dan 70 jaren veel illusies had verloren, doch daarvoor een eenvoudig, haarscherp inzicht had terug ontvangen.



„NEE, jonge vrienden," zo sprak hij aan het einde van de lange, lange gedachtenwisseling die avond, „politieke autonomie, onafhankelijkheid zelfs, is niet genoeg. Laat je niet in slaap wiegen door een beetje meer of minder zogenaamde zelfstandigheid, die de kolonialisten jullie beslist zullen geven; de tijd van het onbeperkte onderdrukkingssysteem is voorbij.

Maar waar het om gaat, dat is de economische onafhankelijkheid. De eigendom over eigen rijkdommen. **Die** zullen ze jullie tot het laatst toe trachten te onthouden en betwisten. Dáár, jonge Surinaamse negervrienden, daar gaat het tenslotte om. Vergeet dat nooit."

Nogmaals: wie zal dat woord van deze man hebben vergeten; wie zal er in deze dagen van herdenken niet opnieuw aan hebben gedacht?

Dubois, van Frans-Nederlandse neger-afkomst, in 1888 reeds doctor in de filosofie aan Harvard University, sindsdien nog vele malen doctor in verscheidene andere takken van wetenschap, oprichter en leider van de ook thans nog zo actieve en vitale NAACP (Nationale Vereniging voor de Vooruitgang van de Gekleurde Mensen), schrijver van talloze studies en strijdbare geschriften over de negers in Amerika en Afrika — deze geleerde zonder weerga heeft de waarheid van boven geciteerde woorden niet cadeau gekregen.

Hij heeft haar veroverd in een gevecht van tientallen jaren met het Amerikaanse rassistische kapitalisme, waarin verbeteringen hier en daar soms mogelijk bleken, maar het fundament van de rassenonderdrukking de economische uitbuiting bleek.

DE deftige Londense „Times" merkte deze week met typisch-Engelse gentleman-onbeschaamdheid op, dat Dubois lid werd van de Amerikaanse Communistische Partij, toen hij 93 was, nadat hij twee jaar tevoren de Internationale Lenin Vredesprijs had ontvangen. Welk een laaghartige insinuatie van aftandsheid en koopbaarheid.

Wie kan ooit vergeten dat deze zelfde William Edward Burghardt Dubois in 1951, toen hij 83 jaar oud was, door het Washingtonse McCarthyisme in de cel werd opgesloten, omdat hij, man van beproefde standvastigheid, geweigerd had zich als „agent van een vreemde mogendheid" te doen registreren, nu hij bestuurder was van het Newyorkse Informatie centrum voor de Vrede. Men leze de bittere bewoordingen waarin Dubois die ervaring heeft vastgelegd in artikelen en in memoires. Hij, een van de grootste en trouwste zonen van zijn land en volk, geleerde van wereldreputatie, „agent van een vreemde mogendheid", omdat hij weigerde aan de Dulles-Forrestal-hysterie mede te werken, omdat hij overtuigd was van de vredelievendheid van het socialisme....

Die schandelijke episode is in vele opzichten beslissend geweest voor de laatste periode uit zijn lange leven. Voor zijn lidmaatschap van de CPUSA; voor zijn vertrek naar Ghana, onafhankelijke, vooruitstrevende Afrikaanse staat, die hij de laatste jaren als geleerde heeft gediend bij de opzet van de Encyclopaedia Africana.

DE negers in Noord-Amerika, in Midden- en Zuid-Amerika, in Afrika: als historicus, antropoloog, socioloog wist hij hen als één groot zwart volk, over de grote oceaan verbonden gebleven in één grote strijd tegen één zelfde grote uitbuitende en onderdrukkende klassevijand.

Ook dat weet ieder, die hem op die gedenkwaardige avond in Amsterdam, nu vier jaar geleden, heeft gehoord en gezien.

Een staatsbegrafenis in Accra; een herdenking in Washington tijdens de grootste Amerikaanse demonstratie voor rassengelijkheid en brood voor allen, blank en zwart: ziedaar aan het einde van Dubois' schitterende leven de twee polen gedemonstreerd waartussen dat leven zich heeft bewogen.

De gehele vooruitstrevende mensheid gedenkt William Edward Burghardt Dubois als één van haar allergrootste zonen.

[Huiswoud]

ON THE DEATH OF WILLIAM EDWARD BURGHARDT DUBOIS

(translation of an article appearing in the Dutch Communist daily newspaper "De Waarheid" dated 31-8-1963.)

On learning of William Edward Burghardt Du Bois' death, there are, undoubtedly, those who recall the meeting with the then 91 year old in Amsterdam.

The day before DuBois had spoken in the Hague for the Artists Foundation. Escorted by Dutch admirers, DuBois, bolt upright, had devoted the greatest part of his speech to the trampling of democracy in his American fatherland and, parellel to that, on the incitement against communism and the socialist Soviet Union and on the oppression of his Negro people.

His assertions caused a shock in the smug little hall of the Hague Artists Foundation where one, perhaps, supposed they would meet such a very old man with pure friendliness and innocence.

But Du Bois, personifying amiability itself, -unchangeable characteristic of the truly great mind and gifted intellect -- could not be friendly when it concerned such big questions of humanity.

And when, in Amsterdam, in a small circle he met his Suriname friends and "tribal relations" with his (second) wife, Shirley Graham, seated by his side, he was, perhaps, a bit fatherly towards his preponderantly youthful audience. But also in this fatherliness sounded the mighty straightforward word from the man who, in hard battle of more than 70 years, had lost many illusions but in place had gained simple, razor-sharp insight.

"No, young friends," so spoke he at the end of a long exchange of thoughts that evening, "political autonomy, independence even, is not enough. Don't let yourselves be rocked to sleep by a little, more or less, so-called independence that the colonialists will decidedly give you; the time of the unlimited system of oppression is past.

"But what is important is the economic independence. The ownership of one's own wealth. That they will try to the very last to withhold and deny. There, young Suriname friends, that is what it is all about. Don't ever forget that."

Once more: whoever the words of this man had forgotten, who would not now recall them in these days of commemoration?

Du Bois, from French-Dutch-Negro origin, already in 1888 a Doctor of Philosophy from Harvard University, since then many times doctor of several others branches of science, founder and leader of the still active and vital NAACP (National Association for the Advancement of Colored People) author of numerous studies and militant articles about the Negroes in America and Africa -- this matchless scholar did not receive the truth in the above cited words as a present. He had won it in a fight of tens of years with the American racist capitalists, in which improvements here and there sometimes seemed possible, but the base of race oppression turned out to be economic exploitation.

The dignified London "Times" commented this week with typical English-gentlemanly impudence that DuBois became a member of the American Communist Party when he was 93 years after having received the International Lenin Prize two years earlier. What a vile insinuation of agedness (beyond the prime) and of bargaining!

Who can ever forget that this same William Edward Burghardt DuBois, in 1951, when he was 83 years old, was imprisioned by Washington-Mc Carthyism because he, a man proven for his steadfastness, refused to register as "agent for a foreign power" now that he was director of the New York Information Center for Peace? One can read the bitter words in articles and in memoirs which Du Bois has recorded of this experience. He, one of the greatest and most loyal sons of his land and folk, scholar of world repute, "agent of a foreign power", because he refused to work along with the Dulles-Forrestal hysteria: because he was convinced of the peace-loving nature of socialism.

The scandalous episode has in many respects, determined the last period of his long life: his membership in the CPUSA; his departure for Ghana, independent, progressive African state, where he had served the last years as scholar in the establishment of the Encyclopaedia Africana.

Historian, anthropologist, sociologist, he saw the Negroes of North America, in Middle and South America, in Africa, as one great black people, over the great ocean remaining connected in one great struggle against one and the same big exploiting and oppressor class-enemy. Those who heard him on that memorable evening in Amsterdam, now four years ago, also know that.

A state burial in Accra, a commemoration in Washington during the largest American demonstration for racial equality and bread for all, white and black. There ! On the end of DuBois' brilliant life, the two poles have demonstrated. Between these poles that life of his had stired itself. The whole of progressive mankind remembers William Edward Burghardt DuBois as one of her greatest sons.

40/4/141

'Last grand protest' of Dr. W. E. B. DuBois

ACCRA, Ghana — "Well, he certainly couldn't have timed it any better. The old man made of even his death one last, grand protest." So quipped a torch-bearing picket here upon learning of Dr. W. E. B. Du Bois' death.

The 96-year-old American-born scholar and educator had died here even as a protest group was en route to the U.S. Embassy. They had planned a demonstration to coincide with the March On Washington in the United States.

There was no weeping among the 60 colored Americans, Ghanian friends and a few whites in the group. They lighted their torches, picked up picket signs, and headed for the U.S. Embassy building a few blocks away.

* * *

DR. DU BOIS, who had labored in the interest of civil rights in the United States for many years became a citizen of Ghana early this year. He was

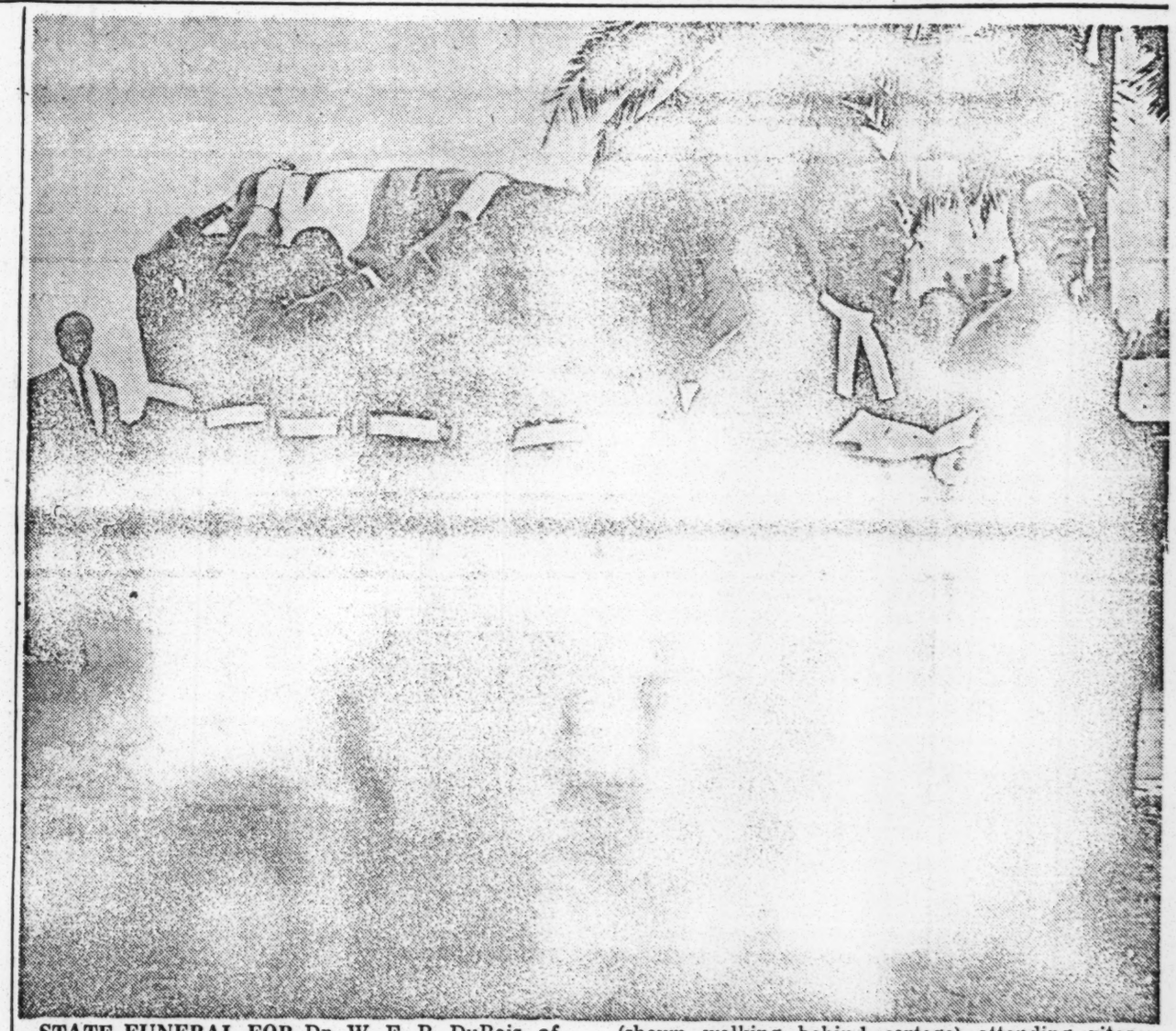
(Continued on Page 2)

White House has no comment on DuBois

A White House spokesman refused to confirm or deny that President Kennedy failed to send condolences to the widow of Dr. W.E.B. DuBois, world reknowned scholar, who died in Accra, Ghana.

Reportedly, the President was the only head of state who did not officially note the death of brillian author who was American born but renounced his citizenship to become a citizen of Ghana.

Dr. DuBois was given a state funeral at Christiansborg Castle in Accra.



STATE FUNERAL FOR Dr. W. E. B. DuBois, affectionately hailed as godfather of the Republic of Ghana, was held with President Kwame Nkrumah (shown walking behind cortege) attending rites. Ghana's Elite Guards are shown bearing casket from caisson to grave in Accra, the Ghana capital.

—Du Bois funeral

known here as the "The Father of Pan-Africanism."

His widow, writer Shirley Graham, said after his death, "I'm grateful that he didn't suffer any long, drawn-out illness. He wasn't very sick for long, and he retained all of his faculties right up to the end.

"It is given to few men to work so long for so great a cause, and to live to see their vision actually take root and flower. We should rejoice that he stayed with us as long as he did."

* * *

IN A RADIO broadcast the day after Dr. Du Bois died, Ghana's President Kwame Nkrumah spoke of the historian and sociologist as a "friend and father to me." He said:

"I asked Dr. Du Bois to come to Ghana to pass the evening of his life with us and also to spend his remaining years in compiling an Encyclopedia Africana, a project which is part of his whole intellectual life.

"We mourn his death. May he live in our memory not only as a distinguished scholar, but a great African Patriot. Dr. Du Bois is a phenomenon. May he rest in Peace."

* * *

PRESIDENT NKRUMAH decreed a state funeral for Dr. Du Bois at Christianborg Castle. It took place Thursday, April 29. A snappy crimson-coated military guard carried the narrow, bronze metal coffin.

Kofi Antabaum, Ghanian artist and close family friend, using a symbolic glass of water and speaking Akan, Ghana's parent language, poured a traditional libation to the gods in memory of the departed.

Nkrumah stood silently by beside the body for three minutes. A state linguist recited a final prayer on behalf of Nkrumah for the soul of Dr. Du Bois and poured another libation to his memory.

* * *

AT PRECISELY that moment, the rain — which had threatened intermittently all day—came down in a torrent. Ghanians considered this sudden rain a genuine libation from Heaven, a sign the Almighty had accepted the prayer.

A crimson-coated unit of the Ghana Armed Forces led the funeral procession. It included the Central army band, the howitzer bearing the flag-draped coffin, Mrs. Du Bois' limounsine, and the official wreath bearers.

Next came a large delegation of diplomatic corps members. (The U.S. was not represented. Mrs. Du Bois said all Embassies in Accra sent sympathy notes except the U.S.) The U.S. Embassy flag was not lowered to half-mast.)

* * *

THE PROCESSION wound three miles to the burial spot passing thousands with ear-stained faces who lined the route. Burial ceremonies were brief. It included reading Dr. Du Bois' last message (Will) written June 26, 1957:

"It is much more difficult in theory than actually to say the last goodbye to one's loved ones and friends and to all the familiar things of this life.

"I am going to take a long, deep and endless sleep. This is not punishment but a privilege to which I have looked forward for years.

* * *

"I HAVE LOVED my work, I have loved people and my play but always I have been uplifted by the thought that what I have done well will live long and justify my life:

"That what I have done ill or never finished, can now be handed on to others for endless days to be finished, perhaps better than I could have done. And that peace will be my applause.

"One thing alone I charge you as you live and believe in life. Always human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth simply because the great end comes slowly; because time is long. Goodbye."

Wall Street Journal

40/4/74

AL, MONDAY, NOVEMBER 4, 1963

DuBois' Legacy

He Was an Architect of Negro Protest, Pan-Africanism

BY MELVIN D. BARGER

In the U.S., writer James Baldwin and the Reverend Martin Luther King mount new attacks on segregation. Far away, in Ghana, a dictator named Kwame Nkrumah proclaims himself a savior, plots against Africa's remaining pockets of white influence, and talks of uniting many of the continent's new nations.

Uncommon men, they have in common their Negro race and their roles as leaders of a social revolution. But there is another kinship. Each in his way was influenced by an austere man named W. E. Burghardt DuBois, a historian and sociologist who died in Ghana on Aug. 27, the eve of the March on Washington.

DuBois was one of the architects of the drive for independence by the former colonies of Africa. He also gave voice and direction to the militant wing of the American Negro protest movement. But by the time he died, at the age of 95, he had drifted into the obscurity of self-imposed exile and had formally become a Communist. So it is not too surprising that, even among American Negroes, his passing drew limited notice.

In the history of the American Negro protest movement, DuBois is best remembered as a protagonist in a controversy that suddenly flared up in 1903 and served to polarize opinion among Negro leaders. The background for it was Booker T. Washington's virtual acceptance of a segregation principle during a speech at the Atlanta Exposition in 1895: "In all things that are purely social we can be as separate as the five fingers, and yet one as the hand in all things essential to mutual progress." The voice of this leader, famed for his work at Tuskegee Institute, had practically silenced Negro opposition to segregation, and in 1896 the U.S. Supreme Court underscored his position in handing down the Plessy v. Ferguson decision, which legalized the "separate but equal" doctrine for public facilities for Negroes.

Washington Opposition

Still, there were dissident Negro intellectuals who opposed Washington, and they found their voices again when DuBois published his view in an essay. Though only an obscure professor at Atlanta University, DuBois already had a doctorate from Harvard University and some recognition in the intellectual community for scholarly historical work and social studies among Negroes. In his examination of Washington's position, he undertook to prove that Washington had been partially responsible for the loss of the Negro voting franchise, the creation of a legal status of civil inferiority for Negroes, and the steady withdrawal of aid from institutions for the higher training of the Negro.

DuBois also insisted that there were contradictions in Washington's belief that Negroes could progress through thrift and hard work alone. It was, he insisted, impossible to achieve self-respect with loss of civil rights; also, higher learning and not merely the Tuskegee type of industrial training was essential for talented young Negroes.

Negroes who recognized this, he said, were bound to ask of the nation three things: 1) The right to vote; 2) Civic equality; 3) Education of youth according to ability. "The black men of America have a duty to perform," he concluded. "A duty stern and delicate—a forward movement to oppose a part of the work of their greatest leader."

The movement DuBois had in mind was not long in coming. An aloof, aristocratic man, he was a self-admitted failure as a leader of men. But somehow he called together a group of 29 Negro intellectuals in 1905 for a secret meeting on the Canadian side of the river near Buffalo, N.Y. Known as the Niagara Movement, it had more than 100 members when it met the following year near Harper's Ferry, symbolically chosen as the site of John Brown's raid.

The resolutions drafted at that meeting were unmistakably from DuBois' gifted pen: "We will not be satisfied to take one jot or one tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a freeborn American, political, civil, and social; and until we get these rights we will never cease to protest and assail the ears of America."

NAACP Is Founded

By 1909 the dynamism and goals of the Niagara Movement had flowed into the founding of the National Association for the Advancement of Colored People (NAACP). Resigning his chair at Atlanta University (which was becoming embarrassed by his presence on the faculty), DuBois joined the fledgling NAACP organization as its director of publicity. And from 1910 to 1934, he never stopped his assault through the pages of The Crisis, the NAACP's magazine.

Under DuBois' dictatorship, The Crisis filled a role that has now been taken over by Negro writers such as James Baldwin and the Negro press. It campaigned against lynchings, often printing gruesome photographs to emphasize the horror of it. It published favorable news of Negroes and fought unceasingly against discrimination.

By the time America entered the first World War, DuBois was having his first thoughts about a broader concept: That of Pan-Africanism. Ideas about African unity were not new, but it seems that DuBois was one of the few who talked of the possibility of a "common consciousness" among all nonwhite races. He did not agree with the sociologists who thought that the slavery system had completely severed the American Negro from his African roots; he believed instead that the African identity could be recovered and that the formation and growth of the African state would raise the status of Negro nationals in all countries.

In a call reminiscent of his summons to the Niagara group, he convened the first Pan-African Congress in 1919 in Paris, where he had gone to cover the Peace Conference. Of the 57 delegates who attended, only 12 were from Africa, and probably none truly shared DuBois' vision of a united Africa. But it was a start.

Ironically, one obstacle was the high degree of loyalty some Africans had to their colonial powers. Arthur Spingarn, a founding member of the NAACP and its president since 1939, recalls that he actually had to come to DuBois' rescue at an early meeting, when an African from a French colony became enraged at DuBois' attacks on France.

Nkrumah and Kenyatta

Perhaps more important than the meetings themselves was the correspondence DuBois carried on with the delegates. He also kept in touch with young Africans who had studied in America, and met them in London after World War II. When the fifth and last congress was held in London in 1945, two of the participants were Kwame Nkrumah, now president of Ghana, and Jomo Kenyatta, now prime minister of Kenya.

Pan-Africanism was DuBois' last major campaign. Always a lonely and difficult man, by 1934 he was having sharp policy disagreements with other NAACP officials. Though the ostensible reason for the rift was DuBois' temporary deviation from an integrationist policy, the break may have been something he courted because he chafed under the NAACP board's attempts to control The Crisis' editorial policy.

He first went back to Atlanta University, leaving there in 1944, some said, after a disagreement with the administration. Returning to the NAACP as director of research, he again broke with the association over his increasingly more evident Marxist views and his endorsement of Henry Wallace in the 1948 elections.

By the 1950s he had become a pathetic figure. His articles began appearing in magazines of the far left and he showed up more frequently in organizations regarded as subversive by the Attorney General. In 1949 he had told the All-Russian Peace Conference in Moscow that "the claim of the United States that it represents democracy in contrast to fascism or communism is patently false."

After that, his former associates saw little of him, and today they dismiss his communism as an eccentricity of his old age. "You really have to forget about the last years of DuBois' life," one of his old friends remarks. Says an NAACP board member: "He couldn't have been much of a Communist, because he's not an organization man. He was too much of a loner."

The Earlier DuBois

But there is obvious respect as they recall the DuBois of other years. Born in Great Barrington, Mass., in 1868, DuBois had the cold reserve of the New England stereotype. A handsome man of medium build, he wore a Vandyke beard and carried a cane most of the time. He went to great lengths to preserve his personal dignity.

He also forced other people to keep their distance, no matter how close he was to them intellectually or in his work. Though he often said that the late Joel Spingarn of the NAACP had been his closest friend, they were always "Colonel Spingarn" and "Dr. DuBois" to each other.

He had considerable pride in his own family background, and the fact that his parents had not been slaves. This pride, coupled with his extreme sensitivity, probably helps explain some of his anguish over the plight of the American Negro. He also believed that he, too, had been held back because of his race, despite the fact that he was a man of rare intellectual endowments and had written 19 books.

In his extreme old age, DuBois visited Red China, where he got the red carpet treatment from Communist leaders. He formally joined the Communist Party in 1961, and went to live in Ghana as a guest of Nkrumah. Just before his death, he became a Ghanaian citizen.

By Aug. 27, 200,000 people from throughout the United States were on their way to Washington to lay before the country a list of 10 demands. It's not likely that many of the marchers even knew of the death, far across the sea, of the lonely man who had done so much to start it all.

PEPPER *and Salt*

West Africa No. 2414 Saturday 7th September 1963

DU BOIS—FATHER OF PAN-AFRICANISM: PAGE 995

West Africa

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Khruschev, Mao and Africa

NOBODY can be more pleased than Mr. Khruschev at the alacrity with which African states are signing the test ban treaty. For this greatly strengthens him in his argument with the Chinese—even states which are slow to sign support Formosa, not Peking. An official Soviet statement says that the Chinese 'want to foist upon the peoples of Asia, Africa and Latin America the idea that the nuclear test-ban treaty and other steps aimed at reducing international tension allegedly interfere with the development of their national-liberation struggle. Such rantings are a fraud. To stake the fate of the national-liberation movement on aggravation of international tension, on pushing humanity to a world thermo-nuclear war is tantamount to promising the peoples freedom after death.' It is not to, 'have all their gains threatened with destruction that the peoples of Asia, Africa and Latin America pressed for independence. They want to live, to strengthen their states, to develop their economy, to create the material foundations for achieving genuine independence . . . Unconvincing are the attempts of the Chinese leaders to present matters in such a way as if they have a patent on the interpretation of the sentiments and aspirations of the peoples of Asia, Africa and Latin America'.

The outcry against the test-ban treaty, says the Soviet statement, is 'used in Peking for the propaganda of a Peking-invented version about a "special" community of interests of the peoples of Asia, Africa and Latin America. Playing on the nationalist sentiments of some leaders in certain countries of Asia, Africa, and Latin America, the Chinese leaders ostentatiously stressed the community of the interests of these three continents only, without speaking a word about the need for strengthening their solidarity with the peoples of the socialist countries, with the world revolutionary movement of the working class . . . Who except imperialists stands to profit from such a line?' And the Russians go on to speak of Chinese attempts 'to erect partitions within the international communist and national liberation movement separating it by the token of the skin colour'.

Southern Rhodesian Dilemma

BY concentrating on the transfer to Southern Rhodesia of certain of the armed forces, notably the airforce and the armoured car squadron, of the soon-to-be dissolved Central African Federation, the Ghana memorandum submitted to the Security Council on the Southern Rhodesia situation shrewdly underlines the British dilemma. The memorandum may exaggerate by saying that the transfer 'might well involve a threat to world peace': but it is right to say that 'the possession by a colonial administration, over which the British Government claims to have no control, of powerful aggressive forces might result in their being used to support separatist moves in the Congo and thus involve United Nations Forces, or to support the maintenance of colonial régimes elsewhere, contrary to the decisions of the United Nations.'

The memorandum goes on to point out that irrespective of 'whether or not the British Government was right in its previous contention that it had in the past no constitutional authority to deal with matters in Southern Rhodesia, it is clear that at the moment it possesses every authority which can possibly be necessary to effect the reforms' in Southern Rhodesia which the United Nations have requested. 'At the moment Britain is in a position to deny even powers of taxation —the classic method by which a government is controlled—to the Southern Rhodesian régime. Unless Britain at this stage confers, by legislative act, positive authority on the Southern Rhodesian government, that Administration will be deprived of all those military, financial and legal powers which it is essential for it to possess if, in the future, it is to maintain the whole edifice of oppression and injustice which it had erected through the exercise of such powers prior to 1953 and subsequently through its association with the Federation. If, on the other hand, the British government hands over, unconditionally, military and air force units and indeed all the attributes of sovereignty, save its nominal recognition to the Government of Southern Rhodesia as at present constituted, then serious danger to world peace must be created'.

The memorandum also emphasises that in Southern Rhodesia 'every avenue for constitutional redress has been closed. The political party of the overwhelming majority of the population, the Zimbabwe African People's Union, has been proscribed, almost every type of legitimate political activity by Africans has been declared illegal and there is no political or industrial method by which the inhabitants can make their demands known short of illegality and violence'.

Compared with South Africa or even Portuguese Africa, Southern Rhodesia generates little heat at the UN, partly because the political dilemma is recognised as a genuine one, and because it is recognised that Mr. Butler is doing a good job in unravelling the mess created by previous governments. But the British government cannot indefinitely claim both that Southern Rhodesia is not its constitutional responsibility, and that it can legislate to transfer frontiers to it.

Cocoa's New Year

COCOA is still absolutely vital in the economies of Nigeria and Ghana, and is of considerable importance to Cameroon, Ivory Coast and Togo. One half of Ghana's total exports in 1962 (£67m. out of £115m.) were cocoa; while in Nigeria, cocoa exports (worth £33m. in 1962) were second only to groundnuts in importance. The Western Region, from which most of Nigeria's cocoa comes, relies on cocoa taxes for about a third of its revenue.

The cocoa market is beginning to show signs of life again after the inertia of the last few weeks caused by the gap between the old and the new seasons. Mid-crop sales officially ended in the first week of August in both Ghana and Nigeria. Now, with the official announcement of the new season (September 6 for Ghana, August 30 for Nigeria—the earliest for many years) speculation on the size of new crops, their

Father of Pan-Africanism

FROM A CORRESPONDENT

'There is slowly arising not only a curiously strong brotherhood of Negro blood throughout the world, but the common cause of the darker races against the intolerable assumption and insults of Europeans has already found expression. Most men in this world are coloured. A belief in humanity means a belief in coloured men. The future world will, in all reasonable possibility, be what coloured men make it'.

IT was with this quotation from the most famous delegate at the congress, from his book, *The Negro*, that the report* of the 1945 Pan-African Congress, opens. Du Bois was already an old man. But he was to live until this year, to see Pan-Africanism, of which he was a 'father', but which even in 1945 seemed a remote ideal, become the official policy of an independent African state, and to receive the endorsement of a continental conference. And he died a citizen of Ghana, and was buried, as his friend Padmore was, at Christiansborg Castle.

He had organised the first real Pan-African Congress (the 1900 one, attended by Du Bois, but organised by Sylvester-Williams, had only West Indians and American delegates) during the Peace Conference, in Paris in 1919. Of it the *New York Herald*, said: 'There is nothing unreasonable in the programme drafted at the Pan-African Congress which was held in Paris last week. It calls upon the Allied and Associated Powers to draw up an international code of law for the protection of the nations of Africa, and to create, as a section of the League of Nations, a permanent bureau to ensure observance of such laws'.

The second Pan-African Congress, in 1921, held in London, was also largely a Du Bois creation. And this time Africans were the biggest single element. Then came the successful Lisbon conference in 1923: in those days Lisbon was a centre of African political life, with its *Liga Africana* representing all Portuguese African territories. It made demands, modest enough, but still not realised in Portuguese Africa, where Salazar was soon to put the political clock back.

From Lisbon, Du Bois himself says, 'I went to Africa for the first time, to see the land whose history and development I had so long been studying. I held from President Coolidge of the United States status as Special Minister Plenipotentiary and Envoy Extraordinary to represent him at the second inaugural of President King of Liberia'.

So far, Du Bois has noted, the Pan-African idea was still 'American rather than African'; but it 'expressed a real demand for examination' of the African situation. 'With the object of moving the centre of this agitation nearer other African centres of population, I planned a Fourth Pan-African Congress in the West Indies in 1925. My idea was to charter a ship and sail down the Caribbean, stopping for meetings in Jamaica, Haiti, Cuba and the French islands. But here I reckoned without my steamship lines. At first the French Line replied that they could 'easily manage the trip', but eventually, no accommodation could be found on any line except at the prohibitive price of $50,000. I suspect that colonial powers spiked this plan'.

Two years later, in 1927, a Fourth Pan-African Congress was held in New York: But Africa was sparsely represented by men from the Gold Coast, Sierra Leone, Liberia and Nigeria.

It was the 1945 Manchester conference, with Nkrumah and Kenyatta prominent, and with West African representatives who are still prominent in their countries, that the movement took a decisive step forward. And was now the status of Du Bois that he was made 'permanent chairman'.

William Edward Burghardt Du Bois was born in Massachusetts, one of 50 negroes in a town of 5,000 inhabitants. He has described himself as born 'with a flood of Negro blood, a strain of French, a bit of Dutch, but thank God no Anglo-Saxon'. In 1888 he went to Harvard, where he won a doctorate with his thesis on the suppression of the African slave trade to the United States. He taught at the Universities of Wilberforce, Pennsylvania and Atlanta; became, in 1909, a founder member of the National Association for the Advancement of Coloured People and editor of its journal, *The Crisis*. His strongly held belief in the power of a Negro elite brought him into conflict with his NAACP colleagues, and in 1934 he resigned. For 10 years he worked at Atlanta University, then returned to the NAACP for a short while before resigning for good.

*By George Padmore, republished by The Hammersmith Bookshop.

The late Dr. William Du Bois talking to Dr. Nkrumah at the 'World Without the Bomb' conference in Accra last year.

In 1945 he was a consultant to the UN Foundation meeting in San Francisco. In 1950, he ran unsuccessfully for the US Senate, as an American Labour Party candidate. In 1959, shortly before he applied to join the Communist Party, he was awarded the Lenin Peace Prize—and a Soviet motorcar was sent to him in Ghana when he settled there as Director of the secretariat of the *Encyclopaedia Africana*. He has explained that his deep interest 'goes back to 1909 when I first attempted to launch an *Encyclopaedia Africana* while still teaching history at Atlanta'. A number of scholars in the US and Europe consented to be sponsors, but for financial reasons the project was abandoned. Again, in 1931, a group of American scholars agreed on the necessity of preparing an encyclopaedia of the Negro, using this term in its broadest sense'. Once again, 'the undertaking could not be carried through because money could not be secured. Educational foundations had doubts about a work of this kind being accomplished under the editorship of Negroes'.

Yet Dr. Du Bois felt that the delay may not have been a bad thing. 'The need for an encyclopaedia is greatest when a stage is reached where there is a distinct opportunity to bring together and set down a clear and orderly statement of the facts already known and agreed upon.'

What is the Encyclopaedia to do? Dr. Conor Cruise O'Brien, Vice-Chancellor of the University of Ghana, which is closely associated with the work, told last December's Conference on the encyclopaedia, at Legon, at the close of the First International Congress of Africans, that he believed it 'may well provide the foundation and the focus for a distinctively African school of historiography: not distinctive in its techniques or its standards of scholarship, which must be those common to all historians, but distinctive by reason of its questions, its assumptions and its interests'. For the rising generation of African historians it 'may well prove to be an event of no less magnitude than was for intellectual Europe in the eighteenth century the great French *Encyclopedie*'.

The unique thing about Du Bois is that he was closely involved in the African struggle for equality of rights as well as in the Negro American struggle, throughout his adult life, as early as 1896, he published a book about the suppression of the Slave Trade. At the first Pan-African Congress he made one of the key statements of his life, and one that has echoed round the world. 'The problem of the 20th century', he declared at the century's beginning, 'is the problem of the colour line—the relationship of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea.' Yet that was the year when the British were conquering Northern Nigeria, and acquiring Ashanti. Du Bois was far ahead of his time. But he was undeterred by the isolation of the few who held his ideas. He seems always to have had a clear conviction that what he believed and wrote would find its mark. He was patient. But when it came to matters of long-range strategy, he could be (and he often was) sharp and tough with those, like Marcus Garvey, with whom he disagreed. He made himself critics who called him arrogant and vain. But few men have had such memorials.

LETTERS TO THE EDITOR

The OAU and South Africa

SIR,—The impassioned and impartial way you have tracked feelings, moods and moves over the South African question deserves credit. We have of late been witnessing the Organisation of African Unity's efforts at hammering out a sense of purpose and direction in the name of human dignity. But in the flurry of events in Africa a non-African should not pose to understand the basic underlying conviction and frustration of the situation. This belongs fully and naturally to the African who is going through the tunnel, and can competently make a pronouncement on its darkness.

Maybe it is not a completely foolish question to ask—how can Verwoerd and his allies be made to understand? Their thinking may have been blurred by ignorance, wealth or temporary military superiority—call it what you may. He is holding on to his tenets. As emotions run high and as both sides are geared to press their aims to a desired end, many things may go wrong on both sides—the last but not least being the waste of our resources, both economic and human. Some conclusions and suggestions inevitably have to be made. A lot has been spoken and written on this subject, but it will be very welcome reading if you could invite people experienced in this vital question of African history to write on these lines; for instance on the question whether as military equilibrium is attained by both sides, brute force may have to be ruled out as a futile weapon.

Africans are the most hospitable and the most friendly of races. The history of violence in Africa has been occasioned by forces that are alien to the African. I predict that this enviable quality which is still alight in the recesses of the African's heart despite the revolting insults that have been hurled at him will make the OAU take the initiative in making direct contact with the South African Government. It will be the first to try and bring in to a conference which might be the beginning of the end of the turmoil in Africa. Tempers will simmer down which in turn will bring this dastardly situation to a rapid evolution of sanity.

A. NWOGA

Ghanaian Students

SIR,—May I use your journal to praise the Ghana Government for its far-sightedness in assisting most Ghana students financially in furthering their education in Britain. The Government has repeatedly emphasised that the seven-year development plan would depend on the man-power needs of the nation. Thus it has extended its education programme to cover the managerial and, in general industrial requirements of the plan; the assisting of students is part of this programme. This I consider to be a good investment.

May I suggest that owing to the complex nature of the different courses which the students are undergoing, particularly coupled with the desire to acquire general knowledge and follow the progress of African affairs, the creation of a library as part of the Government's information section at the students' unit would help in the education programme. The library could be stocked with books to assist the students in their various studies and African publications, including the works of President Nkrumah, so that the best ideas expressed in them could be assimilated by all interested parties.

JOHN YAO OWUSU

SIR,—I read with profound interest of President Nkrumah's personal approval of Ghana Government grants to nearly 800 Ghanaian private students. I congratulate him on this, as it shows that he realises that it will get Ghanaians to return home after the completion of their courses if they are relieved of financial difficulties during their courses. But those only doing 'prelims' were not considered. I believe, however, that as they are already in Britain they will be considered, as they are suffering financially and do not want to go back with empty hands.

GHANAIAN

Joseph Thomson

SIR,—I am attempting to locate the private letters and journals of Joseph Thomson, the nineteenth-century Scottish explorer who was active in East Africa, Rhodesia, and Nigeria. In this connection, I would be very pleased to hear from any of your readers who possess letters of or about him, or who are able to supply relevant information. Any enclosures will be faithfully copied and returned, and all communications will be answered promptly.

R. I. ROTBERG

New Grove House,
28, Hampstead Grove,
London, NW3

'Tribe' in the National Anthem

SIR,—The coming of the Republic means Nigeria has decided to remove the colonial hangover which has been with us since independence. The constitution framed in the mood of thinking in the fifties has been found inadequate in many respects and must be given some pruning. This should go further than the constitution, to the National Anthem, whose third line 'though tribe and tongue may differ' damages the beauty of the verse. It is still a puzzle to me what was the real reason behind the inclusion of this word in our Freedom Armourplate. Was it to remind us that we were once a subject of ruthless exploitation?

The extraordinary thing is the ambivalent use of the word 'tribe'. The average Nigerian uses it in the context of 'racial' differences only. But its use here is that often associated with the kind of primitiveness which the cave-dwellers of Europe enjoyed thousands of years ago. Grasping this meaning, we are in a position to decide whether or not we should bear it. We should, I submit, reject it, and all the derogatory words employed on us. One hardly refers to the different groupings in Britain as the English tribe or the Scottish tribe. Is there any justification in referring to separate peoples in Africa as tribes? The Concise Oxford Dictionary definition—referred to in *West Africa* of August 17—'group of barbarous clans' carries more insult and contempt than we could ever be expected to put up with.

JOHN OTONG

Pax Nigeria

SIR,—May I use your columns to draw attention to our organisation, which sets out to promote peace and unity in Nigeria. The by-products of these objectives are obvious. We are satisfied that Nigeria has all the potentialities necessary for her internal improvement and her leadership in African affairs. Our name means peace in Nigeria.

Our aims are to maintain unity in diversity; to inculcate public morality among those who steer the ship of state; to perpetuate a cultural tie between other students' organisations; to postulate liberal democracy in Nigeria based on equal opportunity; and to project the image of Nigeria in all parts of the world. Nigeria under a peaceful atmosphere will attract potential investors, establishment of more industries and business organisations which will be to the advantage of every Nigerian. We call for a truce between the Government and Opposition, not a week's truce, but one that will last through the years.

Our membership comprises people from all parts of Nigeria. So we welcome anyone whatever party or region they belong to.

J. B. OSHIN

Secretary, Pax Nigeria,
London

Niger Delta Scholarships

SIR,—It appears from publications in the Nigerian Press that the Federal Government intends to award ten post-secondary education scholarships to the youths of the Niger Delta special area in 1964. May I respectfully suggest that ten scholarships a year is inadequate to meet the needs and aspirations of the people of the area, to bring it into line educationally with the rest of the country. The quota, I humbly request should be at least 30 scholarships a year. I would also request Shell/BP who operate in this area to borrow a leaf from the Federal Government and allocate a quota of its annual scholarship awards to the inhabitants of the Niger Delta.

HEB. GEORGE

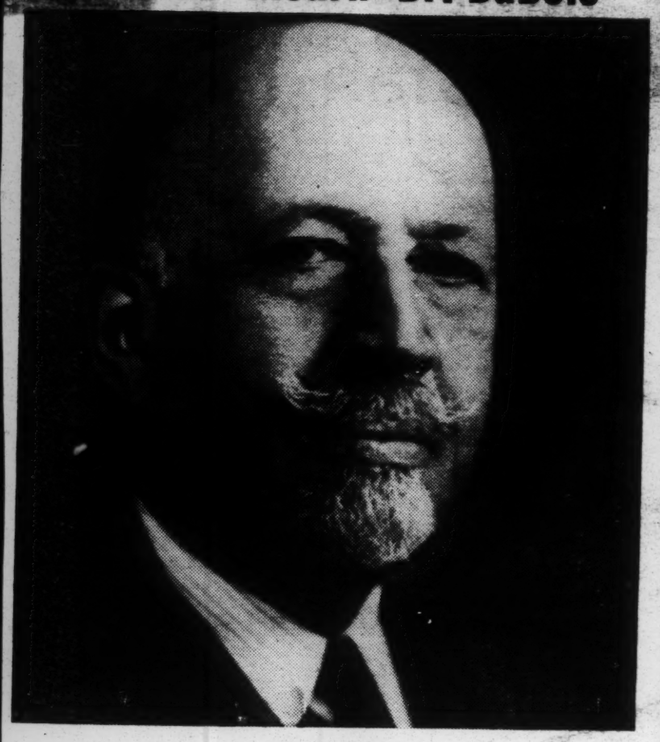
The Late Dr. Du Bois

SIR,—By the death of Dr. Du Bois, Africa, nay the whole world, has lost a distinguished son and a brilliant scholar. Dr. Du Bois was not only the brain behind the 1945 Pan-African Congress which gave birth to Pan-Africanism but had remained a moving force behind it ever since and it was in recognition of this that Dr. Nkrumah, another great Pan-Africanist, conferred a Ghanaian citizenship on him very early this year. It is noteworthy that among those Pan-Africanists who gathered at this Congress in Manchester in 1945 was Chief Obafemi Awolowo, the Opposition Leader in Nigeria. The disgraceful failure of Nigeria not to have played a prominent part in this great movement springs from the fact that the present rulers of the country are mainly people who never drank in the deep waters of Pan-Africanism. So long as this continues Accra will continue to be the spiritual home of Pan-Africanism.

OLU AWOTESU

Secretary, Action Group,
London Branch.

Marchers Mourn Dr. DuBois



DR. DUBOIS

(Continued from page 1)

bring social good to all.

"Communism — the effort to give all men what they need and to ask of each the best they can contribute — this is the only way of human life. It is a difficult and hard end to reach — it has and will make mistakes, but today it marches triumphantly on in education and science, in home and food, with increased freedom of thought and deliverance from dogma. In the end Communism will triumph. I want to help bring that day.

"The path of the American Communist Party is clear. it will provide the United States with a real third Party and thus restore democracy to this land."

When the United Nations was founded in San Francisco in 1945 he served as a consultant in its formation. He later headed the Council on Pan African Affairs and, in 1949, became chairman of the Peace Information Center in New York, which supported the Stockholm Peace Petition in the U.S.

As a result of his peace activities he and other officers of the peace group were indicted by a federal grand jury as 'foreign agents.' They were acquitted after a trial in which the late Rep. Vito Marcantonio acted as defense counsel.

Three years later, in 1952, he received the peace prize given by the World Peace Council. Again, in 1959, Dr. DuBois received the Lenin Peace Prize sponsored by the Soviet Union, "for strengthening world peace."

He was the first Negro to be elected to the National Institute of Arts and Letters. He was a life member and fellow of the American Association for the Advancement of Science.

Dr. DuBois was born in Great Barrington, Mass., on Feb. 23, 1868.

He received bachelor of arts degrees from Fisk University in 1888, and from Harvard University in 1890. From Harvard he also received a master of arts degree in 1891 and a doctor of philosophy degree in 1895.

His doctoral thesis, "The Suppression of the African Slave Trade to the United States" became the first volume published in the Harvard Historical Studies.

He taught successively in Wilberforce University, the University of Pennsylvania, and Atlanta University. In 1909 he became a founder of the National Association for the Advancement of Colored people and editor of its publication, The Crisis. He remained editor of the Crisis until 1934, when he returned to Atlanta University to teach for another decade. From 1944 to 1948 he was director of research of the NAACP.

His first wife, Mrs. Nina Gomer DuBois, whom he married in 1806, died in 1950, and a year later, he married Shirley Graham, the writer.

Marchers Pause to Mourn Dr. DuBois; Father of Negro Liberation Movement

WASHINGTON—At 11:30 at the Washington Monument Ossie Davis asked for a moment of silence in tribute to Dr. W. E. Burghardt DuBois, the "father and great inspirer of the modern freedom movement." The sea of people who had gathered by that time stood in silence.

"We shall miss him," Davis said.

DR. W. E. BURGHARDT DuBOIS, foremost crusader for Negro rights for more than half a century, dean of American historians and outstanding protagonist for world peace and national liberation, died Tuesday night in Accra, Ghana, where he had made his home in recent years. He was 96 years of age.

Dr. DuBois died on the eve of the great Washington Freedom March for whose aims he had fought all of his adult life, as a leader in the struggles of the Negro people.

At the time of his death he was directing the writing of an Encyclopedia Africana which was sponsored by the government of Ghana and which has support throughout the continent and abroad.

At the age of 93 Dr. DuBois joined the Communist Party of the U.S.

In a letter to Gus Hall on Oct. 1, 1961, when he applied for membership in the Communist Party of the U.S., Dr. DuBois recalled the political and economic beliefs he had developed over a lifetime. Then he said:

"Today I have reached a firm conclusion:

"Capitalism cannot reform itself, it is doomed to self-destruction. No universal selfishness can

(Continued on page 12)

The Worker

Second class postage paid at New York, N. Y.

Vol. XXVIII—No. 173 (12 pages) September 1, 1963 Price 15 Cents

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3-Mile Funeral Procession In Ghana Mourns Dr. DuBois

The Worker / Sunday, Sept. 8, 1963

ACCRA, Ghana — A funeral procession, almost three miles lang, paid tribute last week to Dr. W. E. B. Du Bois, scholar and humanitarian. The procession, composed of residents of this city, included government officials, party leaders, diplomats, churchmen and representatives of women's and youth organizations.

President Kwame Nkrumah described Du Bois as a great son of Africa, who would always live in people's memories, not only as an outstanding scholar, but also as a great African patriot.

Du Bois' last appeal, which said that he would like general peace to be the reward for his work, was read at the funeral. Du Bois had received an international Lenin prize "for the promotion of peace among nations."

★ 104 133

MOSCOW — A telegram from the Soviet Peace Committee to Ghana, sending condolences on the death of W. E. B. Du Bois, said that the Soviet people 'know Du Bois as a great friend of the Soviet Union, who had made a great contribution to the cause of strengthening international friendship." Millions of people of good will shall always remember him, the telegram said, "his great and bright life, dedicated to the noble cause of mankind's progress ..."

★

The Worker has received telegrams mourning the death of Dr. Du Bois. A telegram from the Czechoslovak Peace Committee extended consolation to all who cooperated with Du Bois "in his noble work for human equality, freedom, and world peace.

A telegram, from the Secretariat of the Italian Communist Party said that Italian Communists lower their flags "in memory of Comrade William Du Bois, outstanding fighter for peace and the emancipation of the colored peoples, eminent scientist, and valiant militant for the cause of socialism."

The telegram expresses grief that his death comes at the very moment when the struggles of the Negro people are drawing sympathy and solidarity all over the world. It concludes by saying that all sincere democrats look forward to their "civil and social emancipation, for which Comrade Du Bois always fought as a writer, scientist and communist."

The Worker Sunday Sept. 22, 1963

Memorial to Dr. DuBois Set for Chicago Sept. 22

CHICAGO — Sept. 22, date of the issuance of the Emancipation, will be celebrated in a public memorial honoring the late Dr. W. E. B. DuBois, by the African-American Heritage Association. The affair, with music and speakers, will be held at the United Packinghouse Workers Center, 49th and S. Wabash, on Sunday at 3 p.m. on that date. The occasion will mark the sixth year of celebration of the Sept. date by the AAHA. Mr. Ishmae Fory, AAHA Director of Organization stated that, since the Association's first celebration in 1958, the date of Sept. 22 has been receiving increased emphasis in Chicago and throughout the nation. Mr. Flory also announced that an appeal to the Mayor of Great Barrington, Mass. had been made for an expression on the occasion from that city — the place of DuBois' birth.

Invited guests are asked not to send flowers for the occasion. Contributions are welcomed and will be sent as a gift in the name of Dr. DuBois to the **Encyclopedia Africana,** which Dr. DuBois headed from the start. The funds will be sent directly to Mrs. Shirley Graham DuBois and Ghana President Kwame Nkrumah. Dr. Frederock D. Moore, prominent Chicago dentist, is in charge of the fund.

DR. DU BOIS

The AAHA DuBois Memorium Committee includes: Attorney Frank Anglin, Jr., prominent civil liberties attorney; Mrs. Margaret Burroughs, founder and director of the Museum of Negro History and Art; Chimere Ikoku of Nigeria and President of the Pan-African Students Organizations of the Americas; Alfred McPherson and Leon Beverly, prominent trade union leaders; Random Howard, insurance executive; Inman Wade, AAHA Treasurer; Miss Eve Swan and Mrs. Christine Johnson, AAHA Secretary and President, respectively; Dr. Frederick D. Moore; and AAHA Director of Organizations, Ismael Flory.

[Obituaries - Unidentified]

Dr. DuBois' Last Message

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The noted Afro-American author-historian, Dr. W. E. B. DuBois, left a last message to the world before he died on Tuesday, August 27, in Accra, Ghana, at the age of 96. The message was read at the late historian's state funeral, at the precincts of the Castle— Ghana's seat of Government.

In attendance were members of the diplomatic corps, cabinet ministers and representatives or organizations.

The message which was written by Dr. DuBais on June 26, 1957, stated:

"It is much more difficult in theory, than actually to say the last goodbye to one's loved ones and to all the familiar things of this life. I am going to take a long deep and endless sleep. This is not a punishment, but a privelege to which I have looked forward for years.

"I have loved my work, I have loved people and my play, but always I have been uplifted by the thought that what I have done well will live long and justify my life. That what I have done ill or never finished can now be handed on to others for endless days to be finished perhaps better than I could have done. And that peace will be my applause.

"One thing alone I charge you as you live and believe in life. Always, human beings will live and progress to greater, broader and fuller life. The only possiible death is to lose belief in this truth simply because the great end comes slowly because time is long."

William E. B. DuBois

"We claim for ourselves," Dr. William E. B. DuBois declared almost 60 years ago, "every right that belongs to a freeborn American—political, civil and social—and until we get these rights, we will never cease to protest and assail the ears of America with the story of its shameful deeds toward us."

Out of this concept of Negro equality sprang the NAACP. But DuBois, his patience worn thin by his people's too-slow progress, turned to communism and finally, in 1960, exiled himself from the U. S. This week, at 95, the brilliant writer-educator died in Africa, a citizen of Ghana.

His tragedy was Hamlet's: the time into which he had been born was out of joint. The principles DuBois established have been reaffirmed by a younger generation of American Negro leaders. But men like Roy Wilkins, James Baldwin and Martin Luther King have deliberately chosen democracy over communism as the shortest, boldest route to freedom. The difference in the strategy of protest is the difference between the past and the present.

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[Obituaries - Unidentified]

Memorial Program To Honor W.E.B. Du Bois

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The annual celebration of the signing of the Emancipation Proclamation will be a memoriam honoring W. E. DuBois.

"DuBois fought to make the Emancipation Proclamation a realization" said one representative from the African-American Heritage Association, sponsor of the affair.

The Sept. 22 celebration is in the United Packinghouse Workers Center, 49th and S. Wabash at 3 p. m.

Similiar celebrations are planned across the country and in Ghana on Sept. 29. Shirley Braham DuBois, DuBois' widow, wrote organizations involved expressing her appreciation for the honor.

Contributions will be sent to Mrs. DuBois and Ghana President Kwame Nkrumah for Encyclopedia Africiana, which DuBois headed.

The AAHA DuBois Memorium committee are Frank Anglin, Jr., attorney; Margaret Burroughs, director of Museum of Negro History; Chimere Ikoku, Pan American Students Organization; Alfred McPherson, and Leon Beverly, from the trade union; Random Howard, insurance man; and AAHA officers.

DuBois Honored At Death

40 14 118

A moment of silent prayer at the historic March on Washington and a state burial by his adopted nation of Ghana last Thursday marked the high esteem in which Dr. W. E. B. DuBois was held at his death.

The 95-year old famed historian, author, and sociologist who died on the eve of the March, was given a full state funeral at Christianborg Castle in Accra, Ghana, and buried just outside the government house.

During the program at Lincoln Memorial, a moment of silent prayer was held in honor of Dr. DuBois, one of the founders of the NAACP after his death was fittingly announced by Roy Wilkins, NAACP executive secretary.

Controversial

"Regardless of the fact that in later years Dr. DuBois chose another path, it is incontrovertible that at the dawn of the 20th century, his was the voice that was calling you here today," Wilkins said.

Considered a controversial figure in the civil rights movement, Dr. DuBois had been a leader in the struggle for equality in the United States for more than a half-century and had left this country in 1960 and went to Ghana where he was working on an Encyclopedia Africana at the time of his death. He had become a citizen of Ghana earlier this year.

Although he had been friendly with left wing groups in recent years, Dr. DuBois did not join the Communist Party until 1961, reportedly out of bitterness.

NAACP Founder

A native of Great Barrington, Mass., Dr. DuBois studied at Fisk University and received his doctorate degree from Harvard University.

In 1905 Dr. DuBois formed the Niagara Movement, the forerunner to the NAACP declaring, "We claim for ourselves every right that belongs to a freeborn American, political, civil and social, and until we get these rights we will never cease to protest and assail the ears of America with the story of its shameful deeds toward us."

He left his post as professor of history and economics at Atlanta University in 1910 a year after he had helped to form the NAACP, and became its director of publications and editor of Crisis Magazine. He returned to Atlanta in 1933 to head the sociology department, but left again in 1944 to form and direct the NAACP's department of special research.

Left Wing

For years his pioneering efforts led to helping the NAACP become the nation's strongest civil rights organization, but he was constantly feuding with other NAACP officials seeking to get them to take stronger positions. He finally broke with the NAACP in 1948 after he endorsed Henry Wallace's Progressive Party candidacy for President.

Later he headed the Peace Information Center and was active in many left wing activities. In 1950 he was the American Labor Party's candidate for U.S. Senator, and in 1959 he received the Soviet Lenin Peace prize for "strengthening peace." He was the author of several publications and lectured frequently until recent years.

His first wife, Mrs. Nina Gomer DuBois, whom he married in 1896, died in 1950. The next year he married writer Shirley Graham, who survives him along with a daughter, Mrs. Yolanda Williams, of Baltimore, Md.

[Obituaries - Unidentified]

Unitarians To Hold Memorial For DuBois

40/4/131

A memorial service in honor of Dr. W. E. B. DuBois will be held Sunday, Sept. 8 at 11 a.m. at All Souls Unitarian Church, 700 E. Oakwood Blvd.

The sermon, "The Liberator: W. E. B. DuBois," will be delivered by Rev. Hugo P. Leaming, minister of the church. He will also outline the life and thoughts of Dr. DuBois.

Two spirituals "Great Day" and "My Lord What A Mourning," deemed appropriate to Dr. DuBois' outlook will be sung by soloist, Miss Grace Thompson.

"My Lord What A Mourning" was chosen by Dr. DuBois as representative of the theme of the dawn of freedom, in the conclusion of his influential book, "The Souls of Black Folk."

Other musical selections of the heritage represented by Dr. DuBois will be offered by the Church organist, Mrs. Lena Mae Ingram.

There will also be readings from "The Souls of Black Folk" and other writings of Dr. DuBois.

Late Ticker:

Politicians say that all is not over in the local political wars over a campaign newspaper . . . Some local labor officials already talking about a major salute for A. Philip Randolph . . . Roy Wilkins deserves plaudits for his tribute to Dr. W. E. B. DuBois at the historic March last week . . . All of which brings us to saying, what is now going to keep the spirit of the March rolling? That's 30, Princess.

DuBois Voice In D. C. Echo

40/4/123

"It is ironical that Dr. W. E. B. DuBois died earlier today in Africa. Although he chose, in his later years, to take another path, it is incontrovertible that in the dawn of the century, his was the voice that called for you to gather here today."

Those were the brief but moving words of Roy Wilkins, Wednesday, before the multitude, in pausing to recall the historic call of Dr. DuBois, in 1905, to outlaw American race prejudice.

Ghana Honors W.E.B. DuBois

ACCRA (NNPA) — A memorial service for the late Dr. William E. Burghardt DuBois, the American scholar who became a naturalized citizen of Ghana, was held here Sunday, Sept. 29.

Known here as the father of Pan-Africanism, Dr. DuBois was given a grand state burial by the Ghana government.

40/4/122

— A Negro State Senator —

[Obituaries - Unidentified]

Dr. Du Bois' Last Message

Dr. W. E. B. DuBois, left a last message to the world before he died on Tuesday, August 27, in Accra at the age of 96. The message was read at the late historian's state funeral, at the precincts of the Castle — Ghana's seat of government.

In attendance were members of the diplomatic corps, cabinet ministers and representatives of organizations.

The message which was written by Dr. DuBois on June 26, 1957, stated:

"It is much more difficult in theory, than actually to say the last goodbye to one's loved ones and to all the familiar things of this life. I am going to take a long, deep and endless sleep. This is not a punishment, but a privilege to which I have looked forward for years.

"I have loved my work, I have loved people and my play, but always, I have been uplifted by the thought that what I have done well will live long and justify my life. That what I have done ill or never finished can now be handed on to others for endless days to be finished, perhaps better than I could have done. And that peace will be my applause.

"One thing alone I charge you as you live and believe in life. Always, human beings will live and progress to greater, broader and fuller life. The only possible death is to lose belief in this truth simply because the great end comes slowly because time is long."

DuBOIS DIES — His back turned on his native America since Dec. 16, 1961, Dr. William E. B. DuBois died in Ghana, Africa, in the wee hours of Aug. 28. Significantly, the Washington movement, in which 200,000 Negroes participated in a stupendous dramatization of the plea for civil justice, had its precedent 58 years ago in the Niagara Movement. At that time, the Harvard-Berlin sage sounded the first anti-bias call. He died at the age of 95. 9041130

[Obituaries - Unidentified]

Solemn State Funeral Given Dr. DuBois

ACCRA, Ghana (ANP) — A solemn formal state funeral was given brilliant American scholar, Dr. W. E. B. DuBois, who died here earlier in the week at the age of 95.

Dr. DuBois was given a state funeral at Christiansborg Castle here, now known as Government House. He was buried just outside the castle.

President Kwame Nkrumah, his cabinet members of parliament, and state officials joined in the ceremony. A national state of mourning was declared since Dr. DuBois had renounced his American citizenship and become a citizen of Ghana.

Dr. William Edward Burghardt DuBois was founder of the Pan-African Congresses and one of the incorporators of the National Association for the Advancement of Colored People (NAACP).

DUBOIS, A LONGTIME advocate of civil rights for Negroes in the United States, was author of many works about Negroes. He was editor-in-chief of the Encyclopedia on the Negro, 1933-45, and at the time of his death was working on an Encyclopedia Africana.

A former American citizen, Dr. DuBois was born in Great Barrington, Mass., Feb. 23, 1868, just five years after the signing of the Emancipation Proclamation by Abraham Lincoln. He had lived in Ghana the last few years and recently became a citizen of Ghana.

Dr. DuBois' death was announced "with deep regret" in a government statement. Meanwhile, Ghanaian pickets demonstrated in front of the U. S. Embassy here in sympathy of the Washington march for civil rights.

The sociologist was the founder of the Pan-African Congress. It was a conference of the Congress, in Manchester, England, in 1945, that he became acquainted with President Kwame Nkrumah, then a student.

DuBois engaged in a long standing and sometime bitter feud with another famous Negro, Booker T. Washington.

He was a member of the American National Institute of Arts and Letters, Knight Commander of the Liberian Order of African Redemption and was a United States special envoy to Liberia in 1923.

[Obituaries - Unidentified]

Dr. W. E. B. DuBois, 95, Dies in Ghana

"The problem of the 20th century is the problem of the color line."

Those words were spoken in 1903 by William Edward Burghardt DuBois who died Wednesday morning at the age of 95 in Ghana.

He died the day the tide of the Negro revolt inundated the nation's capital with a human sea of more than 200,000 Americans demonstrating for the freedom that DuBois enunciated at the turn of the century.

Sixty years ago he predicted the black man's struggle in America would be a "fight to obtain without compromise such rights and privileges as belong to members of the civilization of which he is a part."

DuBois fought the great battle for the race on the high intellectual level. He used his pen .He spoke out in numerous articles and books.

He was one of the founders of the Niagara movement, predecessor of the NAACP. And he was head of the Atlanta University department of sociology. He was the editorial hand of the Crisis, the official publication of the NAACP, from 1910 to 1932.

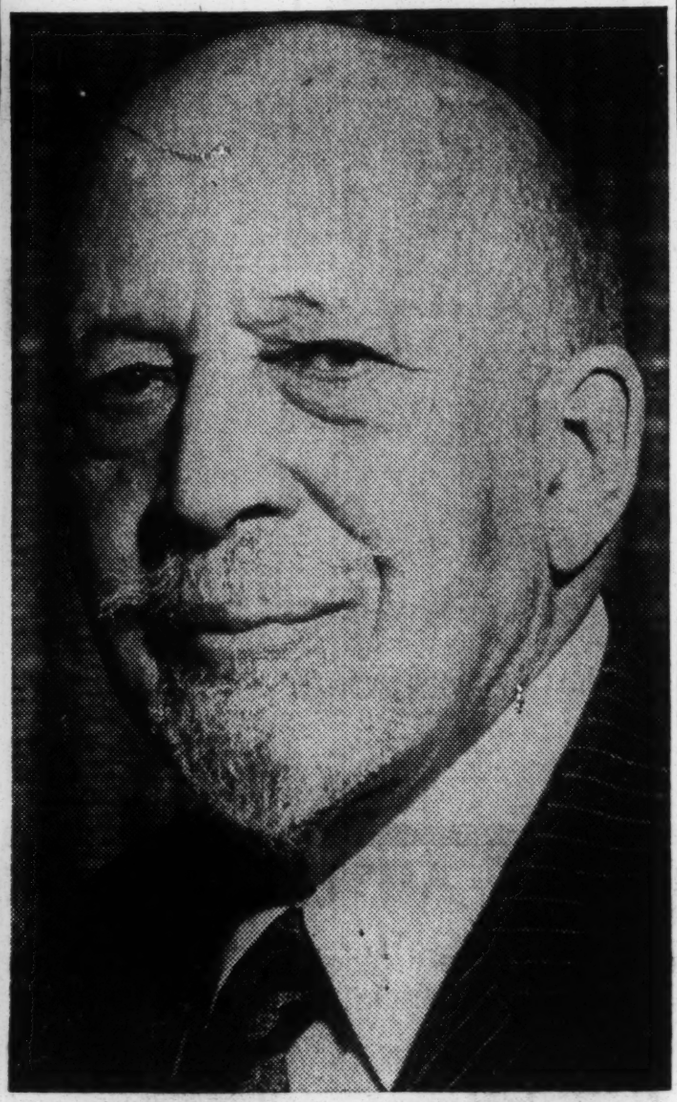
He greatly influenced the civil rights struggle and its leaders in the U. S.

But he did not belong exclusively to the American black man. In 1919 he founded the Pan African Congress. Through it he influenced the present leaders of black Africa and the concept of Pan Africanism.

DuBois was born in 1868. He attended Fisk (1888) and Harvard (1890) Universities. He received an MA degree from Harvard in 1891, and a PhD from the University of Berlin in 1895.

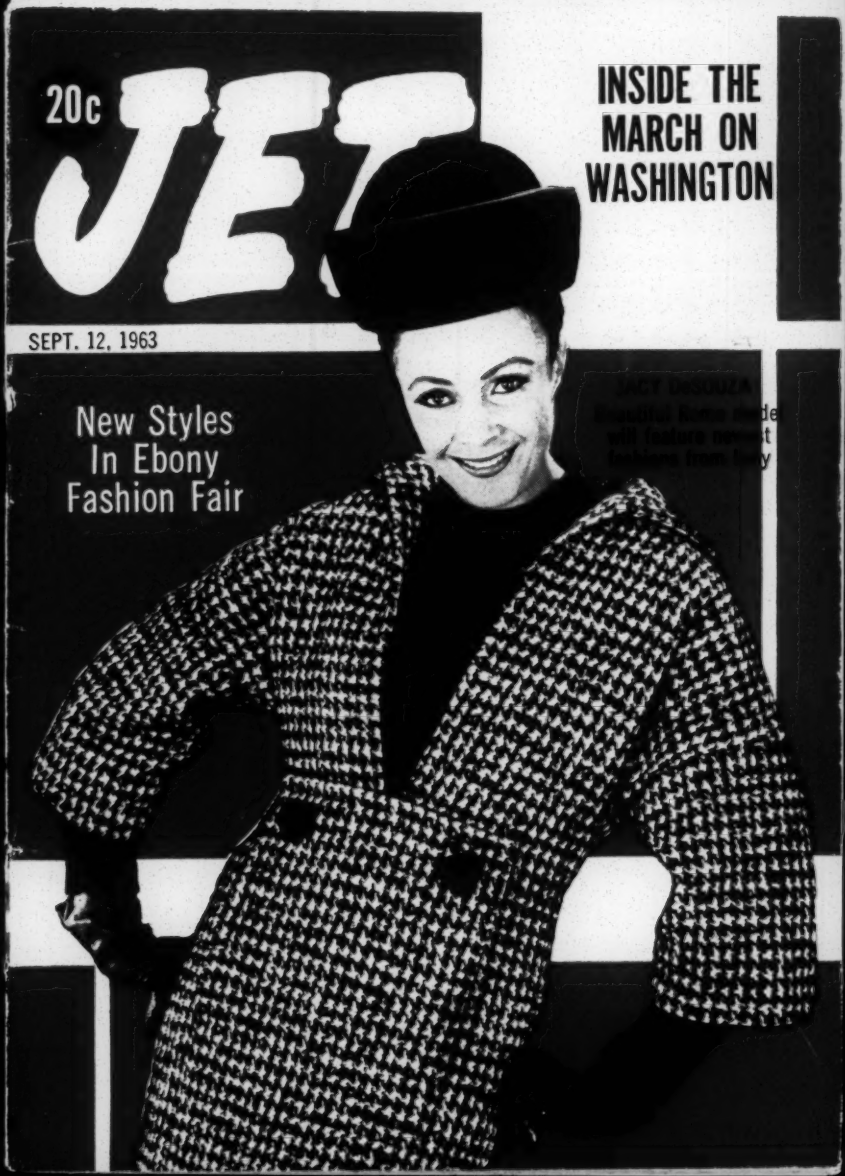
At the time of his death, Dr. DuBois had just completed an Encylopedia of Africana. A resident of Ghana since 1960, he obtained Ghanaian citizenship this year.

Writer, teacher, lecturer and historian, DuBois was the author of many books, essays and histories of the Negro. One of his most famous books, "The Souls of Black Folk," is still popular today although written in 1903.



DEAD AT 95—W. E. B. DuBois, intellectual leader in man's struggle for freedom and dignity in the U.S. and Africa, died Wednesday.

RAGS TO RICHES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INSIDE THE MARCH ON WASHINGTON
SEPT. 12, 1963
New Styles In Ebony Fashion Fair

Say French Foe Cheated In Pushkin Death Duel

Pushkin and wife before mirror.

Russia's foremost poet, Alexander Pushkin, a national hero, was killed in a duel defending his wife's honor, but only because his foe, French officer George Hackeren D'Anthes, cheated on the dueling field 126 years ago, according to a recent report in the Communist Party Newspaper Izvestia. Said the newspaper: Leningrad criminal-medical experts determined that D'Anthes used a bigger pistol than Pushkin and that the Frenchman, unsportingly, wore a bullet-proof shield under his dueling uniform. The duel was provoked by D'Anthes' over-amorous attention to Pushkin's lovely wife. Documenting its report, Izvestia said experts studied 1,500 sources, including notes on the duel recorded by witnesses, before hopping to the defense of the country's hero.

Mourn Death Of DuBois, 'Father Of Rights Move'

Scholar and pioneer civil rights fighter Dr. W. E. B. DuBois, 95, who died in Ghana on the eve of the biggest protest demonstration in the U. S., gave Negro people "a sense of somebodiness and an awareness of what they could become." Thus Dr. Martin Luther King Jr., who led the mammoth March on Washington, paid tribute to Dr. DuBois, a pioneer in the struggle for freedom and human dignity. Union leader A. Philip Randolph, creator of the March on Washington, mourned the "passing of one of the intellectual giants of the western world." Added Randolph: "He was a great man who was the inspiration of

W.E.B. DUBOIS' 'CREDO' OF 1904

Dr. DuBois

I believe in God who made of one blood all races that dwell on earth. I believe that all men, black and brown and white, are brothers, varying, through time and opportunity, in form and gift and feature, but differing in no essential particular, and alike in soul and in the possibility of infinite development.

Especially do I believe in the Negro race; in the beauty of its genius, the sweetness of its soul, and its strength in that meekness which shall inherit this turbulent earth.

I believe in pride of race and lineage itself; in pride of self so deep as to scorn injustice to other selves; in pride of race so chivalrous as neither to offer bastardy to the weak nor beg wedlock of the strong, knowing that men may be brothers in Christ, even though they be not brothers-in-law.

I believe in service—humble, reverent service, from the blackening of boots to the whitening of souls; for work is heaven, idleness hell, and wages the "well done!" of the Master who summoned all them that labor and are heavy laden, making no distinction between the black, sweating cotton-hands of Georgia and the first families of Virginia, since all distinction not based on deed is devilish and not divine.

I believe in the devil and his angels, who wantonly work to narrow the opportunity of struggling human beings, especially if they be black; who spit in the

two generations of Negroes and no doubt the father of the civil rights movement." Similarly, Dr. Ralph Bunche commented: "I am deeply saddened by the death of Dr. DuBois. I have known him since 1927. I didn't always agree with him, but I have the highest respect for him as an intellectual, a scholar and a leader."

Dr. DuBois, who gave up U. S. citizenship and moved

ECHOES AS HE DIES IN GHANA

faces of the fallen, strike them that cannot strike again, believe the worst and work to prove it, hating the image which their Maker stamped on a brother's soul.

I believe in the Prince of Peace. I believe that war is murder. I believe that armies and navies are at bottom the tinsel and braggadacio of oppression and wrong; and I believe that the wicked conquest of weaker and darker nations by nations white and stronger but foreshadows the death of that strength.

I believe in liberty for all men; the space to stretch their arms and their souls; the right to breathe and the right to vote, the freedom to choose their friends, enjoy the sunshine and ride on the railroads, uncursed by color; thinking, dreaming, working as they will in a kingdom of God and love.

I believe in the training of children, black even as white; the leading out of little souls into the green pastures and beside the still waters, not for self or peace, but for life lit by some large vision of beauty and goodness and truth; lest we forget, and the sons of the fathers, like Esau, for mere meat barter their birthright in a mighty nation.

Finally, I believe in patience—patience with the weakness of the weak and the strength of the strong, the prejudice of the ignorant and the ignorance of the blind; patience with the tardy triumph of joy and the mad chastening of sorrow—patience with God.

(Source: *A Documentary History Of The Negro People In The United States,* edited by Herbert Aptheker)

to Ghana last year, was compiling an Encyclopedia for that country at the time of his death. Among books he authored in the U. S. were *Souls of Blood* and *The Encyclopedia of the Negro.* Dr. DuBois was the first Negro elected to the National Institute of Arts and Letters. He was one of the founders of the NAACP, but left the organization and many years later joined the Communist party.

Death Claims Dr. DuBois, NAACP Founder

ACCRA, Ghana. — (UPI) — Dr. William E. B. DuBois, a pioneer American Negro leader who was credited with helping found the National Association for the Advancement of Colored People (NAACP), was given a state burial by his adopted nation here yesterday (Thursday).

DuBois died Tuesday night at the age of 96, only a few months after he became a nationalized Ghanaian citizen. He had lived here since 1960 and was working on an unfinished encyclopedia Africana at the time of his death.

DuBois was given a state funeral at Accra's Christiansborg castle, now known as Government house, then was buried just outside the castle.

DuBois was a founder of the American Negro Academy and an organizer of the Niagara Movement, a pioneer anti-segregation organization that grew into the NAACP. He left the NAACP in 1948 and joined the Communist party last year.

A NEGRO LEADER

Chicago, Aug. 28 — One of the greatest scholars and social architects of modern times has passed on. Dr. W. E. B. DuBois dedicated his analytical and creative mind to the liberation of us, his own people here in the Americas, and his kinsmen in ancestral Africa. He lived to see the fruition of the latter — the freedom of Africa — where he elected to die, having become a citizen of Ghana at the age of 90, and he passed on during the most dramatic day in the gestation of the former, when over 200,000 of us marched on Washington in pursuit of his dream. Peace be with you, beloved scholar, leader, and prophet. We shall carry on! SIDNEY WILLIAMS

President, First Friends of Africa

DuBois

Worker 11-24-63

MEMORIAL TRIBUTE TO

DR. W. E. B. DU BOIS

WEDNESDAY, NOVEMBER 27 — 7:30 P.M.
ACADEMY HALL — 853 Broadway (2nd Floor)

Speakers:

JOHN HENRIK CLARKE
Associate Editor, FREEDOMWAYS

DR. HERBERT APTHEKER
Marxist Scholar, Author and Educator

EUGENE GORDON, Chairman

Auspices:
N. Y. SCHOOL FOR MARXIST STUDIES

Contribution: $1.25
Students: 50c

[1963?]
[fragment]
[Graham?]

NAB. Ma.2

second quarter century of my life, enter the dark forest of the unknown world for which I have so many years served my apprenticeship - the chart and compass the world furnishes me I have little faith in - yet, I have none better - I will seek till I find - and die.....

These are my plans; to make a name in science, to make a name in literature and thus to raise my race. Or perhaps to raise a visible empire in Africa thro' England, France, or Germany.

I wonder what will be the outcome? Who knows?

Today we see the outcome, and we know.

INTO THE ARENA

Back from Germany and armed with his doctorate at Harvard, it was borne in upon him that the activities through which he could best render service to the Negro race were teaching in Negro universities and research into Negro problems: the education of its Talented Tenth would render the urgent double service of dispelling ignorance and providing the black community with enlightened leadership; research would give him a precise appraisal of Negro problems and provide a scientific basis for the struggle for Negro advancement. Yet he was not destined to keep at these for long.

For, although Emancipation had been proclaimed at the dawn of the eighteen-sixties, the lot of the Negro was far from happier: he was despoiled of his vote and reduced to political impotency; he was denied the protection of the law and crippled by economic disabilities; in society, his lot was the ostracism of the pariah. But as if these were not enough, white resentment at the Negro's very existence vented itself in violence and, often, black-white relations were rocked and marred by bloody race riots. But the most horrifying shape that white violence took against blacks was lynching. According to accounts, some of these lychings were so barbaric that one stands aghast how it could happen that people who proudly proclaim "IN GOD WE TRUST", could perpetrate acts of such enearthly butchery.

~~A-D-D-I-A~~

In the face of such savagery, no leader dedicated to the defence of his people could rest content with teaching and research in a university ivory tower : the call rang out for organisation and direct agitation to whip up Negro indignation into active militancy. And, in answer to this call, DuBois and a few radical friends launched the NIAGARA MOVEMENT.

The men of the Niagara Movement, declared their manifesto, coming from the toil of a year's work, and pausing a movement from the earning of their daily bread, turn toward the nation and again ask in the name of ten million the priviledge of a hearing. In the past year the work of the Negro-hater has flourished in the land. Step by step the defenders of the right of American citizens have retreated. The work of stealing the black man's ballot ha progressed and the fifty and more representatives of stolen votes still sit in the nation's capital. Discrimination in ~~travbrethren~~ are actually afraid to thunder against colour discrimination as such and are simply whispering for ordinary decencies.

→ travel and public accomodations, has so spread that some of our weaker brethren

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Against this the Niagara Movement eternally protests. We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American, political, civil and social; and until we get these rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone, but for all true Americans. It is a fight for ideals, lest this, our common fatherland, false to its founding, become in truth the land of the "Thief and the home of the Slave" - a by-word and a hissing among the nations for its sounding pretensions and pitiful accomplishment.

Never before in the modern age has a great and civilized folk threatened to adopt so cowardly a creed in the treatment of its fellow citizens, born and bred on its soil. Stripped of verbiage and subterfuge and in its naked nastiness, the new American creed says: fear to let the black men even try to rise lest they become the equals of the white. And this is the land that professes to follow Jesus Christ. The blasphemy of such a course is only matched by its cowardice.

The Niagara Movement, however, did not achieve much more than this ringing protest. Moreover, Atlanta University where he taught depended on the generosity of philanthropy and because DuBois' radicalism was stirring up resentment in philanthropic circles, he was becoming an increasing embarrassment to the university. But a chance soon came which fitted his radical mood more perfectly than the university chair. There was a lynching in Springfield in 1907 and the anger it aroused led some white liberals to join hands with some Negro leaders including DuBois, the following year, to form the NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLOURED PEOPLES. Thus when, in 1910, he was invited to take the editorship of the Crisis, the association's organ he leapt to the occasion.

And, for years, DuBois' superb editorial talents made the Crisis the focal point of the Negro struggle.

PAN-AFRICA

The outstanding thing about his leadership is that it embraced the whole Negro world, so much so that one can assert without fear or exaggeration that the entire struggle for the freedom of black folk, on either side of the Atlantic, rests on his shoulders. For DuBois' devotion to Africa was intense and the attraction of Africa, to him, irresistable.

> The spell of Africa is upon me - he exclaimed. The ancient witchery of her medicine is burning my drowsy, dreamy blood. This is not a country, it is a world - a universe of itself and for itself, a thing Different, Immense, Menacing, Alluring. It is a great black bosom where the Spirit longs to die. It is a life so burning, so fire encircled that one bursts with terrible soul inflaming life. One longs to leap against the sun, and then calls, like some great hand of fate, of immovable Power beyond, within, around. Then comes the calm. The dreamless beat of midday stillness, at dusk, at dawn, at noon, always ..... Africa is the Spiritual Frontier of human kind.

In order to appreciate the overwhelming significance of DuBois' services to the land of his ancestors, one needs to keep constantly in mind what the condition of Africa was, during the first three decades of this century. Imperialism was at the height of its power and few could dare to challenge it; the continent had long been reduced to submission and silence; and education, dealt out in meagre doses, had not yet produced those who were destined to given authentic vent and voice to the African resentment.

Who then would speak for Africa?

Who else but those of the descendants of the African exiles who, in spite of impossible odds, in America and in the West Indies, had wrung an education from the grudging and hostile white man?

Who else, among these, more prepared to do this than DuBois himself?

Thus he found himself with the Pan-African Movement from its very genesis and stood steadfast by it, and nursed it tenderly until it was mature enough to be transferred to the African continent. For he participated as secretary to the very first Pan-African Congress that was organised in London, at the dawn of the century, by a Trididadian barrister, Henry Sylvester-Williams, as a forum of protest against the aggresive policies of imperialism in Africa; on the death of Sylvester-Williams, he took up the struggle and organised five further congresses between 1919 and 1945.

Unlike Marcus Garvey whose Negro Zionism had for final purpose the leading of the Negro peoples from the New World back to Africa, DuBois sought, through the Pan-African Movement, to promote national self-determination among Africans, under African leadership, for the benefit of the Africans themselves. He saw the struggle for African independence as inextricably linked with the fight for Negro equality in the United States; for it was his African backgroud that was being used as an excuse to keep the Negro down; self-determination in Africa would hasten real emancipation for the Negro in America. This view has since been amply vindicated by events.

When the conference at Versailles was about to be held at the close of the First World War, DuBois felt it imperative that the voice of Africa should be heard at such an historic and far-reaching gathering. With the very able assistance of Blaise Diagne - then member for Senegal in the French Chamber of Deputies - who had the ear of Clemenceau, he organized the second Pan-African Congress to coincide with the Conference.

We in Cameroon have a special debt of gratitude to DuBois, because it was he who originated the idea of international trusteeship, an idea that shaped the course of our history for forty years and without which it is doubtful whether Cameroon could have survived as a political entity; there was nothing to prevent the victorious allies from dismembering the conquered territories and integrating their share purely and simply into their adjacent colonies. But led by DuBois, the Pan-African Congress passed a resolution urging the allied powers to place the former German colonies under international supervision to be held in trust, for the inhabitants, as future self-governing territories.

There is no need here to go into the details of the Congresses that he organised between the wars; but stress must be laid on this that the indifference which he met with on every side, and the difficulties he had to face, and the fact that he clung to the idea notwithstanding, show how deeply convinced DuBois was that Pan-Africanism would triumph in the end.

THE ABDICATION OF THE TALENTED TENTH

I have said above what a determining part Mr. Blaise Diagne played in the success of the 1919 Congress; the NAACP too, had lent its aid. But in the subsequent Congresses, both withdrew their support; the NAACP did not think it its mission to fight for the advancement of coloured peoples outsides the United States; and, faced with a choice between Pan-Africanism and France, Diagne chose France. This change in the attitude of his former ardent collaborator led DuBois to sound a warning against the danger that educated leaders of black folk would take part in the robbery of their race rather than lead the masses to education and culture.

This is a danger that looms larger as time goes by. In the early years, DuBois had championed the principle that if the highest opportunities for education were placed within the reach of the TALENTED TENTH, they would use their achievements to serve and lead the masses. This was what he himself had done and he seemed to think that the following of this course, by others equally blest, was rather in the nature of things. He was later to be disen-chanted and to give vent to bitter disappointment.

ADB. 40.5

The majority of the American Negro intelligentsia, he observed, along with the West Indian and West African leadership showed symptoms of following in the footsteps of Western acquisitive society with its exploitation of labour, monopoly of land and its resources and with private profit for the smart and unscrupulous, in a world of poverty, disease and ignorance, as the natural end of human culture; the TALENTED TENTH had become fully American in defending exploitation, imitating CONSPICUOUS expenditure and hating socialism; the relaxation of discriminatory pressures had left the Negro free to move in the wrong direction; Negro leaders no longer led, they were aping the whiteman's worst traits; class structure among Negroes would increase in rigidity as discrimination decreased; there was no hope for progress.

How true, all this!

It is a frustating fact that freedom, instead of ushering in a healthy, new and forward-looking Africa, is giving birth, thanks to the capitalist conspiracy, to an unsightly deformity - black conservatism, Negro reaction.

RESURGENT PAN-AFRICA

A very striking thing it is indeed how far DuBois was ahead of his time.

Despite the indifference of former friends, despite the covert hostility of imperialist powers, despite the overt antagonism of Garvey's Back-to-Africaism, despite apparent failure, the ideas of Pan-Africanism were taking root, notwithstanding, and this, especially among the younger generation of politically-minded Negroes who, thanks to increased education between the wars and to the shock of first-hand experience abroad, had gained a new consciousness-men like the late George Padmore, Dr. Nnamndi Azikiwe, Dr. Kwame Nkrumah, Jomo Kenyatta. These it was who were destined to bring Pan-Africanism to maturity, and back to Africa.

The shake-up of the world by the Second World War and the reawakening to which it jolted the under-privileged peoples provided a moment and an atmosphere ideal for the relaunching of the Pan-African struggle. DuBois was too deep-sighted to miss this chance. And thus the Manchester Congress was summoned in 1945, on the morrow of the War. As the old man, now 77 years of age, set about, with youthful energy and excitement, preparing for the Congress, he declared that it would become the real movement for the emncipation of Africa.

And it did.

The young men who surrounded him at Manchester are today the makers of the African revolution.

NO VICTORY WITHOUT SOCIALISM

Even from very early in his career as thinker and leader, DuBois' keen-sightedness saw that the struggle for Negro equality in the New World and for independence in the old was a struggle that could not win a thorough victory without a corresponding economic revolution. For the problem of dark-skinned peoples restive under white domination was only part of a larger problem, namely, the problem of workers weary of an economic system that gave them slavery and their masters luxury.

Though white workers could not be relied on to give their dark comrades a square deal, though fear of Negro competition made them bitterly hostile against the black worker, though white parties of the left might swing right in office when it came to freedom for the coloured peoples, the colour problem notwithstanding, was still part and parcel of the labour problem; and this, because the Negro was no owner of capital, no employer of labour; his lot was that of the toiler and the dispossessed.

ADB.T.A.S

As far back as 1907, that is, ten years before the Russian Revolution and the advent of Communism, DuBois came to the conclusion that socialism was the only genuine solution to the Negro problem; that socialism was the great road to progress and the hope of the world's depressed masses.

Today, every African leader of any standing, every African thinker of any depth knows that, for us some measure of socialism is a must; socialism, in African unity, is our only road towards genuine independence, our only safe-guard against the intrigues of the capitalist conspiracy, our only effective weapon against the might of organized reaction.

FAITHFUL TO THE END

In the defence of the principles for which he stood, for which he had lived and fought a whole life time - equality for the American Negro, independence for his African brother, justice for labour, peace for mankind - DuBois' spirit remained unbent to the last. In fact, in 1951, when he was 83, his campaign for peace aroused the hostility of the American Government and almost landed him behind prison bars. But the GRAND OLD MAN, completely unintimidated by the American Government's charges, stepped up his campaign to denounce the same evils and preach the same gospel: that big business was paralysing democracy by creating a military distatorship; that only some form of socialism could preserve the ideals of democratic America; that nothing could stop communism but something better than communism. No softening down, no equivocation, no compromise.

> I wanted, he declared, to dispel, in the minds of the government and of the public any lingering doubt as to my determination to think and speak freely on the economic foundation of the wars and frustrations of the twentieth century.

On the invitation of Dr. Nkrumah, Professor DuBois came to spend the evening of his life in Ghana, to spend what was left of his tremendous energies on a project which he had conceived back at the beginning of the century but never found the funds to embark upon it, until the Ghana Government came to his aid, in the closing days; this project was the ENCYCLOPAEDIA AFRICANA which he was now left with others to complete.

Here a deep-felt tribute must be paid to Osagyefo, Dr. Kwame Nkrumah, for enabling the life of this great son of Africa to close in so worthy a way: nowhere could Dr. DuBois' last days have been more fittingly spent than the continent that owes him so much; no burial more due than the honours that were rendered his passing in Accra; no soil more worthy to receive his remains than the soil of Africa. And of all African countries none was worthier than Ghana to honour, and be honoured by conferring its citizenship on this eminent African; for Ghana is the one Negro country where an all-out effort is being made to incarnate the ideas for which Dr. DuBois stood and lived and strove to the end of his days.

When I ask myself what it is in the life of Professor William Edward Burhardt DuBois that emerges as his most outstanding achievement, I have no hestitation whatsoever as to my answer. It is that he stood fast ~~by his principles and ideals right to my answer. It is that he stood fast~~ by his principles and ideals right to the end, that his conviction about them grew stronger, that his defence of them grew more vigorous with the passing years.

What then was the secret of this unswering consistency, this unflagging constancy, this ever-deepening radicalism? The question can be put another way. Why does so much youthful idealism end up, so often, in cynicism? Why is it that, so often, youth who begin as fervent radicals become conformists even before their young days are over? Why do so many ardent progressives end up before long in reaction? In other words, what was it in DuBois that is lacking in the faithful who fall by the wayside?

There can be external reasons why: chill poverty that blights the promises of youth; an illiberal atmosphere that soffocates and smothers youthful aspirations. But these, though formidable, are not the deadliest foes; for, if the flame within burns strong and true, no external forces can stamp it out completely.

The spirit that perserveres to the end is sustained by a threefold force - of feeling, of will and of mind.

40B.7a.7

SAEVA INDIGNATIO

Idealism, progressivism, radicalism, revolutionary fervour cannot last except in a man with a burning thirst for justice, social justice, a man provoked to fierce, even savage indignation by man's inhumanity to man. For as certain as it is that beneath all convervativism, capitalism, imperialism, monopoly, colonialism, reaction, there lies consuming greed, just so certain is it that there can be no genuine radicalism without a deeply generous nature, a nature, that is inclined to over-look personal wrong but cannot brook injury done to others by wrongful social systems. Such a nature was that of this son of Africa.

For he was an angry, angry man, Dr. DuBois, angry against

The white world's vermin and filth:

All the dirt of London,
All the scum of New York;
Valian despoilers of women
And conquerors of unarmed men;
Shameless breeders of bastards,
Drunk with the greed of gold,
Baiting their blood-stained hooks
With cant for the souls of the simple;
Bearing the white man's burden
Of liquor and lust and lies!
I hate them, Oh I
I hate them well,
I hate them, Christ!
As I hate hell
If I were God
I'd shound their knell
This day!

The same burning rage, though softened by grief and religious faith pulses through the LITANY AT ATLANTA that he wrote on the morrow of the race riot that shook that city in 1906:

We are not better than our fellows, Lord, we are but weak and human men. When our devils do deviltry, curse Thou the doer and the deed: curse them as we curse them, do to them all and more than ever they have done to innocence and weakness, to womanhood and home.

Have mercy upon us, mis rable sinners!

And yet whose is the deeper guilt? Who made these devils? Who nursed them in crime and fed them on injustice? Who ravished and debauched their mothers and their grandmothers? Who bought and sold their crime, and waxed fat and rich on public iniquity?

Thou knowest, good God!

Is this Thy justice, O Father, that guile be easier than innocence, and the innocent crucified for the guilt of the untouched guilty?

AD3.Ta.8

Justice, O Judge of men!

Behold this maimed and broken thing; dear God, it was an humble black man who toiled and sweat to save a bit from the pittance paid him. They told him: Work and Rise. He worked. Did this man sin? Nay, but some one told how some one said another did - one whom he had never seen nor known. Yet for that man's crime this man lieth maimed and murdered, his wife naked to shame, his children, to poverty and evil.

Hear us, O Heavenly Father!

Doth not this justice of hell stink in Thy nostrils, O God? How long shall the mounting flood of innocent blood roar in Thine ears and pound in our hearts for vengeance?

Bewildered we are, and passion-tost, mad with the madness of a mobbed and mocked and murdered people; straining at the armposts of Thy Throne, we raise our shackled hands and charge Thee, God, by the bones of our stolen fathers, by the tears of our dead mothers, by the very blood of Thy crucified Christ: What meaneth this?

Sit no longer blind, Lord God, deaf to our prayer and dumb to our dumb suffering. Surely Thou too art not white, O Lord, a pale bloodless, heartless thing?

Ah! Christ of all the Pities!

Whither? To life? But not this life, dear God, not this. Let the cup pass from us, tempt us not beyond our strength, for there is that clamoring and clawing within, to whose voice we would not listen, yet shudder lest we must, and it is red, Ah! God! It is a red and awful shape.

Selah!

In yonder East trembles a star.

Vengeance is mine; I will repay, saith the Lord!

Thy will, O Lord, be done!

Kyrie Eleison!

Lord, we have done these pleading, wavering words.

We beseech Thee to hear us, good Lord!

We bow our heads and hearken soft to the sobbing of women and little children.

We beseech Thee to hear us, good Lord!

Our voices sink in silence and in night.

Hear us, good Lord!

In night, O God of a godless land!

Amen!

In silence, O Silent God.

Selah!

A WILL OF IRON

There can be no lasting fidelity to principle, therefore, without a passion for justice and right. But this by itself is not enough, for there are in man other thirsts, born of greed, which, more often than not, prove far more powerful than the thirst for truth and justice. There is the attraction of w alth, the enticement of pleasure, the irresistable force of mad ambition.

ADB, Ta.9

In order to crush them, in order that the thirst for justice should prevail, there is need for that unshakable determination, that unwincing courage, that will of steel that inspired these lines of Padraic Pearse, leader and poet of revolutionary Ireland:

Naked I saw thee,
O beauty of beauty,
And I blinded my eyes
For fear I should fail.

I heard they music,
O melody of melody,
And I closed my ears,
For fear I should falter.

I tasted thy mouth,
O sweetness of sweetness,
And I hardened my heart
For fear of my slaying.

I blinded my eyes,
And I closed my ears,
I hardened my heart
And I smothered my desire.

I turned my back
On the vision I had shaped,
And to this road before me
I turned my face.

I have turned my face
To this road before me,
To the deed that I see
And the death I shall die.

For a man to have stood firm by this principles, to have fought for them from youth to the extreme of age, is proof enough of a backbone of granite.

But power of emotion and a will of iron would be but blind and passionate obstinancy, or even destructice wrongheadedness, if they are not enlightened.

SCIENCE MUST BE THE BASIS

There can be no genuine radical or progressive who is not at the same time endowed with kenness of mind. For, if indignation is to be a constructive force, it must be led by deep insight; problems must be clearly understood before appropriate remedies for them can be proposed. And yet, merely natural intelligence will not do, it must be intelligence deepened by study and fed with fact and principle.

For if a person is able to get at the truth, right from the start, there is little danger - other qualities being present - that he will abandon the cause before it is won. That is why it is a grave error for a policy or a programme for the welfare of men to be based on airy assumptions.

Thanks to his keenness of mind, thanks to his early research and seasoned scholarship, Professor DuBois got so clear a grasp of the Negro problem that he never had cause to abandon his course, at least in so far as fundamentals were concerned. In fact, with passing years, he is becoming more and more vindicated.

For unlike Marcus Garvey who based his movement on the power of his oratory on the emotions of the masses, Dr. DuBois insisted on the overwhemling importance of scientific research as an indispensable prerequisite in the struggle for Negro equality and freedom. It was imperative that the tackling of his problem be preceeded by thorough and intelligent fact-finding; without the groundwork of discriminatory, cold-blooded, scientific research, judgement however shrewd could

TOMORROW THE SUPREME COURT OF THE UNITED STATES WILL MAKE A DECISION ON THE LITTLE ROC ROCK CASE OF WHICH YOU LATELY HAVE HEARD SO MUCH! I VENTURE THEREFOR TO LAY BEFORE YOU A FEW FACTS WHICH MAY SERVE AS BACKGROUND FOR THIS OCCURENCE! WHEN THE SLAVES IN AMERICA WERE FREED? THERE WERE INXXIX 1868, GIVEN THE RIGHT TO VOTE. FROM THAT DATE UNTIL 1876 THEY FORMEDA PART OF E ACH SOUTHERN STATE LEGISLATURE AND IN TWO STATES A MAORITY THEY TRIED TO RELIEVE $POVERTY, DIVIDE THE LARGE LANDHOLDINGS AND INTRODUCE A NEW SOCIAL LEGISLATION? BUT ESPECIALLY THEY SOUGHT TO ESTABLISH A FREE ELEMENTARY PUBLIC SCHOOL S SYSTEM! THE SOUTH BEFORE THE WAR A GAINST SLAVERY HAD HAD NO PUBLIC SCHOOLS THE NEGROES ESTABLISHED SUCH ZA SYSTEM FOR ZALL CHILDREN COLORED AND WHITE BUT WHEN THE NEGROES WERE PARTIALLY DISFRZANCHISED IN 1876, THE SCHOOLS WERE SEPARATTED INTO WHITE AND COLORED SYSTEMS! THEN GRADUALLY BOTH SYSTEMS WERE PUT UNDER THE AUTHORITY OF THE WHITES BUT THE SCHOOLS REMAINED SEPARATE SO FAR ZAS PUPLIS WERE CONCERNED GRADUALLY IT WAS CLEAR THAT THE STATES COULD NOT AFFORD TO CONDUCT A DOUBLE SYSTEM OF PUBLIC SCHOOLS AND CONSEQUENTLY MOST OF THE MONEY WENT TO THE WHITE SCHOOLS AND THE COLORED SCHOOLS WERE NEGLECTED. THE NAACP WHICH I HELPED FOUND IN 1910, WENT TO COURT AND MAINTAINED THAT NOT ONLY WAS IT IMPOSSIBLE FOR THE FORMER SLAVE STATES TO MAINTAIN TWO EQUAL SYSTEMX OF SCHOOLS? BUT THAT TO REQUIRE CHILREN TO GO TO SEPARATE SCHOOL BECAUSE OF THE COLOR OF THEIR SKINS WAS UNJUST ZNDLABELLED THEM AS INFERIOR! IN 1854 THE SUPREME COURT AGREED AND UNANAMOUSLY A GREED THAT SEPARATE PUBLIC SCHOOLS BASED ON SKIN COLOR WERE UNCONSTITUTIONAL! THE FORMER SLAVE ZSTATES HESITATED AND APPEAR TO THE COURT FOR DELAY IN ESTABLISHING INTEGRATED SCHOOLS!THE COURT GRANTED "REASONAB DELAY"! THE QUESTION REMAINED HOW LONG IS REASONA BLE! DURING THE LAST FOUR YEARS PERHAPS A FIFTH OF THE SCHOOLS HAVE BEEN INTEGRATED ? BUT IN EIGHT FORMER SLA STATES NO MOVE H AS BEEN MADE AND IN ARKANSAW AT LITTLE THE GOVERNOR SENT TROOPS TO PREVNET INTEGRATION IN LITTLE ROCK! THE PRESIDENT SENT TROOPS TO FORCE THE OPENING OF THE HIGH SCHOOL TO NEGROES! AFTER THEY HAD Z A TTENDE A TERM ? THE LOCAL COURT EXCLUDED THEM UNTIL 1961. AHIGHER FEDERAL COURT REVERSED TBIS AND NOW THE SUPREME COURT MAKES FINAL DECISION

THESE ARE THE CURRENT FACTS! BUT THE LARGEST QUESTION IS CAN A STATE OFFICIAL OVERRULE A FEDERAL COURT EVEN WHEN THE REASON ARISE FROM THE FACT THAT THESE WHITES E ENSLAVED NEGORES AND TBEIR CHILDREN HAVE GROWN UP THINKING THEM INFERIOR

41-11C-1

40/4/82

OLDEST FREEDOM FIGHTER — Dr. W. E. B. DuBois, director of the Encyclopedia Africana, is presented with a silver sword at his residence in Accra, Ghana by Mr. Taham Gaid, newly arrived Algerian Ambassador in Ghana. The small, gleaming sword, with beautifully designed hilt, is a gift from Prime Minister Ben Bella to the "Oldest Freedom Fighter" and "Father of Pan - Africanism". Looking on are Mr. Ben Hadid Chadley, Counsellor of the Algerian Embassy and Mrs. DuBois. Dr. Dubois also received an album of records, "The Songs of Algeria's Freedom" from Ambassador Gaid.

TO DR. DU BOIS— WITH LOVE

(95 years old and still going strong) —a tribute by ***Herbert Aptheker*** to the founder of Pan-Africanism

THE 23rd day of February, 1963, was a memorable one, for it marked the ninety-fifth year that William Edward Burghardt Du Bois had graced this earth. Deep in the Berkshires, in New England's heart, just three years after Lincoln was murdered, was born this brown child, son of poor working people, and great-grandson of a veteran of the Revolutionary War of 1776.

In Georgia seventy years ago, Du Bois gave voice to the Negro's resistance against the conquest of the South by the monopolies. He led the struggle against the Big Business "philanthropic" effort to mis-educate the Negro people and corrupt their leaders. He recognised the irresistible logic of Socialism sixty years ago. He organised the Niagara Movement, in 1905, and, speaking out for his people, said:

"We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a free-born American, political, civil and social; and until we get these rights we will never cease to protest and assail the ears of America."

It was this Niagara Movement, and Du Bois personally, that were so vital to the launching, in 1909, of the National Association for the Advancement of Coloured People.

Clarity of Genius

Du Bois is the man who saw, fifty years ago, with the clarity of genius, an essential element in the unfolding of the twentieth century in the United States: "The cause of labour's own." It was he, too, who, more than a generation ago, saw the anti-imperialist potential in a world-unity of Negro peoples, and therefore founded the Pan-African Movement.

The essence of his life, as writer, thinker, educator, and organiser, has been the call for Peace—peace within nations and among nations—for dignified, secure, fraternal, living-together by a creative humanity. "I believe that War is murder", he wrote in his "Credo" of 1904—one of the most influential essays in the history of American letters. "I believe that the wicked conquest of weaker and darker nations by nations white and stronger but foreshadows the death of that strength."

"Foreign Agents"

Du Bois insists that imperialism is evil, that racism is vile, that poverty is conquerable, that world war is not inevitable. Leading the Peace Information Centre, that did monumental work in the late 1940's and early 1950's Dr. Du Bois and four associates, were indicted and tried a dozen years ago, as "unregistered foreign agents" under the provisions of the McCormick Act. That Act—unlike the McCarran Act—requires substantive proof of the actual "guilt" of the defendant personally; the Government offered Dr. Du Bois a "deal," telling him that if he pleaded no-defence, it would let him off without a jail sentence. Steeped in white chauvinism and reflecting the ethics of imperialism, the government officials did not know with whom they were dealing. Dr. Du Bois told his attorney—the late Vito Marcantonio—"that before I would enter such a plea I would rot in jail."

Of course the defendants were not guilty—to think of Dr. Du Bois as a "foreign agent" is like thinking of Thomas Jefferson and Frederick Douglass as "foreign agents" (of which, by the way, both were accused in their days!)

What made Du Bois? Monumental persistence was there; and a fantastic capacity for work.

"I remember when we were at the airport, a couple of years ago, seeing the Doctor and his wife off to Ghana, where he was to take charge of a projected Encyclopedia Africana, that sweet John McManus, of the National Guardian, asked the Doctor how many volumes he projected and how long the task would be. "Ten volumes, I think," said the Doctor and then he added, with the barest suggestion of a smile, "and about ten years per volume."

Man With a Cause

Some 35 years ago, Eugene O'Neill wrote: "Ranking as he does among the foremost writers of true importance in this country, one selfishly wishes sometimes (as a writer oneself) that he could devote all his time to the accomplishment of that fine and moving prose which distinguishes his books. But at the same time one realises, self-reproachfully, that with Dr. Du Bois it is a cause—an ideal—that overcomes the personal egoism of the artist."

"The cause"—this is the heart of Du Bois. And it was his devotion to it, his identity with it, that is the ultimate source of his greatness. For over a half century this one man epitomized the cause; and it was the most dramatic cause in his country and his era. He experienced the crucifixion himself; and he never sought to use his great gifts to remove the thorns from his own head. Many times was wealth offered him; many times were positions of great distinction dangled before his eyes—sometimes, his pre-eminence being so indubitable they actually came to him—but neither the offers nor the momentary reality ever came near corrupting him.

The iron had entered his soul; he had seen the lynch-victim's fingers displayed in a Georgia butcher-shop; he had seen the wreckage of his own home after the "race riot" of 1906; he had seen his first-born who died in infancy, twelve hundred miles from home to be buried where Jim Crow did not live.

Genius and Saint

It is a hallmark of the decay of the American social order and the depravity of its ruling class that Dr. Du Bois is labelled under the McCarran Act, a fearful criminal, an assassin, a traitor, a bought foe of democracy! The President of the United States and his brother—the Attorney General—dare to sit in judgment of his life and declare it not only unworthy but criminal.

One man's criminal is another's saint. Langston Hughes, having in mind the Government's effort a dozen years ago to send Du Bois to jail, wrote: "Somebody in Greece long ago gave Socrates the hemlock to drink. Somebody at Golgotha erected a cross and somebody drove nails into the hands of Christ. Somebody spat upon His garments. No one remembers their names."

In E.P. Thompson's monumental life of another revolutionary, William Morris, the author concludes with this fine line: "He is one of those men whom history will never overtake."

There are very few such; one most certainly, is William Edward Burghardt Du Bois.

★

"Of course it won't interfere with his career—he'll just be moving from one Glum family to another."

★

CUBA'S BEAUTY QUEEN

STREETS are crowded, houses empty,
mad and merry is the scene,
for tonight they are electing
Santiago's beauty queen.
Not to palace or cathedral
does the great procession march,
there's no ceiling to this pageant
but the heavens' starry arch . . .
Clinging silk and lacy flounces
deck the claimants to the crown
swirling, dancing to the music
through the gay, beflowered town . . .
Still they come. My eyes are dazzled
so much beauty to behold,
shapely limbs and lovely faces,
hues of olive, ivory, gold.
Which of them will be *la reina*—
dusky Venus, fair-haired maid,
or this roguish little *chica*,
with her twinkling eyes of jade?
Though each one of them enchants me
there's another I prefer.
Not a beauty in this bevy
ever can compare with her.
Not for her the flowers and flounces,
hers is an especial pride,
and her only decoration
is the pistol at her side.
Keen-eyed, graceful as the eagle,
thoughtful, confident, serene,
Señorita Revolution—
Here is Cuba's beauty queen!

—YEVGENY YEVTUSHENKO

[N.Y. Times]

41/10A/6

JULY 30, 1963.

Letters to The Ti

Where Nkrumah Stands

His 'African Socialism' Defended Against Charge of Communism

The writer of the following letter was Professor of Sociology at the University College of Ghana for some 2½ years, until February 1961. He is now director of the African Studies Program at Roosevelt University.

TO THE EDITOR OF THE NEW YORK TIMES:

Senator Thomas E. Dodd, in his July 24 reply to your July 16 editorial attempts to bolster the contention of his subcommittee that sworn testimony and documentation available to them ". . . strongly suggests that Kwame Nkrumah's Ghana has become the first Soviet satellite in Africa. . . ." There is considerable evidence, however, to "strongly suggest" otherwise.

The charge of "irresponsibility" against the Senator must stand until he is willing to examine some evidence other than the testimony of the self-exiled leader of Ghana's United party and the ". . . 108 documents which convey the view of and opinions of many other prominent Ghanaians. . . ." (These are not documents at all in the historian's sense.)

All of these persons, however charming, brilliant, and sincere they may be, are for quite understandable reasons bitter and biased. They may honestly believe that Ghana is a "satellite" and Nkrumah a Communist, but that doesn't make either charge necessarily true.

No Communist Party

African socialism in Ghana is what Nkrumah says it is, not what Khrushchev or Tito or Mao or Castro says it is. There is no Communist party in Ghana and the Convention Peoples party is not one of the 81 parties which make up the international Communist movement.

All Soviet satellites have indissoluble economic bonds which tie them to the dominant country. Ghana has no such ties with either the U.S.S.R. or China. Less than 10 per cent of the exports and imports involve Communist countries, and the bulk of Ghana's valuable cocoa crop is sold in the West.

Since 1960 Ghana has tried to free itself from the risk of chronic price fluctuations in the West and the possibility of suffering from some future depression by cultivating trade ties with the East to balance off those with the West. Most of the capital invested in these major development projects is Western.

Technical Advisers

A few Russians, Czechs and Poles are in Ghana to supervise the building of factories and the organization of state farms, this technical assistance being financed by low interest loans which Ghana has secured from the East. But the overwhelming majority of the technicians and advisers in the country are from Canada, the U.S.A., Great Britain, Israel and other Western countries.

Canadians — not Russians — are helping to train the armed forces; an American heads the law school at the university and a medical team is on the way from the United States to organize a teaching hospital. Nearly 200 Peace Corps volunteers are in the country. No "satellite" would be allowed to absorb this much Western technical and financial assistance.

At the U.N. Ghana has always voted against the Russian idea of a troika to replace the Secretary General, but it also votes for the admission of Red China. It has repeatedly rebuked both sides for dragging heels on the banning of nuclear tests.

During the Cuba crisis, the Ghana delegate expressed sympathetic understanding of United States' fears, but opposed an invasion of Cuba. It did not go along with Cuba's attempt to have a renewed Security Council debate on the issue. There is absolutely no substance at all to Senator Dodd's charge that Nkrumah has ". . . consistently supported the Soviet Union and Cuba in the U.N. . . ."

Americans who object to a policy of "positive nonalignment," African socialism, the one-party state and militant Pan-Africanism have a tendency to label all of these orientations "Communist," as do Ghanaians who prefer other political styles. This simply confuses the issue.

The crucial question from the American foreign policy standpoint is not whether the Ghanaian Government is authoritarian—the United States supports the governments of Liberia and various other African authoritarian states—nor whether it is socialist (the United States helped to finance Clement Attlee's Labor Government and Tito's Communism). Pan-Africanism is not a Communistic movement and is no menace to the United States.

The relevant questions are: "Does Ghana have an independent foreign policy not tied to that of the U.S.S.R. or China?" and "Is it likely to keep that orientation?" A careful study of Ghana and its leader might produce a positive answer to both questions.

Senator Dodd is proud of having predicted the ultimate destination of Castro and Jagan. He will risk ruining his reputation as a prophet, however, unless he opens his mind and takes the time to learn more about Nkrumah and Ghana than the peripatetic anti-Nkrumah politicians are able to teach him.

ST. CLAIR DRAKE.

Chicago, July 26, 1963.

Striking at Bias

Varied Powers of Congress to Enforce Civil Rights Cited

The writer of the following is Hamilton Fish Professor of International Law and Diplomacy and Professor of Law, Columbia University.

TO THE EDITOR OF THE NEW YORK TIMES:

So much of the discussion of the proposed civil rights legislation appears to ask which is the proper constitutional provision to be incanted in support of legislation outlawing discrimination. Surely, the question is rather in what respects racial discrimination is properly the concern of Congress under the Constitution. The concerns and powers of Congress, moreover, are cumulative, not alternative.

A determined Congress could strike at important segments of racial discrimination with the far reaches of its defense powers (for example, discrimination which hampers the defense effort); its foreign affairs power (for example, discrimination which affects our foreign relations, at least discrimination against diplomats); its spending power (for example, discrimination by bodies or agencies which receive Federal funds).

There are also the powers of Congress that have been discussed. Of course, Congress can outlaw discrimination in interstate commerce, or which affects interstate commerce.

Public Authority's Complicity

Congress can, in addition, pursuant to the 14th Amendment, strike at discrimination for which the state is responsible, and at the widespread complicity of public authority in private discrimination. It may be possible to draft a provision outlawing discrimination for which the state is responsible, perhaps even leaving it to the courts to determine later where the state may properly be held responsible.

Congress could also forbid state and local officials to require, promote, encourage or enforce racial discrimination.

In regard to places of public accommodation, I am confident that the Supreme Court would uphold an act of Congress which forbids local judges and local police to enforce discrimination, for example, through trespass prosecutions. These prohibitions on the acts of local officials could be enforced by criminal penalty, by injunction, by suits for monetary damages.

It is not either one power of Congress or another, nor a matter of incanting several. The various powers of Congress can support various provisions adding up to an effective civil rights act. LOUIS HENKIN.

New York, July 25, 1963.

MONDAY, FEBRUARY 25, 1963

The GHANAIAN TIMES

THE WELFARE OF THE PEOPLE IS THE SUPREME LAW

VOL. V. No. 1,544 ★ PRICE: 2d.

● BLACK STARS THRASH NIGERIA 5-0

GHANA AND MALI FOR THE GOLD CUP

From WILLIE KWATENG, Kumasi, Sunday

GHANA, defending champions and host country, qualified for the final of the Kwame Nkrumah Gold Cup competition with a pulverising performance against Nigeria in the semi-finals at the Sports Stadium here today.

(Mali later qualified to meet Ghana in next week's final, by beating Senegal, 3-1 in the second semi-final played under floodlights).

The score: Ghana 5, Nigeriaa 0, was the best result achieved by Ghana against Nigeria since the historic massacre at the Accra Stadium in 1955 when the Nigerians took a humiliating 7-0 spanking.

For Ghana, this was not just a victory well earned. It was a morale rejuvenator and against the background of uncertainties and seeming lack of confidence with which fans had approached the match, the result deserved to be placed in the category of the great ones.

Ghana's eleven young men played as if dear life itself was at stake. The occasion was big and they rose to it in a big way, baffling not only Nigeria, but their most fanatical supporters.

For the youthful Nigerian team, it was a day of frustration. Triers they all were. But everything they did, they saw the Ghanaians do much better. In the end, they found themselves facing something beyond them.

Mfum Gets Two Goals

Wilberforce Mfum, playing before his home supporters, carried his body like a tanker seering through an open field. He got two goals and played a major part in two others.

The first came in the 13th minute. Ghana had missed thrice and Mfum would not be denied this time. A pass from Acquah was stopped with the left. He turned it quickly to the right and before anyone could determine his next move, a bullet shot flashed across the field. A GOAL.

A sparkling Ghana move in which the ball sense of Baba Yara, Adarkwa, and Acquah showed itself, deserved a goal, but the finishing shot sailed over the bar by inches.

Nigeria required much of the first half to understand the fast-moving, quick positional changes of Ghana. From the 30th minute, they got together and for the first time, Dodoo Ankrah was called upon to meet some pressure.

Skipper Ekpe was the general of the attacking line and his colleagues offered sound support in mid-field. Near the goal however, the Ghana defence just clustered them out of stride.

Ghana went into half time with the lone-goal lead. But from the moment they kicked off for the second half, there was no question before them. Baba Yara, Mfum, and Acquah all missed. Goalkeeper Ezekwe was in real difficulty and none watching him could fail to applaud his unyielding heart.

But against the supero Ghana attack, an unyielding heart alone was not enough. In the 60th minute, Mfum was brought down in the box. Senegalese referee Mustapha had no hesitation in awarding a penalty. Skipper Aggrey-Fynn made no mistake and Ghana went 2-0 up.

Ezekwe resumed his defiant role but only momentarily. In the 60th minute, Baba Yara exchanged his schemer's role and tried for the goal. He got it, a neat ground shot whistled past Ezekwe and Ghana was 3, Nigeria 0.

Nigeria reeled under the full measure of the Ghana attack and ten minutes to full time, Mfum corroded his way through the defence, beat three men in a row and, with another terrific shot, increased Ghana's lead to four.

In the closing minutes, Ghana drew back to their goal area. Nigeria raced after them, completely deserting their goal mouth. Then a long

(Turn to back Page)

IT WAS A HAPPY BIRTHDAY

IT was a happy birthday for Dr William Du Bois. . .And above, Osagyefo Dr Kwame Nkrumah and Madame Fathia Nkrumah enjoy a joke with the 95-year-old Ghanaian philosopher at a party in his Accra residence at the week end.

Coinciding with his birthday, Dr. Du Bois was awarded an honorary degree by the University of Ghana at the week-end.

● *See Page 5 for more pictures.*

EDITORIAL

Co-operating for the mutual benefit

GHANA, despite the intrigues of the quislings and traitors, and failing propaganda of the agents of imperialism and neo-colonialism in parts of Europe and the United States of America, is a nation of a determined, disciplined and happy people moving many steps ahead everyday in the diversification and mechanisation of agriculture and in the intensified programme of industrialisation in concretising the Party's revolutionary resolve to quicken the pace of the economic growth of the country.

And buttressing all this inspiring record is the fact that our buoyant economy, strengthened by the necessary Government measures, presents a clear picture of the successful nation-building efforts of a new country which knows no race barriers and which has been consistent all along in its beliefs and policies.

These aims and achievements, adding to them our uncompromising stand on the liquidation of colonialism, and on the vital issues of African Unity and world peace, form the basis of our national, continental and international struggles and aspirations.

As Osagyefo often puts it, Ghana has no secrets. Our policies are plain and open. But it would appear that some of our foreign friends and well-wishers have sometimes allowed themselves to be misled by

▲ (Contd. on Page 2)

£8,000 radio station for fishing vessels

Accra, Sunday

GHANAIAN fishing vessels operating in the deep seas would in future be able to report to the shore station on the quantities and type of fish caught, writes Ambrose Badasu.

This will be possible when a new main shore radio station is built at the Tema Fishing Harbour area, Mr J. N. N. Adjetey, Principal Fisheries Officer, disclosed here yesterday.

The station, estimated to cost £G8,000, will be equipped with a 400 watt Marconi marine transmitter capable of sending messages from Ghana to Puerto Rico and to South African waters.

Two Marconi receivers, in addition to two aerial and earth systems, and a 60-foot radio mast will also form part of the equipment.

The main objective for opening the new radio station, Mr Adjetey said, was to maintain contact with fishing vessels which would report on their catch so that adequate preparations could be made in advance to receive, store and distribute or sell the catch.

In the event of breakdown or accident, immediate help could be obtained from other nearby fishing vessels or from the shore, he said, adding that it could also be used to direct the fishing fleet to a good fishing ground, he added.

ITALY RECOGNISES TOGO

THE Italian Government has given de facto recognition to the Togolese Provisional Government of President Grunitzky, official sources announced yesterday.

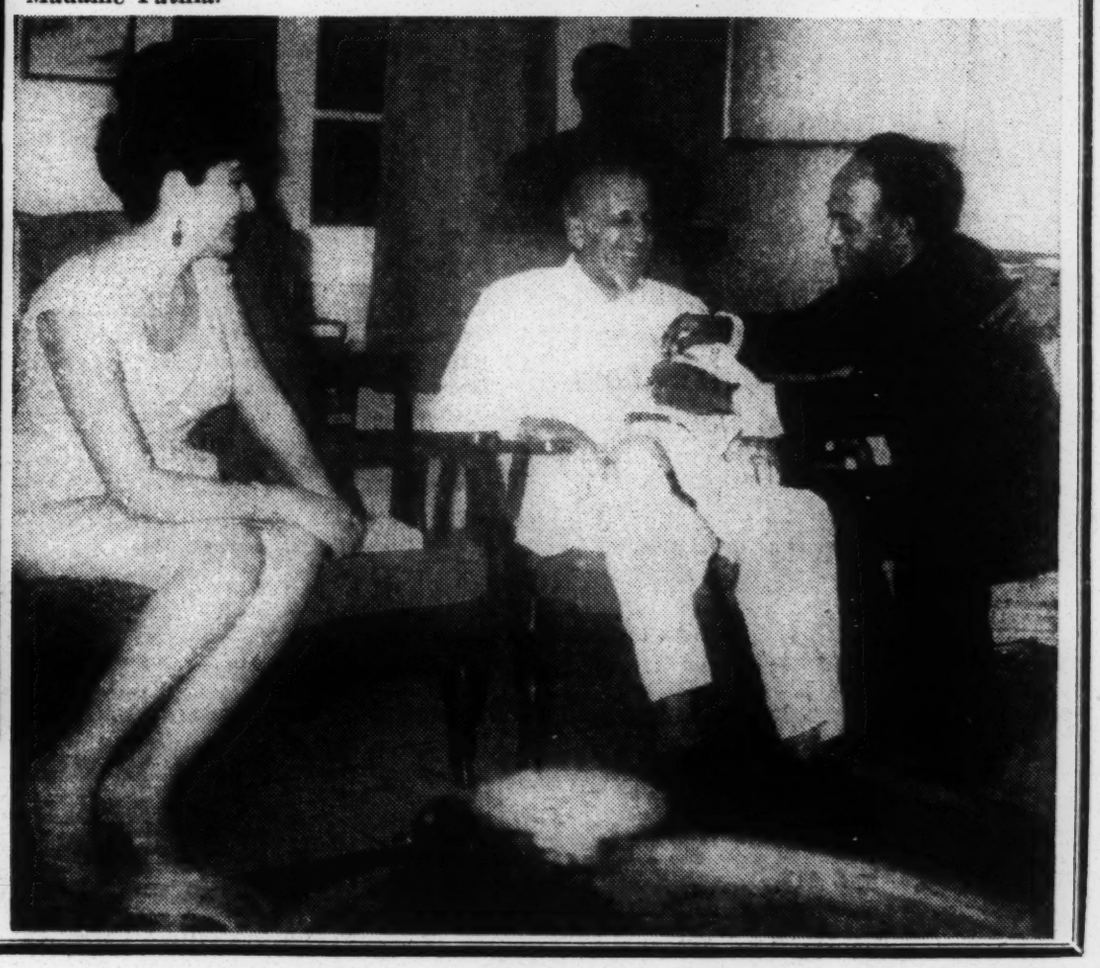
Five countries have now recognised the Togolese Provisional Government.

THE GREAT GHANAIAN SCHOLAR HITS 95

Osagyefo rejoices with Dr. Du Bois

Kwame decorates him

A PRESENT TO FATHIA



ABOVE: A happy-birthday pose . . . showing Madame Fathia, Dr William E. Du Bois, Osagyefo Dr Kwame Nkrumah and Mrs Du Bois.

The four were pictured arm-in-arm at the 95th birthday anniversary party of Dr Bois at his Accra residence.

RIGHT: Meet the aged Ghanaian Pan-Africanist, Dr Du Bois, at 95. This memorable birthday picture was taken by Ghanaian Times Cameraman Edu Sampson.

Dr Du Bois looks into the future with confidence and to a more dedicated work towards the glory of the Pan-Africanist movement.

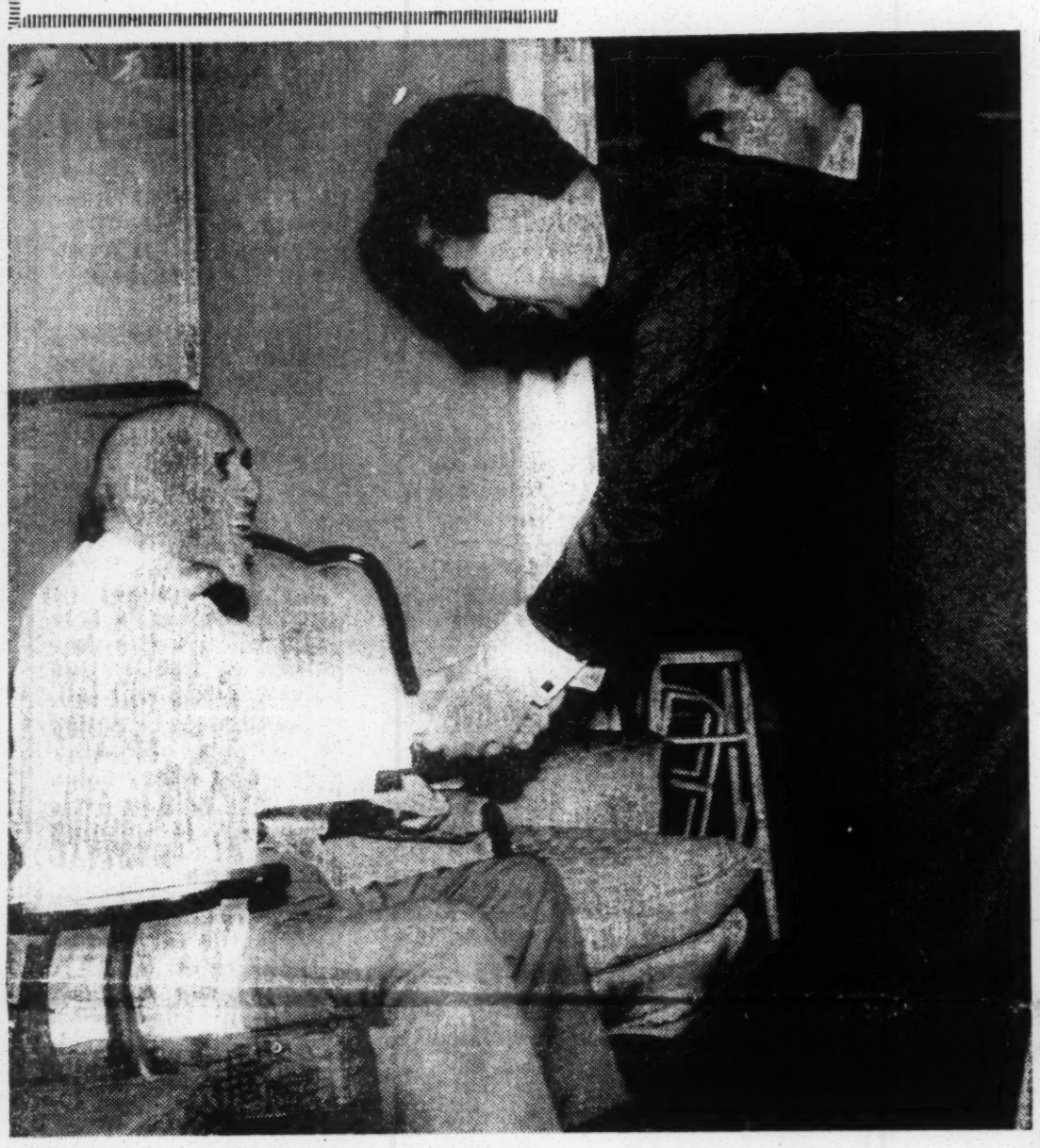
BELOW: The aged scholar, Dr Du Bois, is full of smiles as Osagyefo Dr Kwame Nkrumah decorates him with a gold ornament —as his birthday present. On the left is cheerful Madame Fathia.

HERE, Mrs Du Bois (middle), on behalf of the Ghanaian historian, writer and poet, present a jewel box to Madame Fathia Nkrumah at the dinner party at Dr Du Bois's residence. Osagyefo looks on as Dr Du Bois is seated.

Messages of congratulations were sent to the scholar from all parts of the world, including the students of the Kwame Nkrumah Institute of Economic and Political Sciences, Winneba and Soviet Premier Nikita Khrushchev.

Mr Bernard Jaffe, a New York city barrister, also arrived in Accra at the week-end to deliver congratulatory messages from friends and well-wishers in the U.S.

LONG LIVE HEROIC COMRADE BEN BELLA!



THE Algerian Prime Minister, Mr Ahmed Ben Bella, says "how-do-you-do" to Dr W. E. B. Du Bois, one of the militant fighters for Pan-Africanism.

That was when the visiting Premier called on the 95-year-old Dr Du Bois at his residence in Accra yesterday.

AS part of his private visit to Ghana, Mr Ben Bella, the Algerian Prime Minister visited the Tema Harbour and township yesterday. He also visited the Tema Development Corporation offices, where he was shown a model of Tema township.

Mr Ben Bella's visit to Tema formed part of a sight seeing tour of the Metropolitan area of Accra and Tema.

In this picture, Mr Ben Bella (middle) is seen arriving at the Tema Harbour.

Cultural display welcomes Algerian Premier to 'Varsity

On his arrival at the University of Ghana, Legon, Premier Ben Bella of Algeria was greeted with a cultural display.

In this picture, members of the University cultural group are performing traditional dancing.

Ben Bella scarfed at Party Headquarters

Premier Ben Bella of Algeria visited the Party Headquarters in Accra yesterday as part of his sight-seeing tour of Accra, during his three-day unofficial visit to Ghana.

At the Headquarters, the Prime Minister was received with dancing by members of the Ghana Young Pioneers.

He was presented with the Party's flag by Mr Kweku Akwei, acting Executive Secretary of the Party.

In this picture, a member of the Ghana Young Pioneers is scarfing Premier Ben Bella.

FOUNDED BY KWAME NKRUMAH
EVENING NEWS
ONE PARTY, ONE LEADER
VOL. VI No. 1,626 SATURDAY, JUNE 1, 1963 Price: 1d.

DU BOIS AT 95: 'GLAD I'VE LIVED TO SEE THIS DAY'

ONE AFRICA IS HERE!

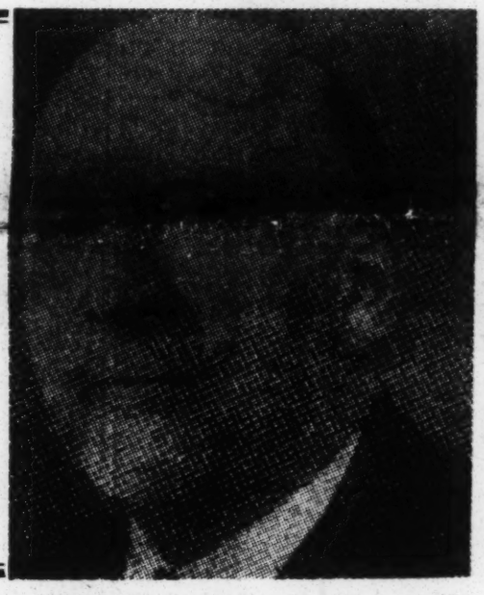
" I have returned that my dust shall mingle with the dust of my Forefathers"

Accra, Saturday

A 95-YEAR-OLD fighter who spent the greater part of his life in struggles for African freedom and Unity told the "Evening News" yesterday he was very happy about the outcome of the Addis Ababa conference and rejoiced that he had lived to see the **coming together of Africa.**

Dr. William Edward Burghart Du Bois, who teamed up with Kwame Nkrumah and others to organise the Pan-African Conference in Manchester eighteen years ago was indeed smiles all over as he declared at his Accra residence that the conference was a culmination of long years of effort and hope on his part among others. For a long time, Dr. Du Bois said, African unity was only a dream but it is now a reality. "I was sure it would come but I did not dream I would live to see it".

Dr. Du Bois, the great Pan Africanist



Dr. Du Bois, an outstanding academician, philosopher, visionary and champion of Afro-American people's rights, who recently became a Ghanaian citizen, said he had lived to see a degree of unity of action among African people which he described as astonishing.

He said he could not do much now to help it forward but rejoiced and appreciated what Osagyefo Dr. Kwame Nkrumah is doing to hasten the unity of the continent.

"I realise how he has grown in stature during these years I have known him. He is now a great Leader of all Africa".

Dr. Du Bois who is also Laureate of an international Lenin Prize "For the Promotion of Peace among Nations" added:

"When the early Pan-African Congresses met and made their modest proposals that the peoples of Africa had a voice in the affairs of their government, Europe and America laughed and scoffed at our words. They are not laughing today".

In conclusion, Dr. Du Bois declared "Pan-Africa is here"

On taking Ghanaian citizenship recently, Dr. Du Bois said: " My great-grandfather was carried away in chains from the Gulf of Guinea. I have returned that my dust shall mingle with the dust of the forefathers. There is not much time left for me. But now, my life will flow on in vigorous, young stream of Ghanaian life which lifts the African personality to its proper place among men. And I shall not have lived and worked in vain."

Grunitzky: Summit has been excellent for Togo

Cotonou, Saturday

TOGOLESE President Nicolas Grunitzky, on a brief stop-over here for Paris, said yesterday that results of the Addis Ababa summit conference have been "excellent" for Togo, AFP reports.

He said several "spectacular changes of opinion "towards Togo exerted themselves at the conference and they conveyed high hopes that Nigeria would soon recognise his Government.

He said he was going to France on a two-week visit to settle a number of problems, mainly connected with technical co-operation between France and Togo.

Seeds of Unity sown at Addis Ababa start to germinate

THE Addis Ababa Conference of African Heads of State and Government is over. The Charter of the Organisation of African Unity—binding INDEPENDENT AFRICA into a compact political body dedicated first and foremost towards the total and unconditional liberation of DEPENDENT AFRICA—has been signed by 31 out of 32 Heads of State and Government in Africa.

The fact that the REPUBLIC OF TOGO alone of the Independent African States was not a signatory to the Charter does not mean that the Government and people of that young and vibrant country do not share the ideals and aspirations embodied in the CHARTER of a UNITED AFRICA. In fact, the seeds of conciliation, mutual sympathy and understanding sown at the Conference have started to germinate in highly commendable signs of rapproachement with Togoland.

But when we look back at Addis Ababa it is clear that as befitting a self-respecting sovereign people and Head of State, President Grunitzky decided at the last minute to stay at home, although the presence of his Foreign Minister at Addis Ababa proved his sincerity of purpose towards a UNITED AFRICA.

The people of Africa more than any other in any continent have suffered most from the depredations of Colonialism and Imperialism. We are the last of the continents of the world to free ourselves from the greedy claws of Western imperialism. As we write, wars are ranging in certain parts of Africa for the right of our people to nationhood.

Yet in spite of these setbacks, AFRICA

(Turn to Page 6)

DUBOIS MEMORIAL COMMITTEE

248 West 139th Street • New York, N. Y. 10030

January 2, 1964

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Dear Friend:

Last August as the streets of Washington resounded to the march of a quarter million black and white Americans gathering to affirm their determination to realize full equality and human dignity for every American, the sad news was announced of the passing of the man whose lifetime of dedication had directed them to this great moment. Many there, as they mourned his passing, resolved that a fitting memorial tribute should be paid to William Edward Burghardt DuBois.

Harvard University, his Alma Mater; the Republic of Ghana where he spent his last days in launching the monumental Encyclopedia Africana at the invitation of President Kwame Nkrumah, and many other lands have already paid tribute to Dr. DuBois. But the great mass of Americans, of African as well as of other ancestry, have not yet had the opportunity to express their appreciation of his significant contribution to the struggle for civil rights and the end of all forms of colonialism, to human progress and to peace.

Accordingly, many of us have been thinking to initiate a commemoration and have concluded that a function emphasizing Dr. DuBois' cultural contribution to American life would be a fitting tribute, and that February 23, 1964, which would have marked his 96th birthday, would be an appropriate occasion.

We should like to have you join us as a Sponsor of this memorial function to be held at Carnegie Hall on Sunday, February 23, 1964. Though held in New York City, it is hoped that this function, in projecting properly the significance of the most illustrious Afro-American of our time, will result in some form of continuing memorial to Dr. DuBois in the field of American culture and scholarship.

We therefore hope that you will be among those whose sponsorship will make the February 23 commemoration a fitting tribute to this eminent scholar and humanitarian.

For your convenience a self-addressed envelope and card are enclosed. We hope for your early response.

Sincerely yours,

Ossie Davis

Ossie Davis
for the Initiating Sponsors

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Ossie Davis

Ossie Davis
for the Initiating Sponsors

4/8/61/161

[McIlvain]

P.O. Box 4310
Accra, Ghana

May 4, 1964

Dear Cousin Laura,

It's been a long time since I heard from you and I am now wondering if you received my letter last September. It contained the sad news of the death of my beloved husband and your "Cousin William". I went to Europe shortly after writing you and was away several months. When I returned mail was piled mountain high and I have no clear picture of all of it.

My Dear One passed away without suffering or pain. He steadily grew weaker, but was able to go for his accustomed afternoon drive up until two days before he left us. He was in his 96th year and told me it was time for him to go. Dear friends here, in fact the entire country from the President of Ghana down to the most humble worker, loved and honored him whom they called "The Father of Pan-Africanism". They showered him with care and devotion all during his last days - then gave him a State Burial just as if he had been the Head of State.

Now I am picking up the threads of life as he wanted me to do and carrying on work on the development and construction of Africa. In February I was appointed Head of Ghana's new Television System. In fact, I am just in the process of organizing it and training workers. We will not actually began broadcasting until next year. It is a very difficult and exacting job, but intensely interesting.

Our friend, Ambassador Mahoney will be paying a visit home next month. I had lunch with them Saturday (they have eight beautiful children!) and gave him your address. He said he would surely get in touch with you.

I hope this finds you in good health and spirits. I remember that when I wrote you last summer W.E.B. was suggesting that you come out for a visit. It is a long trip, but this is beautiful country.

Take care of yourself. Did you receive a letter from someone in South Africa who was trying to trace his mother's family of Du Bois? He wrote us to make inquiries and I referred him to you. This was a long time before my husband's death.

I hope Ambassador Mahoney sees you and can bring me news of you first hand.

All good wishes.

Sincerely,

Shirley

49-37-8

BY AIR MAIL

AÉROGRAMME
AIR LETTER

Mrs. J. G. McIlvain

882 Sunset Avenue

Prescott, Arizona

UNITED STATES

Sender's name and address Shirley Du Bois

P.O. Box 4310
Accra, Ghana

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This space also for correspondence

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1964年12月26日

—IN MEMORY OF MY BELOVED HUSBAND—

(W. E. B. DuBois—Died August 27, 1963)

WHEN Africa unites it will be because each part, each nation, each tribe gives up a part of its heritage for the good of the whole. That is what union means; that is what Pan-Africa means.

This is the great dilemma which faces Africans today; faces one and all. Give up individual rights for the needs of Mother Africa. Forget nothing but set everything in its rightful place: the Glory of the six Ashanti Wars against Britain; the wisdom of the Fanti Confederation; the growth of Nigeria; the song of the Songhay and Hausa; the rebellion of the Mahdi and the hands of Ethiopia; the greatness of the Basuto and the fighting of Chaka, the revenge of Mutessi, and many other happenings and men, but above all — Africa, Mother of Men!

From: Address to First All-African Peoples Conference Accra, 1958.

Poem by W. E. B. DuBois

ALMIGHTY DEATH

Softly, quite softly —
For I hear, above the murmur of the sea.
Faint and far-fallen footsteps, as of One
Who comes from out beyond the endless ends of Time,
With voice that downward looms thro' singing stars;
Its subtle sound I see thro' these long-dark-end eyes,
I hear the light He bringeth on his hands—
Almighty Death!
Softly, oh, softly, lest He pass me by.
And that unquivering Light toward which Longing soul
And tortured body through these years have writhed,
Fade to the dun darkness of my days.

Softly, full softly, let me rise and greet
The strong low luting of that long-awaited call;
Swiftly be all my good and going gone,
And this vast veiled and vanquished vigor of my soul
Seek somehow otherwhere its rest and goal,
Where endless spaces stretch,
Where endless time doth moan
Where endless light doth pour
Thro' the vast kingdoms of eternal light.

Then haply I may see what things I have not seen,
Then I may know what things I have not known;
Then may I do my dreams.
Farewell! No sound of idle mourning let there be
To shudder this full silence — save the voice of children — little children, white and and black,
Whispering the deeds I tried to do for them;
While I at last unguided and alone
Pass softly, full softly.

—Shirley

Here in a gay festive mood, the members of an Efutu Asafo company gird on their military equipage ready for the deer hunt at Winneba. People in different parts of the country celebrate their festival at one time or another.

The people of Cape Coast have now revived their long neglected festival, Ahorbaa

Cape Coast revives her 'lost' festival

UNTIL a few weeks ago, if you asked a person from Cape Coast what festival his people celebrated, he would most probably tell you — 'Christmas'. If he caught your deeper meaning and he was honest, he would add apologetically—'Oh, actually we do not have any indigenous festival'.

And so it is that in our generation Cape Coast has come to be commonly known as about the one large town in Ghana whose people have no real link with their indigenous past, even though Cape Coast is in actual fact one of the oldest towns on the Ghanaian seaboard, with a history that not only her sons but also many thousands of Ghanaians are proud of.

But now Cape Coast is determined to be herself, after more than 70 years without an indigenous festival. For over a month now preparations have been going on quietly towards the celebration of the AFAHYE.

'Ahorbaa Kese'

Everybody calls it 'Afahye' (a word which in English means simply 'festival'), but in reality this is the AHORBAA KESE. This is a festival which is celebrated around this time of the year in Fanteland in commemoration, as it is believed, of the life of Ahor, one of the great leaders of the Fantes in the early days of their migration and settlement in Ghana.

The story of Ahor is shrouded in dim memory, and in fact there are several versions of the Origin of the AHORBAA festival. Nevertheless, in interviews with several elderly men close to the centre of the preparations for their festival at Cape Coast, one learns a few very significant things about the reasons for this revival. What do these elderly citizens say?

'We want to be ourselves again. The Christian missionaries and the Colonial Government frowned on this festival because they said it was heathenish, and a source of political trouble.

For over seventy years we have been without a festival. During this period our children have grown up and scattered, and have become alien to the traditions which must link a people to their soil, their ancestral origins, the guardian gods of their land.

But what is more, this festival is a solemn occasion: through it our corporate voice shall reach out once a year to the great God, Nyankopon, to our ancestors, and to the guardian gods of Oguaa

This 'Afahye' has also very strong ties with the grain harvest and new yam, with fish from the Fosu Lagoon, and rituals of purification and commemoration which involve everybody: widows go through cleansing rites, newly elected Asafohenfo are also purified, heads of family perform their stool purification rites, which also include the ritual feeding of ancestral spirits with oto (boiled eggs and new yam mashed with palm oil).

These ceremonies culminate in public libations by the Oman priests at the durbar which crowns the Omanhene's Eguado-to (Stool purification rites). Afahye time is also a time for feasting and merry-making, the time when "men drink well and take gifts to their in-laws".

Ban Lifted

The public of Cape Coast became involved in this year's Afahye when on 6 August, an official ban was placed on drumming, mourning, fishing in the Fosu Lagoon and eating new yam.

Since the ban was lifted at Midnight on 12 August, various ceremonies have been performed, some of them public, including the well-known Asafo Bonfires, invocational dances by the Oman Komfo, libations and the investiture of Asafo functionaries and the Oman Sofo. Many households have also performed their stool ceremonies.

But this year's festival will reach a climax on Friday the 28th and Saturday the 29th of August. Below is the programme of events, beginning with the vigil at Papratam on tonight.

—JOE DEGRAFT
Institute of Art and Culture

Enough raw materials

Contd. from Page 2

wood, phosphate rock, petroleum and cheap and abundant hydro-electric power.

From the sea, common salt (that is, table salt) can be produced by means of solar evaporation.

A recent survey of the west coast of Africa from the Gambia to Gabon, shows that the two best areas for salt production from sea water by solar evaporation are in Ghana and Senegal.

The salt produced from our part of the sea has been tested and found to be of good quality even without any treatment.

During the Development Plan period, it is expected that salt production in Accra and Elmina will be increased and a new works opened in the Ada area to meet the annual target of 100,000 tons.

This quantity of common salt will be more than sufficient for home consumption; the surplus could be exported to such neighbouring countries as Upper Volta, Mali, Niger and Chad.

Caustic Soda

The strong concentrate of sea water called 'brine', obtained as an intermediate product during the processing of common salt, can easily be converted into caustic soda, soda ash and chlorine.

Caustic soda and soda ash are important chemicals in the manufacture of alumina, sugar, glass wares, paper, soaps and a large number of industrial products.

Chlorine is used abundantly in combination with the waste products from petroleum refinery for the manufacture of plastic materials of all kinds including plastic shoes, handbags, containers combs, pipes and building materials. Chlorine is the major component of insecticides, pesticides and chemical detergents.

The air we breath contains 80% nitrogen, which is the source of explosives and nitrogen fertilizers. It is interesting to note that three-fourths of fertilizer compounds consist of nitrogen salts.

The nitrogen in air can be separated by fractional distillation of liquid air. By combining nitrogen with hydrogen from petroleum products, ammonia is obtained.

Commercial Acids

Similarly, by combining the nitrogen and oxygen in liquified air by electrical processes, nitric acid can be obtained. The ammonia and the nitric acid constitute the basis for nitrogen fertilizers.

In the application of electrical energy in industry, stress has been placed not only on its abundance but also on its low price per unit. When hydro-electric power becomes available by early 1966, the greatest consumers will undoubtedly be the industries. The aluminium smelter at Tema, the gold mining industries, ferromanganese and iron and steel smelting, glass and cement manufacture, the electrothermal and electrochemical industries will be among the users.

But, one of the principal objectives underlying the need for generating the power from the Volta is to ensure that there is abundant, cheap electricity supply for all parts of the country. And this implies rural electrification.

In the foregoing, I have summarized in brief several of our mineral resources which can form the basis of industrialisation in the period of our First Seven-Year Development Programme and beyond.

This has been done to give a fair picture of Ghana's mineral potentialities and the many industrial possibilities for the future.

TOMORROW: Frank J. Dobson, Chief Executive of the Volta River Authority, writes on the immense benefits which will accrue from the Volta Project.

Letters to the Editor

Sefwi Bekwai should wake up

SIR,

It is strange that the people of Sefwi Bekwai district do not seem to appreciate the need for communal labour in the development of the area, as their neighbours in other parts of the country.

This is not good enough. The local Party branch, in conjunction with the Local Council should, I think, set the pace for the masses to follow

J K Adjei,
Kumasi.

Teach them about African history

SIR—That our universities should concentrate on African history is welcome news for such topics as the English Glorious Revolution of 1688, which appeal to the taste of the saboteurs, does not interest Ghanaians.

Kwame Appiah,
Larteh.

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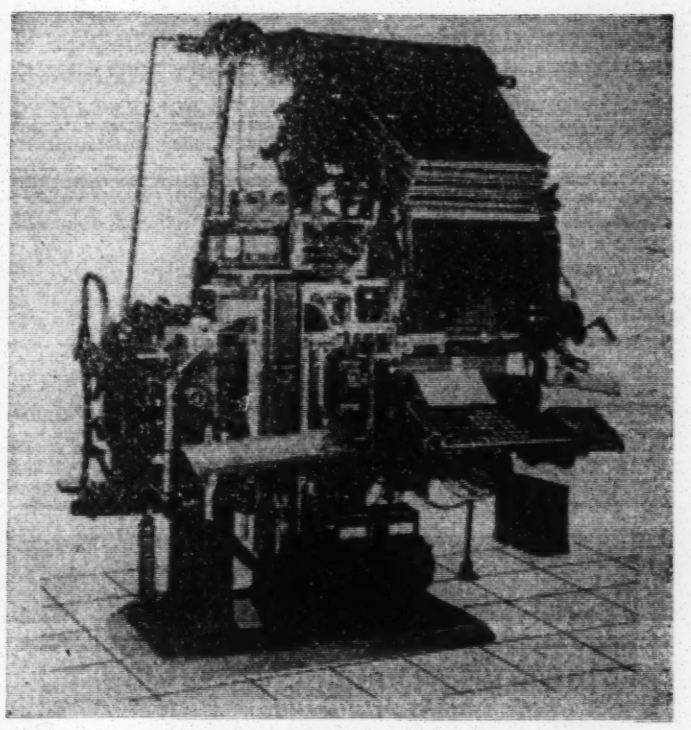

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Wishing you a happy
and successful new year.
I enjoyed our meeting
so much and your fabulous
hospitality

Mary Doane

CHRISTMAS GREETINGS

MARY GOODFELLOW DOANE

127 EAST 64th STREET
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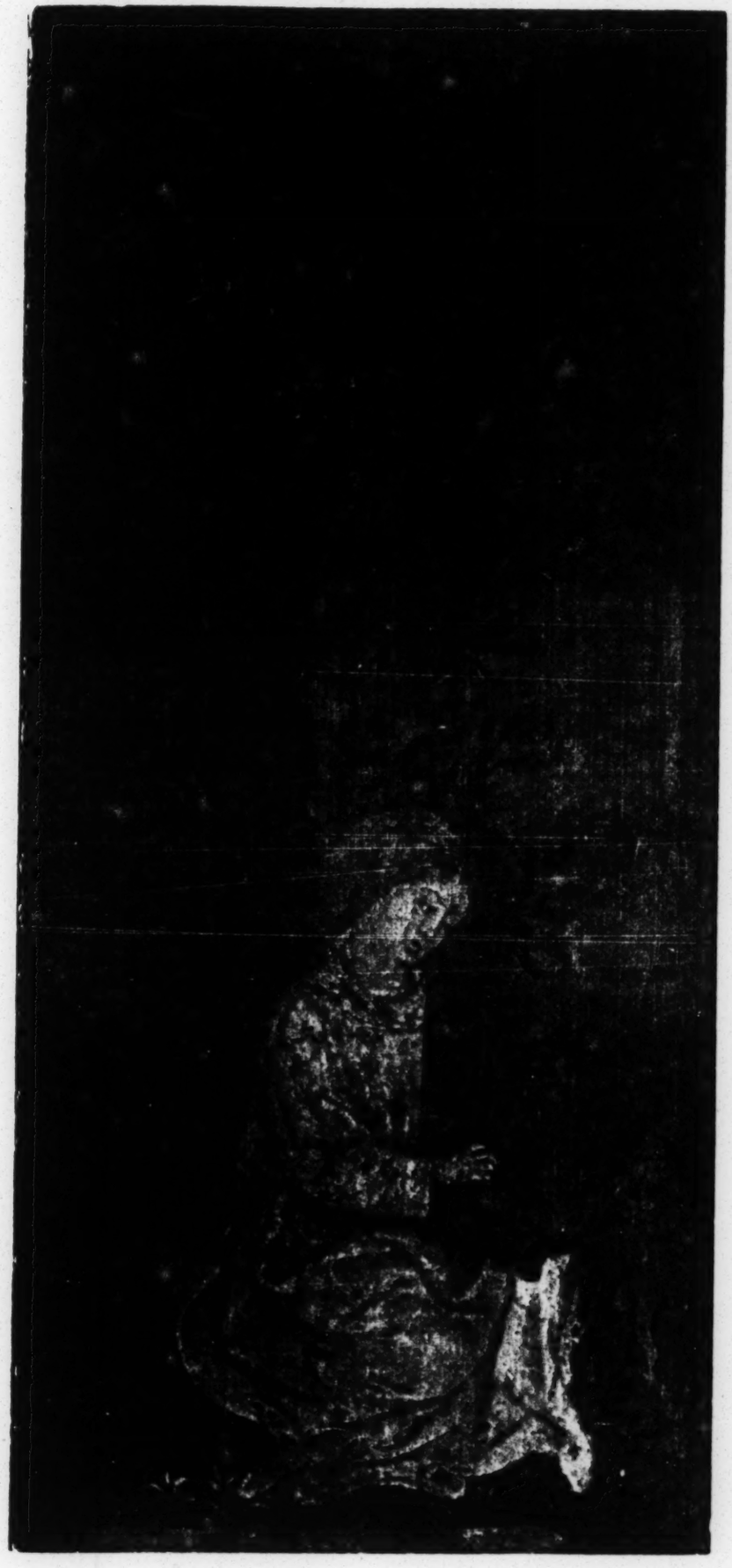

ANGEL PLAYING AN ORGANETTO

Detail from a painting, *Madonna and Child with Angels*,
by Gentile da Fabriano. Italian (Umbrian), active by 1408, died 1427

THE METROPOLITAN MUSEUM OF ART

The Theodore M. Davis Collection. Bequest of Mrs. Theodore M. Davis, 1915

Printed by Arthur Jaffé, New York

Box 2848, Accra
March 26, 1965

Dear Shirley,

In yesterday's mail Roger received a letter from an old friend, Dr. Lytt I. Gardner who is Professor of Pediatrics at the State University of New York, 766 Irving Avenue, Syracuse 10, New York.

In addition to the letter he enclosed a scientific paper as well as a poem. About the poem he wrote: "For several reasons it occured to me that you might like to have a copy of a poem which I wrote at the time of the March on Washington in August 1963. It has never been published in this country, and if anyone would want to publish it in Ghana, I would be honored."

As the poem is about Dr. Du Bois, I thought you would like to have it. I have written to Dr. Gardner that I have sent it to you.

Truly,

Reba

ON THE DEATH OF DR. W.E.B. DUBOIS

(in Ghana, Aug. 27, 1963, the day before the March on Washington)

It is but fitting irony,
That on the eve of Martin Luther King's impassioned dream
Before Emancipation's Shrine,
You, old bitter warrior
Slipped away into the jungle shadows of your past.

Could you have seen the next day's rising sun in Washington,
Perhaps you too had shared the common chord of happiness and pride
And linked hands with those others gone before:
With Crispus Attucks, who fought a king,
And L'Ouverture, who died like one,
With black recruits at Petersburg and Sumter.
You join their honored company now.

Could you have heard the golden voice of Asa Philip Randolph
Intone the fruition of your early thoughts,
You would rest well in Ghana's soil tonight.

Lytt I. Gardner

CORRESPONDENCE - UNDATED

[Alfred]

43-54-12

230 RIVERSIDE DRIVE — APT. 18-A
NEW YORK 25, N. Y.

August 24th

Dear Dr. du Bois:

At the reception given for you at the Peter Cooper Village some time ago, I talked with you briefly about the speech you delivered at the May Day meeting. I liked the speech very much, but missed portions of it here and there, because of the noise at the back of the hall, where I was sitting.

Do you have an extra copy of the speech that I might read? Or, if not, could you send me the one you have? I promise to return it soon.

With kind regards, I am

Sincerely yours,

Allen Alfred —

42-3-273 [AFRICAN AID Comm]

Dr. W. E. B. Du Bois, Chairman
African Aid Committee

Dear Dr. Du Bois:

For the Concert of Negro Symphonic Music at Town Hall, May 21, please send me:

..... loge tickets @ $4.80 ..... orch. tickets @ $2.40
(each box seats six) ..... balcony tickets @ $2.40
..... orch. tickets @ $3.60 ..... balcony tickets @ $1.80

for which $ ..... is enclosed.

I also enclose an additional donation of $ ..... for the African cultural and health services your Committee is aiding. *(Donors of five dollars or more will be listed as patrons on the Concert Program.)*

Name .....

Address .....

.....

261

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Dr. W. E. B. DuBois, *Chairman*

African Aid Committee

23 West 26th Street

New York 10, New York

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[Africa Bureau]

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35 states

Dr. W. E. B. Du Bois,
69 Fifth Avenue,
New York city, N.Y.

Dear Dr. Du Bois:

I am sending to you the list of Colored high school and college students of South Dakota. It is my pleasure as South Dakota Alpha Phi Alpha Education director to send you this information.

I had a high school training and one year at the University of Minnesota. My occupation is shining shoes in the barber shop. My father is a Methodist. I am 22 years old, single, and was born and reared in South Dakota. We are very poor people. My youngest brother Edward Morrow is a scholarship student at Yale University.

Huron is 13000 with 60 Colored people. We have an A.M.E. Church building at Huron. All of the Colored people here are janitors or barber shop porters.

Hazel Warren is a black girl who was born and reared at Huron, South Dakota. She is a student in business at Huron College and has a good voice.

Huron is the center of a rich farming region. A few Colored people are on the farm.

As South Dakota education director I wrote letters to each of the Colored students, but none of them answered or showed any interest. They are not awake to the possibilities of Colored fraternities.

Eight weeks ago today we moved to Huron from Sioux Falls.

(over release)

Page two.

My father and I took jobs as porters in barber shops to get a start. I will be agent for the Overton Tablet & Stencil Co. here. My father will take out coins, trains, etc.

Please send our Circle to Huron, South Dakota.

With best wishes to you, I am

Fraternally and sincerely yours,

Willard Morrow.
50 Montana Ave. S. W.
Huron, South Dakota.

South Dakota education Director of Alpha Phi Alpha Fraternity.

T. Brand.

there and their fathers before them, and the pe
merely passing.

Out from the town lay the farm. I saw its great trees bending over the running brook with a sense of utter friendship and intimate memory, though in truth I had never seen it before. And then one could trudge from the more formal home and lawn, by lane and fence with rise and fall of land, until one came to the lake. The lake, dark and still, lay in the

Amenia Conference

. Booker Washington was dead. He had died but the year before, 1915. I remember the morning that I heard of it. I knew that it ended an era and I wrote: "The death of Mr. Washington marks an epoch in the history of America. He was the greatest Negro leader since Frederick Douglass, and the most distinguished man, white or black, who has come out of the South since the Civil War. His fame was international and his influence far-reaching. Of

the good that he accomplished there can be no doubt: he directed the attention of the Negro race in America to the pressing necessity of economic development; he emphasized technical education, and he did much to pave the way for an understanding between the white and darker races. On the other hand there can be no doubt of Mr. Washington's mistakes and

shortcomings: he never adequately grasped the growing bond of politics and industry; he did not understand the deeper foundations of human training, and his basis of better understanding between white and black was founded on caste.

"We may then generously and with deep earnestness lay on the grave of Booker T. Washington testimony of our thankfulness for his undoubted help in the accumulation of Negro land and property, his establishment of Tuskegee and spreading of industrial education, and his compelling of the white South to think at least of the Negro as a possible man. On the other hand, in stern justice, we must lay on the soul of this man a heavy responsibility for the consummation of Negro disfranchisement, the decline of the Negro college and public school, and the firmer establishment of color caste in this land.

"What is done is done. This is no fit time for recrimination or complaint. Gravely and with bowed head let us receive what this great figure gave of good, silently rejecting all else. Firmly and unfalter-

ingly let the Negro race in America, in bleeding Hayti, and throughout the world, close ranks and march steadily on, determined as never before to work and save and endure, but never to swerve from their great goal: the right to vote, the right to know, and the right to stand as men among men throughout the world."

Already we had formed the National Association for the Advancement of Colored People, a precarious thing without money, with some influential members, but we were never quite sure whether their influence would stay with us if we "fought" for Negro rights. We started in tiny offices at 20 Vesey Street and then took larger ones at 26. Finally on the eve of the undreamed-of World War we had moved to 70 Fifth Avenue.

There have been many versions as to how this organization was born, all of them true and yet not the full truth. In a sense William English Walling founded it a hundred years after Lincoln's birth, because of his indignation at a lynching in Lincoln's birthplace. But in reality the thing was born long years before when, under the roar of Niagara Falls, there was formed the Niagara Movement by twenty-nine colored men. How they screamed at us and threatened! The *Outlook*, then at the zenith of its power, declared that we were ashamed of our race and jealous of Mr. Washington. The colored press unanimously condemned us and listed our failures.

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We were told that we were fighting the stars in their courses. Yet from that beginning of the Niagara Movement in 1905 down to the formation of the National Association for the Advancement of Colored People in 1909, we were welding the weapons, breasting the blows, stating the ideals, and preparing the membership for the larger, stronger organization. Seven of the twenty-nine went on the first Board of Directors of the N. A. A. C. P., and the rest became leading members.

There came six years of work. It is, perhaps, hard to say definitely just what we accomplished in these six years. It was perhaps a matter of spirit and getting ready, and yet we established the *Crisis* magazine and had it by 1916 almost self-supporting. We had branches of our organization throughout the country. We had begun to move upon the courts with test cases. We had held mass meetings through the country. We had stirred up Congress and we had attacked lynching.

We said in the Sixth Annual Report: "The National Association for the Advancement of Colored People was first called into being on the one hundredth anniversary of the birth of Abraham Lincoln. It conceives its mission to be the completion of the work which the great emancipator began. It proposes to make a group of 10,000,000 Americans free from the lingering shackles of past slavery: physically free from peonage, mentally free from ignorance, polit-

ically free from disfranchisement, and socially free from insult.

"We are impelled to recognize the pressing necessity of such a movement when we consider these facts:

"The lynching of 2,812 prisoners without trial in the last thirty years.

"The thousands of unaccused black folk who have in these years been done to death.

"The widespread use of crime and alleged crime as a source of public revenue.

"The defenseless position of colored women, continually threatened by laws to make their bodies indefensible and their children illegitimate.

"The total disfranchisement of three-fourths of the black voters.

"The new attack on property rights.

"The widespread and growing discrimination in the simplest matters of public decency and accommodation.

"All these things indicate not simply the suffering of a people, but greater than that, they show the impotence of American democracy. And so the National Association for the Advancement of Colored People appeals to the nation to accept the clear and simple settlement of the Negro problem, which consists in treating colored men as you would like to be treated if you were colored."

Our six years of organized work did not by

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Our six years of organized work did not by

any means satisfy us. We wanted a bigger, stronger organization, and especially we wanted to get rid of the all too true statement that we were asking for things that colored people did not want or at least did not want with any unity. The wall between the Washington camp and those who had opposed his policies was still there; and it occurred to J. E. Spingarn and his friends that up in the peace and quiet of Amenia and around this beautiful lake, colored men and women of all shades of opinion might sit down and rest and talk and agree on many things if not on all.

The conference, as Mr. Spingarn conceived it, was to be "under the auspices of the N. A. A. C. P." but wholly independent of it, and the invitations definitely said this. They were issued by Mr. Spingarn personally, and the guests were assured that they would not be bound by any program of the N. A. A. C. P. Thus the conference was intended primarily to bring about as large a degree as possible of unity of purpose among Negro leaders and to do this regardless of its effect upon any organization, although, of course, many of us hoped that some central organization and preferably the N. A. A. C. P. would eventually represent this new united purpose.

One can hardly realize today how difficult and intricate a matter it was to arrange such a conference, to say who should come and who should not, to gloss over hurts and enmities. I remember Mr. Spin-

garn's asking me with a speculative eye and tentative intonation if the editor of a certain paper ought not to be invited. Now that paper had had an exceedingly good time at my expense, and had said things about me and my beliefs with which I not only did not agree but which gave rise in my hot mind to convictions of deliberate misrepresentation. But after all the editor must come. He was important, and Mr. Spingarn was pleased to see that I agreed with him in this.

About two hundred invitations to white and colored people were actually issued, and in making up this list the advice of friends of Mr. Washington, like Major Moton and Mr. Emmett Scott and Mr. Fred Moore, was sought. There were messages of good will from many who could not attend: from Taft, Roosevelt, Hughes, Woodrow Wilson, and others. But all this selection of persons was the easier part of the thing. The guests had, of course, to be induced to come; fortunately it was possible to accomplish this, and sixty or more persons expressed their willingness to attend. We were going to make for ourselves a little village of tents, and there we had to be fed and amused, while a discreet program was carried out and careful hospitality extended. At this Joel and Amy and Arthur Spingarn and their friends worked long and assiduously, and the result was beautiful and satisfying.

I remember the morning when we arrived. It was

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There was a varied company. From the south came Lucy Laney, John Hope, Henry A. Hunt, and R. R. Wright of Georgia; Emmett J. Scott of Alabama, former Secretary of Booker Washington; J. C. Napier of Tennessee. From the west came Francis H. Warren of Detroit, Charles E. Bentley and George W. Ellis of Chicago, Mary B. Talbert of Buffalo, Charles W. Chesnutt of Cleveland, and B. S. Brown of Minnesota. Washington was represented by Mary Church Terrell, James A. Cobb, George W. Cook, Kelly Miller, L. M. Hershaw, Montgomery Gregory, Neval H. Thomas, and J. R. Hawkins. From Pennsylvania came Leslie Hill, L. J. Coppin, R. R. Wright, Jr., and W. Justin Carter. New York sent Fred Moore, Hutchins Bishop, James W. and J. Rosamond Johnson, Addie Hunton, W. L. Bulkley, William Pickens and Roy Nash, then secretary of the N. A. A. C. P. Baltimore gave us Mason Hawkins

and Ashbie Hawkins and Bishop Hurst. New England sent William H. Lewis, George W. Crawford, and Garnet Waller.

I doubt if ever before so small a conference of American Negroes had so many colored men of distinction who represented at the same time so complete a picture of all phases of Negro thought. Its very completeness in this respect was its salvation. If it had represented one party or clique it would have been less harmonious and unanimous, because someone would surely have essayed in sheer fairness to state the opinions of men who were not there and would have stated them necessarily without compromise and without consideration. As it was, we all learned what the majority of us knew. None of us held uncompromising and unchangeable views. It was after all a matter of emphasis. We all believed in thrift, we all wanted the Negro to vote, we all wanted the laws enforced, we all wanted assertion of our essential manhood; but how to get these things,—there of course was infinite divergence of opinion.

But everybody had a chance to express this opinion, and at the same time the conference was not made up of sonorous oratory. The thing was too intimate and small. We were too near each other. We were talking to each other face to face, we knew each other pretty intimately, and there was present a pervading and saving sense of humor that laughed

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and Ashbie Hawkins and Bishop Hurst. New England sent William H. Lewis, George W. Crawford, and Garnet Waller.

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But everybody had a chance to express this opinion, and at the same time the conference was not made up of sonorous oratory. The thing was too intimate and small. We were too near each other. We were talking to each other face to face, we knew each other pretty intimately, and there was present a pervading and saving sense of humor that laughed

the poseur straight off the rostrum and that made for joke and repartee in the midst of serious argument. Of course and in fact let us confess here and now that one thing helped everything else: We were gloriously fed. There was a great tent with tables and chairs which became at will now dining-room, now auditorium. Promptly at meal time food appeared, miraculously steaming and perfectly cooked, out of the nothingness of the wide landscape. We ate hilariously in the open air with such views of the good green earth and the waving waters and the pale blue sky as all men ought often to see, yet few men do. And then filled and complacent we talked awhile of the thing which all of us call "The Problem", and after that and just as regularly we broke up and played good and hard. We swam and rowed and hiked and lingered in the forests and sat upon the hillsides and picked flowers and sang.

Our guests dropped by, the governor of the state, a member of Congress, a university president, an army officer, a distinguished grandson of William Lloyd Garrison, a Harlem real estate man, business men, and politicians. We had the women there to complete the real conference, Mrs. Terrell, Mary B. Talbert, Mrs. Hunton, Lucy Laney, Dr. Morton Jones of Brooklyn; Inez Milholland, in the glory of her young womanhood dropped by, in this which was destined to be almost the last year of her magnificent life. Mrs. Spingarn strolled over now and

then and looked at us quietly and thoughtfully.

The Amenia Conference in reality marked the end of an era and the beginning. As we said in our resolutions: "The Amenia Conference believes that its members have arrived at a virtual unanimity of opinion in regard to certain principles and that a more or less definite result may be expected from its deliberations. These principles and this practical result may be summarized as follows:

"(1) The conference believes that all forms of education are desirable for the Negro and that every form of education should be encouraged and advanced.

"(2) It believes that the Negro, in common with all other races, cannot achieve its highest development without complete political freedom.

"(3) It believes that this development and this freedom cannot be furthered without organization and without a practical working understanding among the leaders of the colored race.

"(4) It believes that antiquated subjects of controversy, ancient suspicions and factional alignments must be eliminated and forgotten if this organization of the race and this practical working understanding of its leaders are to be achieved.

"(5) It realizes the peculiar difficulties which surround this problem in the South and the special need of understanding between leaders of the race who live in the South and those who live in the North.

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"(5) It realizes the peculiar difficulties which surround this problem in the South and the special need of understanding between leaders of the race who live in the South and those who live in the North.

It has learned to understand and respect the good faith, methods and ideals of those who are working for the solution of this problem in various sections of the country.

"(6) The conference pledges itself to the inviolable privacy of all its deliberations. These conclusions, however, and the amicable results of all the deliberations of the conference are fair subjects for discussion in the colored press and elsewhere.

"(7) The conference feels that mutual understanding would be encouraged if the leaders of the race could meet annually for private and informal discussion under conditions similar to those which have prevailed at this conference."

It is a little difficult today to realize why it was necessary to say all this. There had been bitterness and real cause for bitterness in those years after the formation of the Niagara movement and before the N. A. A. C. P. had come to the front. Men were angry and hurt. Booker Washington had been mobbed by Negroes in Boston, Monroe Trotter had been thrown in jail; the lowest motives that one can conceive had been attributed to antagonists on either side—jealousy, envy, greed, cowardice, intolerance, and the like. Newspapers and magazine articles had seethed with threat, charge, and innuendo.

Then there had been numberless attempts at understanding which had failed. There was, for instance, that conference in Carnegie Hall when

Andrew Carnegie through Booker T. Washington financed a general meeting of Negro leaders. It was a much larger conference than that at Amenia but its spirit was different. It was a conference carefully manipulated. There was no confidence there and no complete revelation. It savored more of armed truce than of understanding. Those of us who represented the opposition were conscious of being forced and influenced against our will. Lyman Abbott of the *Outlook* came and talked with us benevolently. Andrew Carnegie himself came. Numbers of rich and powerful whites looked in upon us and admonished us to be good, and then the opposition between the wings flamed in bitter speech and charge. Men spoke with double tongues saying one thing and meaning another. And finally there came compromise and an attempt at constructive effort which somehow no one felt was real. I had proposed a Committee of Twelve to guide the Negro race, but when the committee was finally constituted I found that it predominately represented only one wing of the controversy and that it was financed indirectly by Andrew Carnegie, and so I indignantly withdrew and the Committee of Twelve never functioned but died leaving only a few pamphlets which Hugh Brown edited. There were other efforts, but it needed time and understanding, and when the Amenia Conference came the time was ripe.

We talked of many matters at Amenia—of educa-

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tion, politics, organization, and the situation in the South. First of all we spoke of the former subjects of controversy; then we made the deliberations private, and to this day there is no record of what various persons said; and finally we declared for annual meetings of the conference, and then we got to the main subjects of controversy.

If the world had not gone crazy directly after the Amenia Conference and indeed at the very time of its meeting had not been much more widely insane than most of us realized, it is probable that the aftermath of this conference would have been even greater than we can now see. It happened because of the War that there was but the one conference held at Amenia. While we were there the world was fighting and had fought two long years. In another year America was destined to join the war and the Negro race was to be torn and shaken in its very heart by new and tremendous problems. The old order was going and a new race situation was to be developed.

Of all this the Amenia Conference was a symbol. It not only marked the end of the old things and the old thoughts and the old ways of attacking the race problem, but in addition to this it was the beginning of the new things. Probably on account of our meeting the Negro race was more united and more ready to meet the problems of the world than it could possibly have been without these beautiful

days of understanding. It was a "Close ranks!" before the great struggle that issued in the new world. How appropriate that so tremendous a thing should have taken place in the midst of so much quiet and beauty there at Troutbeck, which John Burroughs knew and loved throughout his life, a place of poets and fishermen, of dreamers and farmers, a place far apart and away from the bustle of the world and the centers of activity. It was all peculiarly appropriate, and those who in the future write the history of the way in which the American Negro became a man must not forget this event and landmark in 1916.

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Amenia Conference

No. 3

Amenophis (Amenhotep) III

Pharoah of Egypt, 1411 - 1375 B.C.

Builder of the temples at Luksor,

Husband of Queen Tyi and father of Amenophis IV (Akhenaten)

the religious reformer

30-16 b-1

30-166-26

AMENHOTEP III: NINTH PHAROAH OF THE XVIII DYNASTY

Amenhotep III, a direct descendant of the Egypto-Ethiopian family of Thebes, and the sovereign of Egypt when Egyptian civilization reached the very pinnacle of its political power and cultural development, shows in both his statues and in his skeletal remains marked traces of his Ethiopian descent. His queen--the mother of his celebrated son and successor, AmenhotepIV (Akhenaten)--was, it now appears, a woman of Ethiopian or Negro descent. (See next illustration and accompanying notes). A palace and a temple were erected by Amenhotep for Queen Tyi in Ethiopia. The inscription on the ruins of a building discovered in 1914 at Meroe--ancient capital of Ethiopia--by the Liverpool Expedition, supplemented by certain earlier known facts would seem to indicate that Amenhotep III, himself maintained a residence and spent much of his time in Ethiopia. Dr. Budge thinks that many of the lions which the king is reported to have killed with his own hands may have been slain in the hills of Wad Ba Nagaa, a hunting reserve in southern Ethiopia.

cable:
AMCOMMAF

American Committee on Africa

801 SECOND AVENUE, NEW YORK 17, NEW YORK • MU 6-7263

George M. Houser
Executive Director

Homer A. Jack
Associate Executive Director

RACISM...

spells

DISASTER

The brutal police massacre of unarmed Africans in South Africa has shocked the entire world. Jet planes...armored cars...sten guns... dum-dum bullets: when the first holocaust at Sharpeville was over, the scene looked like a battlefield. Hundreds of Africans lay wounded -- or dead.

In our post-Nazi era it seems incredible that masses of human beings can be shot down, in their own country, by a government in which they have no say. World opinion reacted sharply. The U.S. issued an unprecedented statement of regret. The UN Security Council was called into special session. But South Africa -- while temporarily suspending the hated passes -- has reaffirmed its intention to enforce its racist policies by any means.

Cables to the American Committee on Africa have urged immediate help for families of the massacre victims, and to leaders arrested because of their opposition to apartheid. ACOA is responding with a special appeal through our Africa Defense and Aid Fund. Much remains to be done in this country; but in the face of machine-gun enforced racism in South Africa, individual Americans cannot afford to remain silent or ungenerous at this vital moment in African and world history.

ACOA is the only American organization having the confidence of Africans and experience in such emergencies. Through the Africa Defense and Aid Fund...through publications and public meetings... the Committee provides direct support and responsibly relates developments in Africa to the American people.

You can help us. Join the American Committee on Africa, so that your voice can strengthen our work in the U.S., at the UN, and in Africa. Or, make a gift specifically to the Africa Defense and Aid Fund for this emergency. The post-free envelope may be used for both; please return it today.

Sincerely yours,

John Gunther Rt. Rev. James A. Pike

John Gunther
Honorary Chairman
Rt. Rev. James A. Pike
Vice Chairman
Rev. Donald Harrington
Chairman, Executive Board

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Robert Delson
General Counsel

THE AMERICAN COMMITTEE ON AFRICA

"One of our continents is missing. The voices of Europe, Asia and the Americas are heard daily in our press . . . but who speaks for Africa?"

This was written six years ago when the American Committee on Africa was founded to help provide that voice in America. Today, together with ACOA, many voices from the continent of Africa call out for understanding, equality and recognition. To help these nations achieve a place among the countries of the world; to help wipe out lack of understanding, and to promote goodwill between Africa and the United States is the basis of the work of the American Committee on Africa.

OUR ACTIVITIES INCLUDE...

THE SOUTH AFRICA DEFENSE FUND. Headed by John Gunther and Bishop James A. Pike, the fund has raised many thousands of dollars for defense costs and family relief for the 91 persons being tried for treason in South Africa because they actively campaigned against apartheid (segregation).

A UNITED NATIONS PROGRAM in which a Committee-sponsored observer follows closely the debates dealing with the several countries of Africa. The Committee also makes recommendations to the delegations and offers services to African petitioners.

MEETINGS AND CONFERENCES are varied, but have the single purpose of bringing the peoples of Africa and the United States together. To celebrate the Independence of Ghana, Morocco, the Sudan and Tunisia, the Committee sponsored large public receptions. It sponsored a dinner to honor Prime Minister Nkrumah of Ghana on his state visit to the United States. Tom Mboya of Kenya, Alan Paton and Peter Abrahams of South Africa and W. M. Chirwa of Nyasaland are among key leaders from Africa whose visits to the U.S. have been arranged or sponsored by the Committee.

AFRICA TODAY, our bi-monthly magazine which specializes in reports and articles from Africa. Recognized as a unique publication in its field, its subscription rate is $2.00 per year.

A LITERATURE AND PAMPHLET PROGRAM; it embraces many phases of activity in Africa. Over 50 pamphlet titles are available for sale in the Committee offices. The Africa Today Pamphlet Series includes studies on the central issues of African affairs. The series was launched with Lorna Hahn's War in Algeria.

AN EMPLOYMENT SERVICE FOR AFRICAN STUDENTS. While this service is limited, the Committee, whenever possible, aids the student in the U.S. to find employment. This service has no duplication.

DISSEMINATION OF INFORMATION ON AFRICA to the public through all media on a regular basis.

9/62/04

27 QUESTIONS ABOUT AFRICA

Test yourself. Encircle T or F. If you have chosen 15 or more correct answers, you have a good working knowledge of Africa today.

1. The continent of Africa is composed of more than 50 countries and territories. T-F
2. The population of Africa is about 500 million people. T-F
3. There are nine independent countries in Africa. T-F
4. The largest territory in population in Africa, is the Belgian Congo. T-F
5. Dr. Albert Schweitzer founded a hospital in French Equatorial Africa. T-F
6. Algeria, Morocco and Tunisia form what is sometimes called the mahgreb. T-F
7. Politically Algeria is considered a part of France. T-F
8. Dr. H. F. Verwoerd, Prime Minister of South Africa, is a well-known liberal. T-F
9. The Gold Coast became Ghana March 6, 1957, achieving independence at that time. T-F
10. Nnamdi Azikiwe is Prime Minister of the Eastern Region of Nigeria. T-F
11. A labor leader, Tom Mboya is also a member of the Legislative Council of Kenya. T-F
12. The government of Tunisia is controlled by the Istiqlal party. T-F
13. The problem of race relations is most acute in South Africa. T-F
14. The Africans in Portuguese Africa enjoy the highest labor standards on the continent. T-F
15. "Apartheid" is an Afrikaans word meaning segregation in South Africa. T-F
16. Liberia is the African nation founded by American slaves who were returned to Africa. T-F
17. The majority African population is accorded full citizenship in most African countries. T-F
18. Ghana furnishes the world with one third of its cocoa. T-F
19. The controverial "White Highlands" are Tanganyika's most productive agricultural area. T-F
20. The most highly industrialized area in Africa is the Belgian Congo. T-F
21. Foreign and domestic investment in Africa is estimated at $4 billion a year. T-F
22. Copper mining is the chief industry of Northern Rhodesia. T-F
23. Nigeria supplies about 6 per cent of the world's tin. T-F
24. Sierra Leone is a Spanish Colony. T-F
25. "High Commission Territories" - Basutoland, Bechuanaland and Swaziland - are so named because these countries lie in high altitudes. T-F
26. Nairobi is the capitol of Kenya. T-F
27. The Coptic Christian Church is strong in both Egypt and Ethiopia. T-F

ANSWERS:

1, T; 2, F (200 million); 3, T; 4, F (Nigeria); 5, T; 6, T; 7, T; 8, F; 9, T; 10, T; 11, T; 12, F (Neo-Destour); 13, T; 14, F (compulsory labor); 15, T; 16, T; 17, F; 18, T; 19, F (The "White Highlands" are in Kenya); 20, F; 21, T; 22, T; 23, T; 24, F (British); 25, F; 26, T; 27, T.

Most answers on questions about Africa can be found in literature published by the American Committee on Africa, 4 West 40th Street, New York 18, N. Y.

AMERICAN forum for Socialist Education

Secretary, American
Forum for Socialist
Education:

Sir:

I have planned the following lectures for your series:

× 1 The African Slave Trade
× 2 American Slavery
Nov 5 — 3. The Cotton Kingdom
12 — 4. The Civil War
26 — 5. Reconstruction
Dec 3 — 6. Citizenship

These are scheduled for Oct. 22, 29; Nov. 5, 12, 19, 26 For six months I have had and engagement to address the Institute for Religious and Social Studies, at the Jewish Theological Seminary. This I had scheduled for Oct. 19. I now find to my distress that it is Nov. 19, and thus would conflict with ~~xoxx~~ my fifth lecture in your series.

I write to ask how this conflict can best be adjusted: in your series could my Nov. 19, date be omitted and a last date added Dec. 3? Or could Nov. 18 or 20 be substituted for the 19th? Or what other suggestion have you? I am sorry to put you to this trouble.

Very sincerely,

42-3-186

Nov 22
Quebec City

[AMERICAN MEN OF SCIENCE]

30-30-9

Negroes Listed in "American Men of Science"

C Harvey, Burwell Towns, Chemistry, Morehouse College.

W Hinton, William Augustus, Instructor Preventative Medicine, Harvard University Medical School; Chief of Wasserman Laboratory, Massachusetts State Health Department.

C Imes, Elmer Samuel, Physics. Head, Department, Physics, Fisk University.

W Julian, Percy Lanon, Chemistry. Chemist, DePauw University.

C Just, Ernest Everett, Zoology. Professor, Zoology, Howard University.

W Lewis, Julian Herman, Pathology. Associate Professor, Pathology, University of Chicago.

C McKinney, Roscoe Lewis, Anatomy. Professor, Anatomy, Howard University.

C Nabritt, Samuel Milton, Morphology, Physiology. Professor, Biology, Atlanta University.

Strange, William Wallace, Engineering Physiology. Buffalo Museum of Natural History.

C Sumner, Francis Cecil, Psychology. Head, Department, Psychology, Howard University.

C Thornton, Robert Ambrose, Physics. Professor, Physics, Talladega College.

C Turner, Thomas Wyatt, Botany. Head, Department Biology, Hampton Institute.

WHY A BRIDGE?

"We believe in the self-determination of all peoples," our Assistant Secretary of State for African Affairs has stated. Yet only a start has been made in the U.S. to demonstrate this belief to Africans. What can we do to bridge the gap between our words and our deeds, between *our* abilities and *their* needs?

Africans need American help during this troubled time of transition. Americans need African good will as new African nations emerge to take their stand in world affairs and in the United Nations.

Soon all Africa will be free. But the quality of its freedom will depend on the way it is achieved. Will the transition be smooth, as in West Africa, or violent, as it may be in areas where dominant white minorities will not give up privileges? American attitudes and actions can help shape a constructive answer.

Today African leaders are being arrested in their own countries for advocating equal rights and freedom. As in Asia, the prisoners of today will be the statesmen of tomorrow. Will they be influenced towards democratic self-government by Americans who, having long ago gained independence, show only half-hearted concern for those who now seek the same freedom from colonial and minority rule?

There is still a residue of good feeling towards Americans among Africans. Many Africans studied in this country and have been strongly influenced by democratic concepts. "I think that America, Britain, and France must accept some of the credit for opening the eyes of the African peoples to the rights of any nation to govern itself," stated Ghana's first Ambassador to the United States.

Many Africans look to us for sympathy and support. There is still time to help maintain their faith.

WHAT IS THE NEED?

Some of the recent urgent appeals coming to us are these:

• In Central Africa thousands of Africans were arrested early in 1959 without charges. An official British inquiry found no evidence for an alleged "massacre plot," yet hundreds are still imprisoned, and 50 Africans have been killed by police.

The African Congresses to which many of the arrested belonged were legal organizations advocating fuller African representation in government. Dr. Hastings Banda, imprisoned President of the Nyasaland African Congress, has consistently asked his African followers not to resort to violence.

The prisoners have recourse to one Review Tribunal with power only to make recommendations to the governor. We have been urgently requested to contribute to both family welfare and defense costs.

• In South Africa, unrest grows as racist laws tighten and cost of living for non-whites increases. Police have attacked African women's meetings protesting pass-laws, injuring many, including old women and children. The treason trial goes on which has taken several years out of the lives of hundreds who publicly opposed *apartheid*, the South African government's ruthless policy of total racial segregation. Nearly $300,000 has had to be spent on legal and welfare costs so far. The courts quashed indictments against many of the defendants, but the end is not yet in sight for the remaining thirty, as the prosecution unrelentingly seeks to prove that open opposition to government racial policies constitutes "treason".

• In Kenya, official inquiries into the Hola detention camp revealed that political prisoners had been beaten to death. Members of opposition parties to the predominantly white government have been arrested under "emergency" measures, and newspapers banned. Tom Mboya, African member of the Kenya Legislative Council, has cabled that 29 of his colleagues arrested are in need of legal and family welfare assistance.

WHAT CAN AMERICANS DO?

These and similar situations in Africa are little known to Americans, their causes and contexts little understood. The possibility of doing anything about them has seemed remote. To provide a channel for constructive aid, the American Committee on Africa has established the AFRICA DEFENSE AND AID FUND, incorporating the former South Africa Defense Fund which was started at the time of mass arrests of segregation opponents in South Africa in 1956. Americans contributed $50,000 through the South Africa Defense Fund for the legal defense and family welfare of the defendants, a small sum compared to the need but an important gesture from the United States. The Anglican Bishop of Johannesburg, a fund trustee, wrote: "I do not know what we should have done without the generous help of those who contribute to the South Africa Defense Fund."

Letters and cables from many prominent Africans, non-white and white, have urged the Committee to extend its aid throughout Africa. It has become imperative to consolidate such aid into one clear effort. Africans in need should know that they will be able to count on American help in obtaining justice; Americans can no longer afford to give this help piecemeal. African resources are limited; ours are plentiful. Africans must find help where they can—let them find it in the country whose democratic institutions have inspired so many of them.

These are the reasons that the AFRICA DEFENSE AND AID FUND has been started. Similar funds exist in England and in Central and East Africa. It is through these responsible channels and to specific and documented requests that the Africa Defense and Aid Fund responds. The Fund includes legal and charitable aid to Africans. Your contributions may be earmarked, or may go into the general fund to be used where the need is currently determined by the Trustees to be greatest.

Americans have a vital stake in African freedom. The Africa Defense and Aid Fund is one of the few concrete ways Americans can act. What you invest now is your share in legal justice today, and a bridge to sound African-American relations tomorrow.

TEAR HERE

ENCLOSED IS MY CONTRIBUTION TO THE AFRICA DEFENSE AND AID FUND

$100 _____

$ 50 _____

$ 25 _____

$ 10 _____

$ _____

_____

NAME

_____

STREET AND NUMBER

_____

CITY, ZONE AND STATE

Make checks payable to: AFRICA DEFENSE AND AID FUND

Mail to: AMERICAN COMMITTEE ON AFRICA, 801 SECOND AVENUE, N. Y. 17

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[American Peace Crusade] Undated

MEMORANDUM ON THE PEACE POLL

As a worker and leader in the peace movement, you must have become impressed, as we have, from the point of view of organization and organized activities, with these imperatives:

To CATCH up with the already existing sentiment for peace that is literally spilling over in hundreds of large and small cities;

To STIMULATE the "great debate" -- not as it is falsely advertised in Congress, but in the people's terms: whether war with China, and continuance of the war in Korea is the only solution, if any solution at all, to the international crisis;

To give NATIONAL FORM AND NATION-WIDE ENCOURAGEMENT in the many separate expressions of opposition to the war drive;

To ORGANIZE AND MOBILIZE into an active and influential force the will to peace, which is growing in a diversity of forms.

These are the aims of the newly formed American Peace Crusade. We believe its formation will be welcome news to you and to the active peace workers -- crusaders -- in your community. An examination of the names of the sponsors, listed on the attached Call, should assure the people of your community that every worker for peace is welcome to participate individually, or through his organization, in the campaigns of the American Peace Crusade. The one requirement for admission is loyalty to the cause of peace.

32-24-20

The Sponsors of the American Peace Crusade do not regard the new organization as one to replace, to duplicate or to vie with existing peace organizations. The aim of the American Peace Crusade is to serve as a center, as an agency for centralizing and stimulating peace activity and education. It looks to presently existing organizations -- political action organizations, women's peace groups, anti-discrimination committees, trade unions -- as the means for carrying into communities everywhere a peace program that is powerful because of its national scope and persuasive and influential in terms of the specific concerns of these organizations participating.

Our Sponsors believe, likewise, that these organizations, and the thousands of unattached individuals recently so active in peace work, will look to the American Peace Crusade as the means through which the peace movement can be developed on a grass-roots basis -- and with a speed that the situation demands.

Working together in a concerted program will result in more than the sum total of the activities of the separate organizations and individuals. The force of the movement will be enormously greater. It will promote the organization of peace committees in a thousand communities where none now exists. It will create a scope and breadth and vigor that are still lacking, in spite of the widespread and growing sentiment for peace.

In this framework, and with this approach, please consider these campaign steps. As quickly as possible, and as the campa ign gathers momentum BY ACTIONS, we shall provide you with a more complete outline.

1. Arrange by telephone, within 48 hours, a meeting of key leaders who have worked with you before, to map out a campaign to poll the community.

   a) Make every effort to utilize the organization channels of the participating organizations, formally or not.

   b) As far as possible, see that all possible groupings are represented -- women, labor, youth, Negro, clergy, academic circles, nationalities -- officially or unofficially.

2. Select the busiest spot in town -- or the two or three busiest corners in your city -- for the public launching of the poll. Try to get a combination of World War II vets and mothers or sisters of boys now in the armed forces to man these posts. Telephone your local newspaper 24 hours in advance; interest them in a picture and a story.

3. Is there a key plant or factory in your town? Set a day or a two-day program for polling the workers. Make it an occasion.

(more)

4. Approach the ministers and rabbis in your area. Propose reference to the issue and the poll from the pulpit; determine possibility of polling the congregation.

5. Get people to write letters to the editor on the issue and on the poll. Send a small group to visit the editor to persuade him to run a supporting editorial. The spontaneous letter-writing to papers from the grass-roots of America, which in the last month has become so impressive, can be turned into an avalanche.

6. Apart from campaigning on these lines (Negro, labor, women, etc.) it is always most effective to work on a unit basis -- the large apartment house, the block, the neighborhood.

   REMEMBER: While the over-all vote in millions is important, of enormous importance is the cumulative effect of unit votes -- the poll result in a given factory, church congregation, street corner, or in a given group, such as a women's organization, a college campus, the clergy. Each result, communicated separately in a constant stream to congressmen, senators, the press, radio commentators, state legislators, can create a movement.

7. Don't hesitate to jump the gun. The campaign starts when action starts. There is no need to hold up suggestion 2) or 3) until 1) is accomplished.

8. Leaders of organizations should consider taking the lead in the actual polling - on that prominent street-corner, or at the gate of the key plant. Show everybody that this peace poll is a big thing -- THE big thing. Get the office staffs out, too. It's the psychology of an all-out mobilization.

9. Ask each group to consider immediately how the poll issue can be merged with the key concerns of the group - the 18-year old draft and UMT for youth groups; the wage freeze and rising prices for trade unions; the Lt. Gilbert case, army discrimination for anti-discrimination groups - the poll issue can heighten the specific campaigns of every progressive organization.

   Within a few days we hope to have available attractive leaflets which most certainly should be used with the distribution of the polling sheet. The leaflets will be designed for distribution to specialized groups; to begin with, labor, Negro, youth.

10. The peace ballot is an excellent vehicle for canvassing by political action groups, women's peace organizations, etc. It is suited for distribution through shops by labor unions. It is adaptable to the techniques of each special group.

AND KEEP US INFORMED. What you are doing or planning to do? What are others doing. Help us become a real center for peace activities information.

* * * * *
* * * *

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Americans Approach...

The... Culture Of AFRICA

AMERICAN SOCIETY OF AFRICAN CULTURE

DURING the Twentieth Century, the culture of the African Negro has received universal recognition as a unique and profound expression of the human spirit. However, the conditions of African civilization and of African peoples in other areas of the world have been such that African culture is less widely known and understood than any other major culture in the world.

The *American Society of African Culture* is a group of American Negro scholars, artists, and writers who have joined together to study African culture in terms of the arts and the social sciences, and to broaden knowledge of this culture and its contribution to Western and American civilization.

Founders of the Society have been deeply influenced by the fact that Africa is swiftly emerging as a major participant in world history. Intercultural understanding, which always plays a fundamental role in the enrichment of human life, has been shown by modern historical events to be a necessary condition for peaceful social progress in a swiftly-moving and rapidly shrinking world. It is within the context of today's and tomorrow's events that American Negro leaders are approaching, through the Society, both the historical and the contemporary culture of Africans and persons of African descent. The Society looks forward toward the future contribution that will be made by African culture to the cultures of other peoples and to progress and stability in tomorrow's world.

INTERNATIONAL MOVEMENT BEGUN

The American Society is affiliated with the *Society of African Culture,* an international movement launched by Negro intellectuals in France.

In 1947, a magazine named *Presence Africaine* was launched in Paris by several distinguished French Africans and Malagasies, with the assistance of a number of prominent French intellectuals. This magazine has devoted itself to exploring Negro culture, past and present, and has had great influence in the growing movement for fuller recognition and understanding of African culture.

In 1956, the First International Congress of Negro Writers and Artists was organized by the magazine, and met in Paris. The sponsors strongly desired American participation at the Congress, and many American leaders were equally convinced of the value of having distinguished American representation.

Financial support was offered through the Council on Race and Caste in World Affairs, and five American Negroes attended the Conference: James W. Ivy, Editor of *The Crisis;* John A. Davis, Professor of Government at City College of New York; Dr. Horace M. Bond, Dean of the School of Education, Atlanta University; Dr. William T. Fontaine, Assistant Professor of Philosophy, University of Pennsylvania; and Dr. Mercer Cook, Professor of Romance Languages, Howard University.

This delegation, although it was well informed on contemporary African affairs, was nevertheless surprised to see how little was really known elsewhere in the world about the American Negro and his status in this country. The delegation was also impressed with the need for developing among a larger number of their American colleagues a stronger interest in the cultural values and problems which were the living heritage of Africans attending the Conference.

After the Congress, the Paris committee established the *Society of African Culture* as an international organization. Returning to America, the five delegates took the initiative in forming an *American Society of African Culture,* affiliated with the international group. The Council on Race and Caste in World Affairs agreed to sponsor the Society.

GATEWAYS OF UNDERSTANDING

The Society intends to fulfill its objectives by securing the active interest, support, and participation of a representative group of men and women of distinguished achievement. Its program will be designed to broaden American understanding of African culture and African contributions to American culture. It will also assist the emergence of modern African culture by broadening African understanding of those aspects of American culture which have stood the test of time and can be accepted by Africans as valid and rational approaches to their own problems and institutions.

SEMINARS AND PUBLICATIONS

The Society will sponsor a series of seminars, assembling a group of noted experts and laymen on African affairs, to discuss the impact of African culture on Western civilization and vice versa.

The publications program includes assistance in the publication and distribution of *Presence Africaine,* the editing of special issues for that magazine, and the publication of special monographs. The Society will also reproduce important works of scholarly and literary merit which have inadequate channels of distribution in the English-speaking world. Many important materials are already available that reflect both traditional and modern African culture, but much of this material has no outlet in America.

FESTIVAL OF AFRICAN CULTURE

The Society will sponsor an international Festival of African Culture, which will be held in New York late in 1960 or early in 1961. The Festival will involve artists, musicians and dancers, in order to bring to America for the first time an international panorama of living African art and cultural achievement. This Festival will serve to symbolize renewed world interest in Africa and Africans, and American interest in the cultural heritage of Africa. It will also reflect African influence on music, dance and art in the Western hemisphere.

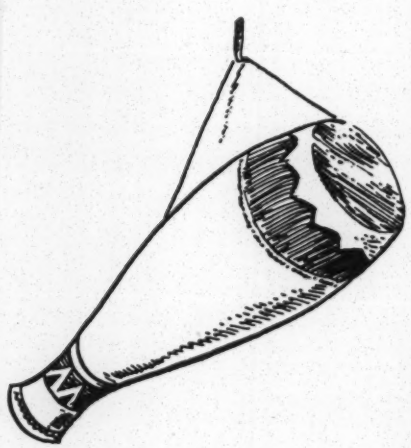
THE AFRICAN CULTURAL CENTER

The Society believes that many important aspects of its mission can be fulfilled through the establishment of a Center which can be both a repository of materials for study and research, and the nucleus of a hospitality program providing meaningful personal relationship between visiting Africans and Americans. It is hoped that, in the future, it will be possible to secure an adequate physical facility in New York City which can become an African Cultural Center.

However, the Society is beginning some of these activities now. A program has been launched to arrange visits and home hospitality for diplomats, scholars, and other visitors of African descent, with Society members in the New York-Philadelphia area. This program extends to African delegates at the United Nations, African students and representatives of educational institutions, groups, associations and organizations.

MEMBERSHIP

Membership in the *American Society of African Culture* is open to accomplished persons of Negro descent in America. Policy and programs of the Society are determined by annual general meetings of the membership.



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[ATLANTA UNIVERSITY]

MEMORANDUM TO PRESIDENT HOPE
ON AFFILIATIONS ~~TO~~ With LABOR UNIONS.

The attitude of most of the skilled labor unions toward Negroes has been hypocritical. Some of them, like the railroad unions, have the word "white" in their constitutions and will not receive Negroes under any circumstances. Others do not openly discriminate but always reject Negro candidates when they come up before locals. Still others receive a few candidates in case of an exceptional black workman, or in localities where a Negro skilled group is powerful.

What is wanted is honest dealing on the part of organized labor with black labor. As it is now, the American Federation of Labor professes to welcome Negro members but for the most part these Negro members are admitted to "Federal" unions. These unions have only the duty of paying dues and absolutely no voice or rights in the union organization.

Paul Williams is one of the most prominent architects in Los Angeles and deserves an answer. The answer, as it seems to me, should read something like this:

> "American Negroes demand justice and fair dealing on the part of organized labor. In spite of the professions of the American Federation of Labor and its constituent unions, the policy of openly or secretly discriminating against Negroes is widespread, as everybody knows. This double-dealing makes real union among laborers impossible, and compels the Negro worker to scab or starve."

47-11-163

Zones of Confusion in the Educational Practice of the Atlanta University System – Faculty meeting

Introduction

The five statements below will collectively show the faculty what became steadily clearer to the panel as its dicussions proceeded: namely, that there is almost no zone in the practice and policy of the Atlanta University System which is not a zone of confusion. The exceptions to this seem to be that there is little confusion within the departments of the University Graduate School and that in a few departments there is a measure of working coordination down through the two affiliated colleges.

It is pertinent to ask whether it would not have been better for all those who in recent years have studied in Atlanta University, Morehouse College, Spelman College, Clark College, and Morris Brown College if there had never been an attempt at affiliation, but, instead, a complete abolition of the five institutions, a pooling of all their resources and the establishment of a single, logically constructed and unitary institution. If this consideration is today of theoretical significance, it is not to be forgotten. The members of this panel have borne in mind throughout their deliberations the need to give reality to the present pretended affiliation; they have not in fact found a single "zone" where the suppression of confusion does not in some degree involve reconstructing the relationships of the five institutions.

Each member of the panel has taken a separate zone:

Statement of Professor Pierce

Organization of Departments - The following statements appear among the comments and recommendations contained in the reports of faculty committees during the last two years:

> We believe that no notable educational advance will be accomplished at the graduate level or in the Atlanta University System until the departments are unified vertically from graduate down to freshman status.
>
> That the members of a particular department of the University System hold meetings to determine common objectives for the teaching of their subject throughout the University System.
>
> That someone in each department be empowered to call these (departmental) meetings.
>
> Improve organizational set-up for instruction.
>
> There is not a well defined and closely knit organization in the department.
>
> It is, in short, necessary that the University should create not only a graduate course of study measuring up to the standards obtaining in good small universities, but also the graduate

students capable of taking the course successfully. The latter can be done by cooperation between - indeed we would say rather consolidation of - the history departments of the University and of Spelman and Morehouse; we take it that consolidation of the departments of the University and the colleges, for the sort of purpose described above, was the direct intention of the affiliation of the three institutions.

The preceding quotations have to do with the organization of departments and indicate that, among teachers, the feeling is quite general that the respective departments of instruction in the Atlanta University System should be unified vertically from freshman through graduate status.

There are a number of departments in the University System in which separate organization and operation exist for each college and for the University; there are a number in which there is some measure of cooperation, and one or two, perhaps, in which what may be described as vertical organization is fairly well established. It appears obvious at the outset that, in a series of affiliated institutions whose affiliation is to be of any value in practice, a single plan of relationship should exist between corresponding departments in the different units of the system. Some exceptions should naturally exist in the case of departments peculiar to one institution. An example of this is the Department of Home Economics at Spelman College. In this subject, Spelman College must function alone.

Some of the advantages of vertical organization of departments are as follows:

(1) The combined wisdom of all the faculty in the subject may be used to plan for the colleges and the university
   a. the subject matter of courses
   b. course offerings
   c. requirements for minors, majors, and cognates.
(2) In the monthly departmental meetings it would be possible to have valuable interchange of ideas on
   a. the abilities and deficiencies of students
   b. teaching methods.
(3) The limited amount of interchange of teachers between colleges and university could be arranged to maximum advantage.

In connection with (3), the committee believes that for the affiliated institutions the amount of interchange of teachers should not be limited by financial considerations. It would seem that the affiliation could be far more valuable to its member institutions and the students working in them if the interchange of students and teachers were dictated only by the needs of the students and the efficient operation of the units of the system.

Departmental Collaboration and Broad Student Culture. Another group of comments and recommendations which appeared in the faculty reports are as follows:

There are inadequacies in number and integration of courses.

That the curriculum be better planned - that is, that there be additional varied offerings.

Our effectiveness would be increased if our students were able to combine work in French with courses in another department.

That means such as inter-departmental seminars be devised whereby opportunities will be afforded in the graduate school for students of one department to exchange ideas with students of other departments.

That a program of studies be encouraged in which students combine work in two fields.

Seize every opportunity offered through courses to point out the large, broad, interrelated, and interdependent aspects of the subjects taught to other fields of study and to life.

The immediate problems found by the department include: closer collaboration of all courses in social sciences.

It would seem emphatically necessary that in order to clear the minds of students and enable them to choose definite objectives orientation courses in the social sciences be recommended for the affiliated colleges and for social science majors in the University.

That departmental requirements be so flexible that students may be able to study, if they choose, in two or three related fields.

That joint seminars of related departments be scheduled.

That there be a carefully thought-out collaboration and integration of the social sciences in Atlanta University and the affiliated institutions embracing the departments of history, economics, sociology, anthropology, and psychology.

That a committee representing all language departments--English, French, and German--be created to handle graduate work in comparative literature.

The preceding group of statements has two points of emphasis--departmental collaboration and the broadening of student knowledge. Logically, the second demands the first and therefore any provisions for an attack on narrow over-specialized plans of study will of necessity demand the fullest inter-departmental collaboration. The committee believes one of the Zones of Confusion in the Atlanta University System is found in ill-defined and often conflicting notions as to the proper course emphasis at various levels of the student's life. When should the student be given general courses which touch on every broad field of knowledge? When should he begin to concentrate on a field? And finally, when should his time be devoted in the main to the mastery of a special subject? Obviously, the student would find it difficult to do all of these things simultaneously. Therefore, it appears logical that special periods in the student's life should be devoted to the accomplishment of these three objectives. It would seem fitting then that the affiliated institutions jointly examine the general plan of instruction in the Atlanta University System to determine if the present organization is such that:

(1) The student obtains knowledge of every broad field of study
(2) The student becomes proficient in a field of concentration and its allied subjects
(3) The student obtains mastery over some one subject.

One basis for such a plan of study might be to proceed from the general to the particular. For example:

(1) Work in the freshman year might be devoted to broad, general, full-year courses of the orientation type in
   a. Humanities
   b. Social Sciences
   c. Physical Sciences
   d. Natural Sciences
(2) The student might begin to concentrate on a field in his sophomore year.
   a. He will perhaps find it necessary to take certain "tool" courses or remedial courses, the need of which became evident from his work in the freshman year or from special tests.
(3) In the junior and senior years the student should definitely concentrate on a field, giving emphasis to some one subject but at the same time pursuing a course of study which would encompass all allied subjects.
(4) In the University, the student should concentrate on a subject.

This is the general outline of a large variety of possible plans of study for the students in the Atlanta University System. The committee believes that the "confusion" which arises from the lack of common agreement on the proper emphasis which should be placed on course organization at various levels of the student's life may be eliminated through the adoption of a plan similar to the one outlined above.

Recommendations -(1) That the administration heads of the member institutions of the Atlanta University System give joint consideration to the question of vertical organization of departments.

(2) That the administrative heads of the member institutions of the Atlanta University System give joint consideration to the elimination of financial considerations which tend to limit the interchange of teachers.

(3) That the administrative heads of the member institutions of the Atlanta University System give joint consideration to a general plan of instruction in the System which would provide: general knowledge, knowledge of a field with emphasis on a subject, and specialized knowledge of a subject, each at a specified level of the student's life.

JOSEPH A. PIERCE

Statement of Professor Huggins

Freshman and Sophomore Studies

The committee feels that the curricula in the affiliated colleges might be divided into two levels. The lower level or junior college; and the upper level or senior college. In the junior college the courses should be general in character and designed to give the student a mastery of such tool subjects--English, mathematics, etc.--as he will need in his future work. Courses should also be designed to give the student an introduction to the methods of thought and work in each of the four fields:

(1) The humanities
(2) The social sciences
(3) The biological sciences
(4) The physical sciences

Koos[1] gives as the purposes of the first two years of college work: (1) completing the general education of the student; (2) providing a preliminary view of and contact with the major fields of learning; and (3) providing the basic preparation for work on the higher level. These purposes seem to be in line with the aims outlined in the catalogues of the two undergraduate colleges.

To aid in achieving these and allied purposes we recommend that the affiliated institutions offer a course open to freshmen and sophomores in each of the three fields,--the social sciences, the physical sciences, and the biological sciences.

We realize that there are practical difficulties in offering survey courses, especially in the physical and biological sciences. There is the difficulty of the scope and the content of the course. What should be included and what should be left out of such a course? Then there is the problem of laboratory work. Should such a course be a lecture course, a laboratory course, or both?

At Morehouse College survey courses in biology and the physical sciences are confined to students who plan to major in the social sciences or the humanities. The students who plan to major in the physical sciences or biology are advised not to take these courses. It is thought that students cannot obtain in the general course the mathematical techniques, and the laboratory training which are essential to further progress in the subject. On the other hand, since these sciences have developed vertically, a student who follows a well-chosen sequence of departmental courses in the physical sciences or biological sciences cannot fail to get a unified view of the field. The social sciences will probably present less difficulties in this direction.

In addition to the survey courses we believe the following courses should be offered:

(1) A year of College Mathematics. This course should be required of all candidates for graduation. Students planning to major in the physical sciences should take this course in their freshman year,
(2) Sub-Freshman English. A course in English fundamentals, two semesters each year. All candidates for degrees in any of the affiliated institutions must pass an entrance examination covering the work of this course. If this examination is not passed, then the work must be included as a part of the candidate's program until such time as an examination is passed. No credit for this course is to be given towards a degree.
(3) Sub-Freshman Mathematics. General mathematics. Each candidate for admission to any of the affiliated schools must pass an examination in the fundamentals of mathematics. If this examination is not passed, the student will be required to take this course as a part of his program until such an examination is passed. This is to be a non-credit course.

We make no apology for recommending that these courses in sub-freshman work be included in the college program. This work should be done in the high schools. But as a matter of fact we know that a large number of students who enter the freshman class each year is unable to read, write or "figger." This condition will no doubt be with us for a number of years to come.

---

[1]See Gray, Recent Trends in American College Education, The University of Chicago Press, 1931, pp. 11.

(4) English. Such work should be given in English as will enable the student to express himself with clarity and accuracy. We believe that no additional courses in this field are now needed, especially in the first two years of the college program. Morehouse College and Spelman College require all candidates for degrees to pass an examination in English fundamentals before graduation. These examinations should be more rigid. Students should not be passed simply because they have taken the examination two or more times.

(5) The mastery of a modern foreign language should be required of each candidate for graduation. French, German, or Spanish might be taken with advantage during the first two years of the student's college work. Credit for the course should be based upon the student's mastery of the language.

Each student should have a guide or adviser who will take an interest in him. His adviser should be a regular faculty member who knows something about the field in which the student is primarily interested. This whole problem of deans, counselors, and advisers is discussed by Professor Milton, and therefore we need not discuss it here.

K. A. HUGGINS

Statement of Professor Du Bois

Junior and Senior Studies

Considering the courses offered in Spelman and Morehouse Colleges, a cursory examination would seem to indicate that the number and variety of courses offered is too large considering the persons available on the faculty and the number of students. Taking the semester courses as a unit (that is, counting a year's course as two semester courses) there were offered at Spelman in 1940, two hundred twenty-nine courses and at Morehouse, two hundred twenty-two. The courses in English were 34 at Spelman and 31 at Morehouse; in modern languages 22 and 21; in education and psychology 20 and 18; in history and political science 17; in mathematics and physics 13 and 18, etc.

It would seem that consultation and careful consideration of the needs of the students and the numbers of the faculty could produce a program much more economical in its distribution of subjects, and in addition to that, certain lack of correspondence in the courses as between the two colleges could be eliminated.

This indicates the gravamen of this report. Without radical change in the present organization and autonomy of these two colleges and of Morris Brown and Clark, voluntary but deliberately planned cooperation could bring many improvements. But of course what is needed is complete federation with authority at the top and institutional autonomy under that authority.

First of all, as we have heard, the first two years of the college course could be improved in the line of giving a more unified and at the same time more rounded cultural education to the student, and insisting on English and arithmetic.

My report has to do primarily with the last two college years. Major subjects during the junior and senior years should be divided into five groups:

(1) The exact sciences including biology, chemistry, astronomy, physics and mathematics
(2) The social sciences including history, sociology, economics and philosophy
(3) The humanities including English, modern and ancient languages, music and art
(4) Psychology including psychology and education
(5) Home economics

Each one of these groups divides itself into cultural and practical subjects, that is, subjects which are mainly educational and subjects which teach arts useful in earning a living. The exact sciences fall almost entirely in the first group although some work in mathematics and physics might be classified in the second group. The humanities fall in the first group except some teaching in music and art. Psychology falls in the first group and educational methods mainly in the second group. Home economics falls in the second group.

There should be some distinction between the cultural and practical subjects as to their significance and value for an academic degree. The practical subjects justify themselves as the basis of subsequent vocations and should be regarded in that light. The cultural subjects on the other hand are the ones designed to mold and educate the student and should have larger value as the basis for academic degrees.

The rule should be that a student, after finishing the first two college years, should choose a major in one of the five fields, taking a specific subject like biology, or economics, or French. He should also choose a minor which must usually be in the same group. If, for instance, the major is economics, the minor could be history; if education is the major, psychology could be the minor.

The rule should be that a student should normally carry five courses each in his junior and senior years. In the junior year he should carry three subjects in his major field and two in his minor and in the senior year four majors and one minor. In either or both of these years he may with the consent of his adviser carry as a minor one subject outside his immediate field of study. In the case of the group covering psychology and education, the teaching of educational methods should be done in the laboratory schools.

The laboratory schools, combining under the one designation, the nursery school, Oglethorpe and the laboratory high school, were, in the affiliation of Atlanta University and the other schools, and even before that, designed to be model schools for the training of teachers. It was contemplated that in the absence of good school systems in the South there would be set up in connection with Atlanta University a complete set of schools, manned by competent teachers, and integrated with the department of education of Atlanta University. How this object was lost sight of, I do not know; but as things are today, unless Atlanta University is able to give a logical reason for the support of a complete school system, I doubt if her expenditure for this object can be defended. On the other hand, practice teaching under competent direction is the only way to inculcate correct methods of teaching, study educational problems and apply the principles of psychology to teaching. In the future, therefore, it seems to me necessary either that we proceed to this complete integration of the department of education and the laboratory schools under one director, or face the possibility of having our practice teaching taken over by the city and state; and in this case teachers would get their practice work in schools so far from perfect and so far from well-ordered, that the change would approach a calamity. On the other hand, under the

present system the elementary classes in this laboratory system are neglected and have little attention or direction, while the function of the high school cannot be maintained. It should be impossible in the future for anyone to get a degree in education from Atlanta University without actually teaching under trained guidance in the laboratory schools.

The courses in Atlanta University should be set up with certain clear objectives: first, some of them should be directed toward scientific research and the extension of knowledge. Second, another set of them should be distinctly vocational, giving training in business administration, education, music, and through the Atlanta University School of Social Work in social work. Third, the university courses should articulate smoothly and completely with the colleges so that it would be possible for students in any of these colleges so to choose their majors that in case they pursue graduate work there would be no difficulty about preparation and readiness to take the university courses. It should also be possible in the senior year of college and in exceptional cases in the junior year, for college students to take university courses. Fourth, on the other hand, for students entering the university from other colleges there ought to be, first, strict insistence upon their mastery of the preliminary college course in English and mathematics. They should not be allowed to have full standing as candidates for a degree until they have finished the work of these courses.

Such changes as these recommendations indicate can, as I have intimated, be introduced by careful conference, by democratic rather than autocratic methods of administration and by seeking to use to the fullest extent in this community of trained and educated persons, the experience and knowledge which can so easily be furnished the administration.

W. E. B. DU BOIS

Statement of Professor Milton

Deans in the College and University

"The actual administration of the college itself is in the hands of various administrative officers. The most important single office in an American college or university is the president. He has far greater responsibility and authority than has a German pro-rector, an English vice chancellor, or a Scottish principal. On the character, intelligence, and energy of the president the efficacy of an American institution largely depends. In the larger colleges the dean is likely to be of more direct importance to the student than is the president, for it is the function of the dean to supervise all the relations of the individual student. The registrar is in charge of admissions and is custodian of the student's academic record. The dean of man and the dean of women are consulting officers whose special province is the student's extracurricular activities, interests, and problems."[1]

Logically, we may then ask ourselves three questions: (1) Can the presidents

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[1]Clarence Stephen Marsh, American Universities and Colleges (Washington, D. C.) p. 23.

successfully undertake the broad responsibility of their office without adequate academic and administrative assistance? (2) Is the University System large enough to require more definite delegation of presidential authority over academic matters than at present? (3) Are academic deans and directors more desirable in a growing institution than personnel deans?

The Presidents of Atlanta University, Morehouse College, and Spelman College presently daily perform such duties of wide divergence as conferences with students on unpaid bills or scholastic deficiencies and appeals for funds or attendance upon meetings concerned with the future of American education. In fact, it is often a most difficult matter for either instructor or student to make an appointment. There is no evasion, but lack of time. Presidents will have less time and energy to spare if Morehouse and Atlanta University are to raise the huge sums alloted them by July, 1942. Nor will this be the end. More and yet more funds must be found if the University System is to fulfill its present needs and the expanding requirements of a virile institution alive to its opportunities and the uncertainties ahead. Academic problems and financial problems will grow together. Neither can wait on the president.

The 1941 enrollment in Atlanta colleges is:[1]

Atlanta University	155
School of Social Work	113
Morehouse College	358
Spelman College	402
Laboratory and Pre-School	497
Total University System	1,525
Clarke College	476
Morris Brown College	636
Gammon Theological Seminary	65
Total Other College	1,177
Grand Total	2,702

This is an impressive matriculation subject to further probable increases. Figures for the affiliated institutions are included intentionally. It is assumed that the University System intends to expand its program of multi-lateral exchange of both students and instructors in the interest of economy of faculty personnel and broader educational opportunities for students. It is as important that the outside colleges have deans as we. Fortunately they do. We need only to coordinate these resources in students and instructors through academic officials fully charged with the responsibility.

Deans of men and deans of women are personnel officers. They may exercise some of the authority of academic deans, but they will not, as such, command the respect of the faculty. To the student they are little more than either truant officers or advisers. They do not represent extension of presidential authority over academic matters. Morehouse and Atlanta University, before affiliation, had deans. Since affiliation, the office has been permitted to lapse in the face of

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[1]Source: Report of the President of Atlanta University, 1940-41, p. 18.

problems of academic co-ordination greater than ever before. Student morale in the colleges and University is not improved by such a situation.

In the report of Committee T of the American Association of University Professors, presented to the 1941 meeting and published in the April, 1941 Bulletin of the Association, there is included a revised statistical study of 228 institutions of higher learning representing a cross-section of colleges and universities. Point C of this summary investigates the subject of deans as follows:[1]

(1) How Are Your Deans Selected?

Appointed by President and Board without consultation	158
After informal consultation	36
After panel or formal consultation	25
Elect.	6

(2) What Is the Tenure of Deans?

Indefinite - 158; 1 year - 24; 2 years - 3; 3 years - 7
Initial appointment, then indefinite - 6
Rotate after 5 years - 1

(3) Duties and Powers of Deans?

Extension of president's office	154
Merely presiding officer	1
Variable	6

The important fact is that the large majority of the institutions reported on have deans. Traditionally, their tenure is indefinite or nearly so. What is most important is that the office of dean appears to be a necessary extension of presidential authority. Does the University System have any valid reason for departing from this pattern of academic administration?

The University System now includes:

Atlanta University
Morehouse College
Spelman College
The Laboratory School including elementary and pre-school
The Atlanta University School of Social Work
The Library School
The Library
The Atlanta University Summer School

In some of these departments or schools either principals or directors have been established. In the top-most units the presidents seem to be the chief administrators. Contradiction of policy is clear, resulting in difficult administration and confused co-ordination. The unusual opportunity for full integration of school into college and college into University is partially, if not entirely, lost. The mere existence of these facilities for education does not insure their full employment however extensive they may be.

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[1]Report of Committee T, Bulletin of the American Association of University Professors, XXVII (April, 1941), 155 ff.

A completely disciplined academic organization, with the active co-operation of Clark and Morris Brown, can.

As the initial frame-work of an effective academic organization for the University System and affiliated Atlanta Colleges, the following is proposed:

(1) One dean of the graduate school
(2) One dean for the junior and senior years of all the colleges
(3) A dean in each of the colleges for the freshman and sophomore years.

The present size of the graduate school precludes the immediate necessity of a full-time dean. A member of the faculty with broad training and the ability to organize could be relieved of part of his teaching load to supervise study at the graduate level with regard to inter-departmental co-ordination. Working with department chairmen, he could help to achieve better vertical integration of courses.

The proposal for one dean in charge of all junior-senior studies is admittedly revolutionary. Yet the fact that we have no academic deans now makes the plan opportune and workable. The main purpose of establishing a single dean for these two years is that he should control a single series of courses common to all the colleges. Concentration usually begins in the junior year, the first two years being largely devoted to required courses. The dean would have general supervision of the student during those years of comprehensive study in a major field of learning and he would supervise integration of courses into the University to provide a wider field for such study. Uniformity of opportunity in all the colleges and a more thoroughly equipped student would doubtless result.

In the lower two years of college, it makes little difference whether the deans are merely personnel or academic. One person in each of the colleges could easily perform both functions without loss of efficiency in either since the curriculum would be restricted to freshman and sophomore required subjects. Orientation of high school students into college study would constitute the chief problem. Extra-curricular activities, too burdensome, could be divided between faculty committees.

Agreement of all the colleges with the University on this plan is not essential. Any two schools could operate it with improved efficiency in academic administration.

LORIMER D MILTON

Statement of Professor Coulborn

Faculty Organization and General Conclusions

Professor Milton's statement on the need of academic deans and Professor Pierce's statement on the need of vertical consolidation of teaching departments are obverse views of the same need,--the need for an organic structure in place of the present random groupings of the various parts of the University System. To secure the best teaching of each separate subject in the System all those teaching the subject should form a corporate unit under their own senior member as chairman; the present arrangement whereby authority stops short at the confines

of the five institutions inevitably means duplication, hiatuses and, in general, very poor economy of teaching talent. To secure a proper co-ordination of the various subjects with one another at the three main levels of academic education academic deans are needed; at present co-ordination is in the hands of the presidents and those hands are more than full with other matters.

In addition to the proposals of Professors Milton and Pierce, it may be suggested that both the graduate and undergraduate schools have need of proper committee organization to aid the presidents and the non-existent academic deans. For example, in the graduate school of the University there exists at present only this mass meeting of the faculty and the various temporary ad hoc committees, such as our five selves, who report to it from month to month. During the last three years these meetings have been valuable as a means of exchanging ideas and showing to all the weaknesses of our work and our organization. But what are the functions of this faculty? Are they executive functions? If so, it is far too large a body to act executively. Are they legislative? If so, the faculty has no defined legislative powers. Are they consultative? If so, we have in recent months been experiencing some difficulty in discovering subjects to consult about other than those subjects which we have already previously discussed to more, or to less, effect. And the same criticisms can be made of the faculty organizations of the undergraduate colleges.

As permanent organization the presidents need central consultative and legislative committees of a small number of persons to settle all ordinary general matters except those of great importance; faculty meetings for consultation twice or three times in the academic year. Academic deans would also need small consultative and legislative committees dealing exclusively with academic matters; while both presidents and deans would find their duties eased if they would appoint small standing executive committees to manage some matters for them and under their guidance. Registrars would probably likewise find their duties both lighter and better done if they were to handle them through executive committees instead of alone with the assistance of their administrative subordinates. An executive committee for registration would contain members of the various departments whose special responsibility it would be to have as much as possible of the enquiry into students' work and arranging of students' courses done before the days of formal registration; thus the rough and tumble then taking place in the Library would be minimized.

It seems proper at this juncture to make the following general observation. If there is one sphere of the life of the citizens where informed intelligence is the rule rather than the exception, it is the sphere of college and university life. If, then, there is one sphere in which democratic organization is more natural and should be more successful than in other spheres, it is the sphere of college and university life. Yet there are few spheres of American life which in recent years have been moving more clearly in the direction of absolute monarchy. That has not been so in the last three years at Atlanta University, but those years have in fact seen no permanent democratic institutions set up: these faculty meetings have not provided democratic mechanism, but merely a forum, essentially temporary, for the discussion of such a mechanism.

The statements of Professors Du Bois and Huggins on the definition of major studies and on freshman and sophomore work complement one another and together have an important relation to the other two statements. Emphasis may be thrown perhaps upon the great difference between the problems of the first two years and the problems of the last two years. If the first two years should aim at broadening the student's outlook, the last two should lay the foundations for specialized

study. This substantive contrast is strengthened by a contrast in numbers of students in courses. Freshman and sophomore courses are mostly compulsory courses which all students must take; junior and senior courses are (or should be) for the most part courses which only students majoring or minoring in the subject must take.

The two contrasts suggest that in each department a single series of courses should be offered for juniors and seniors of all colleges and that a single academic dean having jurisdiction in all four colleges should have charge of correlation of those studies. Per contra, no economy of teaching effort would be effected by pursuing the same procedure with freshman and sophomore studies; it would, therefore, seem reasonable to have a dean for each college who should have charge both of academic matters for freshman and sophomore studies--dealing in these matters with the chairmen of the departments unified vertically--and at the same time serve as personnel deans for freshmen and sophomores.

RUSHTON COULBORN, Chairman

[Atlanta University]

SPECIAL CONFERENCE

ON COOPERATIVES

Mr. Tago Palm, of the Division of Self-Help Cooperatives, Federal Emergency Relief Administration, will meet with the major students in the departments of economics and sociology and the members of the faculty in these departments and any other interested students this afternoon (Monday) at 2:45 o'clock in the Exhibition Room of the Atlanta University Library for the purpose of discussing the organization and operation of cooperatives. All who are interested and are free at this hour are invited to be present.

38-9-12

30-23-44 [Banks]

WRB

With Kind Remembrances
and Best Wishes for Christmas
and the New Year
Mr. and Mrs. W. R. Banks

With best wishes to all the Crisis

Standard Bearers,

I am, cordially yours,

Albert J. Bans

(Bans?)
32-15-27

[Bell, fragment]

Ethiopianism. In fact, as you know, if the statement in the late Blue Book of Natal be taken as our criterion, the white missionaries of the American Board are also being misunderstood and are consequently not welcome to some of the officials at present in power.

Very sincerely yours,

Enoch F. Bell.

31-5-35

Port-au-Prince, le 31 Juillet 1935

Dr.Burghardt Du Bois
Atlanta University
Atlanta, Georgia

Mon Cher Dr.Du Bois,

Un certain Luc Dorsinville vient de publier dans les journaux de Port-au-Prince une lettre par laquelle il prétend vous mettre en garde contre les personnes qui, d'après lui, vous envoient des renseignements mensongers sur la situation politique haitienne. La personne qu'il vise particulièrement dans cette lettre - et dans d'autres notes perfides qu'il a fait paraître -, c'est moi-même.

Ce Dorsinville , dont le rôle sous le President Borno et l'Occupation Américaine a été décrit par Capt.Craige, ancien chef de police à Port-au-Prince, dans son livre CANNIBAL COUSINS, page 285, me hait parce que j'ai combattu Borno et l'Occupation.

J'aurais méprisé les attaques d'un tel individu si je n'avais la conviction qu'il est entré au service du Gouvernement actuel et est employé présentement par celui-ci pour me dénoncer publiquement aux violences de la police. Dans un récent discours prononcé aux Cayes, le Président Vincent a lui-meme répété les accusations portées contre moi par cet ami de Louis Borno.

Je viens vous demander, mon cher Docteur Du Bois, de déclarer loyalement si je vous ai directement ou indirectement envoyé des renseignements d'aucune sorte sur l'Administration de M.Sténio Vincent.

La dernière fois que je vous vis et vous parlai des affaires d'Haiti, ce fut à New York en novembre 1931 en présence de Walter White et de Herbert Seligmann; je vous demandais votre concours pour protester contre les mauvais agissements du Conseiller financier, M.S.de La Rue,et pour obtenir du Gouvernement des Etats-Unis la fin du contrôle des finances haitiennes.

La dernière fois que je vous écrivis, ce fut en 1932 pour vous transmettre officiellements les remerciements personnels de M.Sténio Vincent pour les services désintéressés que vous-meme et l'Association Nationale pour l'Avancement des Hommes de Couleur avez rendus à Haiti. Depuis trois ans et plus je n'ai jamais eu de correspondance avec vous. L'année dernière je vous ai adressé un exemplaire de mon livre :UN HAITIEN PARLE et n'ai pas eu un mot de vous, ce qui m'a fait penser qu'il ne vous était point parvenu.

Je vous prie d'envoyer votre réponse, non à M.Dorsinville qui serait capable de l'altérer, mais directement au journal LE MATIN, Port-au-Prince, où la lettre de M.Dorsainville a été publiée.

Tout cordialement vôtre,

Dantès Bellegarde

P.S.- J'ai lu avec une très grande joie, les articles élogieux qui ont été écrits au sujet de "Black Reconstruction". Mes cordiales félicitations.

[Bentley]

Your friends, the Bentleys,

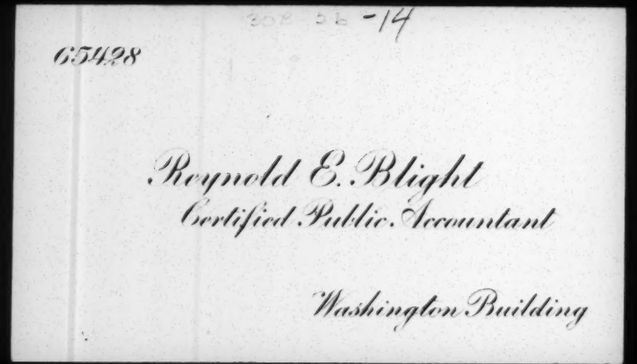
send you loving Greetings

30-23-21

Hugo Adolf Bernatzik

Wien

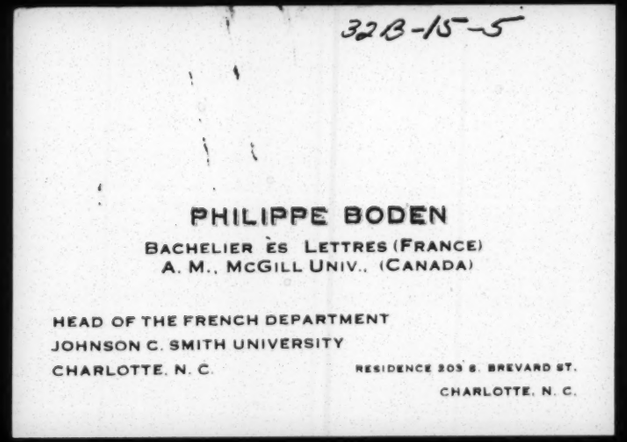
Traveller in Asien



65428

Reynold E. Blight
Certified Public Accountant

Washington Building

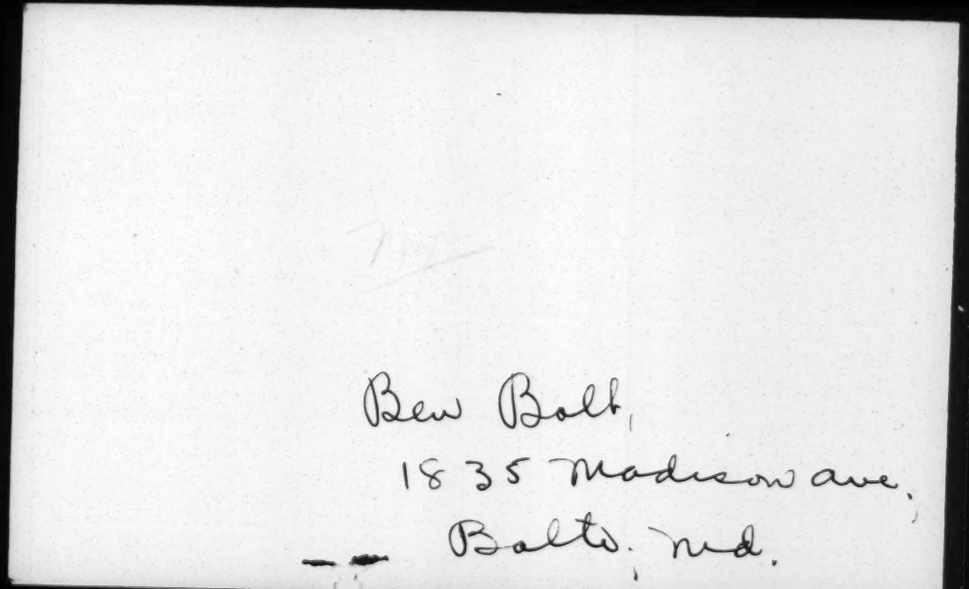


PHILIPPE BODEN

BACHELIER ÈS LETTRES (FRANCE)
A. M., McGILL UNIV., (CANADA)

HEAD OF THE FRENCH DEPARTMENT
JOHNSON C. SMITH UNIVERSITY
CHARLOTTE, N. C.

RESIDENCE 203 S. BREVARD ST.
CHARLOTTE, N. C.



Bew Bolt,
1835 Madison ave.
Balto. Md.

Saturday —

Dear Dr DuBois, —

Carrie and I both appreciated a message from you and also your interest in Wenonah's arrival. I learned from friends there, that they (Roberts) had planned to meet her and transfer to Penn. Station since she was coming directly home —

Many, many thanks to you. Tell Yolande to come to see us real early in the fall.

Love to each of you from us.

Very truly

W. S. Bond.

16-18-19

BORO PHOTO

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2838 Edgecombe

Mr. Harris

Mr. Francis Bauer
Physics Dept
Columbia Univ.

31-13-159

MRS. HERBERT EDWIN BRADLEY
5344 HYDE PARK BOULEVARD
CHICAGO, ILLINOIS

Dear Dr Du Bois: -

I shall be in the city during June and shall be very happy to see you. Just let me know when you are in the city. Which day will be the best one to come out for a cup of tea and

you will be having
more engagements ah
that time then 9.

Very sincerely yours

Henry Harding Bradley

Publications of

BENJAMIN BRAWLEY

Morehouse College,
Atlanta, Ga.

32-39-39

A SHORT HISTORY OF THE AMERICAN NEGRO
YOUR NEGRO NEIGHBOR
THE NEGRO IN LITERATURE AND ART
AFRICA AND THE WAR
NEW ERA DECLAMATIONS (Edited)
WOMEN OF ACHIEVEMENT
HISTORY OF MOREHOUSE COLLEGE

A SHORT HISTORY OF THE AMERICAN NEGRO

(The Macmillan Co., 64 Fifth Ave., New York. $1.25, postage extra.)

The first book on the subject that one may accept as standard.—Boston *Evening Transcript.*

Admirably conceived, well balanced, informative, and readable . . . a production highly creditable to the author.—Columbia, S. C., *State.*

An immense number of facts have been registered in most compact form, making the volume valuable for reference.—New York *Independent.*

Here is a book which may well be commended for the information it contains and for the facts which every student of political conditions in America should acquire.—Chicago *Examiner.*

This volume is a record of careful study of scattered documents of history and a sympathetic digest of law bearing upon the title theme, an invaluable work wherewith to clear the ground for such as may be called upon to study this important element in our population.—*Bulletin* of American Geographical Society.

Benjamin Brawley, the author of "A Short History of the American Negro," seems bent upon divesting himself of any partisan bias in his treatment of a theme which he has evidently been at no inconsiderable pains to present justly and fairly. The book is excellently achieved, in the most scientifically historic manner, but without taking up a résumé of the entire volume it would be difficult to summarize its excellence.—New York *Christian Advocate.*

YOUR NEGRO NEIGHBOR

(The Macmillan Co., 64 Fifth Ave., New York. 60 cents, postage extra.)

There is food for real thought in the pages of this big little book. It is one of a fine series of books on National Problems.—Cincinnati *Lookout.*

Nobility of thought and dignity of speech characterize Professor Benjamin Brawley's little book, "Your Negro Neighbor," just issued by the Macmillan Company.—Boston *Evening Transcript.*

Benjamin Brawley, of Morehouse College, is a gifted educator. In "Your Negro Neighbor" he gives his views of the ever present and still unsolved Negro question. The book contains a beautiful tribute to Joanna P. Moore, who spent her life in educational work among the Negroes.—*Watchman-Examiner.*

THE NEGRO IN LITERATURE AND ART

(Duffield & Co., 211 W. 33rd St., New York. $1.35, postpaid.)

A valuable and informative volume is this of Mr. Brawley's, analyzing the contributions of the American Negro to the arts. To those inclined to think the progress of the Negro race is slow, this book comes as a revelation.—New York *Times.*

Altogether the book will be a welcome addition to one's private library as well as an aid to teacher and student. In bringing out the book just at this time Mr. Brawley has rendered his race and his country a very real patriotic service.—*Southern Workman.*

Most of those fortunate enough to read Mr. Brawley's book will be surprised by his narration of what the Negro has achieved along literary and artistic lines in the United States. There should be general reading of this account of the Negro's contribution to civilization.—Pittsburgh *Chronicle.*

Mr. Brawley has with admirable discretion and success avoided the two great faults into one of which the authors of books like this are in danger of falling. One is to make it a dry enumeration of encyclopedic facts; the other is to make it fulsome in its adulation of its subjects. He presents the significant facts concerning the eminent Negroes of whom he writes sufficiently to give the average reader all essential information, and he considers their merits in a fine spirit of impartial and authoritative criticism. Apart from its special interest as an exposition of the achievements of American Negroes, generally despite most adverse circumstances, it is a valuable contribution to the history of American literature and art.—New York *Tribune.*

AFRICA AND THE WAR

(Duffield & Co., 211 W. 33rd St., New York. $1.00 net.)

From the Preface.—The Civil War in the United States was fought to decide the destiny of the Negro in America. The great war of our own day is to determine the future of the Negro in the world. Alsace-Lorraine, Belgium, the Balkans, and even Russia, all become second in importance to the overwhelming question of the possession and development of the continent of Africa. The Negro, not the Belgian or the Russian, is after all at the heart of the problem. The aim of the present work is not to give a study of African history and tradition. It is not to give an account of either African exploration or colonization. Nor is the aim to set forth the part played by the native African or the American Negro in the war. The aim of the pages that follow is simply to set forth the striking features of a definite situation developed by the world conflict and to indicate the meaning of this for America.

NEW ERA DECLAMATIONS

(The University Press, Sewanee, Tenn., 85 cents.)

One of the problems of the teacher of public speaking, especially with students of high school grade, is the securing of declamations that are not only strong but also fresh and vital enough to be of real interest. Everybody knows that there is true eloquence in America to-day just as there was eighty or a hundred years ago; but it is not always easy to find one's way to this. "New Era Declamations" is an attempt to meet the need. There is a full introduction on the technique of public speaking, and the forty selections are from such men as Victor Hugo, John B. Gough, Henry W. Grady, Booker T. Washington, Dr. R. S. MacArthur, David Lloyd-George, and President Wilson. All are distinctly social in their point of view and are intended to be in the broadest humanitarian spirit. They are invariably brief, requiring on the average just four minutes for delivery.

WOMEN OF ACHIEVEMENT

This is a special little work of about 100 pages forthcoming through the Woman's American Baptist Home Mission Society, 2969 Vernon Ave., Chicago, Ill. Written primarily for the Fireside Schools, it can also serve a wider function for those who are specially interested in the biography of the Negro. There is a full introductory section on the Negro Woman in American Life; then follow chapters, with illustrations, on the following representative women: Harriet Tubman, Nora A. Gordon, Meta Warrick Fuller, Mary McLeod Bethune, and Mary Church Terrell. The book is specially adapted for reading in literary societies, women's clubs, etc.

HISTORY OF MOREHOUSE COLLEGE

This book was specially written for the fiftieth anniversary of Morehouse College. It is beautifully bound in maroon cloth and retails at $1.25. There are several illustrations. As the book is purely an official publication, all orders should be addressed simply MOREHOUSE COLLEGE, Atlanta, Ga.

Those who are interested in the books mentioned on this circular are urgently requested to note in each case the publisher, to whom any order should be addressed. In general orders should not be addressed to Mr. Brawley personally. This only causes delay as in every case an order has to be forwarded to the publisher of the book desired.

T. DALTON BROWN. D.M.D.

LICENSED
MASSACHUSETTS
NEW YORK
CONNECTICUT

22 SYMPHONY ROAD
BOSTON. MASS.

[1132?]

C O P Y

My very dear Madame:

In answer to your kind letter of the 21st of this month, I have the honor to inform you that there is no fundamental objection against the admission of a colored woman for study in the higher institutions of Barvaria, provided that she possesses the necessary training, according to the rules of the school in question.

12-18-2

Such being the case it will not be necessary that she should make personal application to me.

With distinguished consideration,

(Signed) A. Schemm
Minister of State

Evans

30-21-23

Chil

RETURN IN TEN DAYS TO
CLERK DISTRICT COURT
DENVER, COLORADO

From Thos. Campbell
614 Delaware St.
Denver, Colo.

To Dr. W. E. B. Du Bois,
Addressed.

[Candice]

awful lot, I am afraid some day it is going to fail me, but I trust to luck.

I am beginning to think they have thrown out my article altogether from the Office of the "Crisis" any way it should be changed up if it is to be printed now what do you think? or would suggest? No doubt your Office is well covered about these Conventions, they will soon be over, & I hope for the good of the country. we await the results of it all!

Yours truly

R. J. Candice

31-5-10

[John R. CARY]

Negro - Cooperation

Cardoza

MEMORANDUM TO MR. JOHN R. CARY CONCERNING THE COOPERATION OF COLORED AND WHITE CITIZENS IN LARGE CITIES.

Nearly every Southern city and many border ones have had committees of this sort of a more or less temporary character. In Ray Stannard Baker's "Following the Color Line" you will find an account of a committee of this sort in Atlanta, Ga., after the riot. This organization was temporary. In St. Louis there was a more permanent organization of which Mr. Roger Baldwin, 70 Fifth Avenue, New York City, can inform you.

The simplest and best procedure under the circumstances where there is race friction is to call in the recognized leaders of group life on either side. The temptation, of course, is for white people to call in colored people who have been servants, or docile folk, who, while perfectly good individuals, are without influence or leadership in their group.

There is in Baltimore an excellent organization which would be glad to cooperate with any white organization. It is a branch of the National Association for the Advancement of Colored People of which Mr. Moorfield Storey is president. The officers of this branch are:

Dr. H. S. McCard, President - 2005 Druid Hill Avenue
Miss Nannie B. Grooms, V. P. - 1418 " " "
Mrs. Erma B. Davis, Sec'y. - 1821 McCulloh Street,
Mr. Joseph P. Evans, Treasurer - Biddle & Broad Streets

The membership includes the most influential Negroes of the city and I am sure that if you consult with them they would be only too glad to meet you in the best spirit.

[CARTER]

PHONE EDGECOMBE 4-1020 REG. NO. .....

FREDERICK D. CARTER, POD. G.

CHIROPODIST - PODIATRIST

187 WEST 135TH STREET NEW YORK, N. Y.

HOURS: BY APPOINTMENT

NAME Dr Dubois AGE .....

ADDRESS ..... DATE 32-11-7

℞

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Ac Benzoicum 4.

adep Lanae

q.s.ad 60.

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F. D. Carter

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undated [CARTER]

Dear Dr. Du Bois:

Here is the carbon. I took some liberties with your text, but very few. Everyone here thinks your article is wonderful. We can't thank you enough.

Best wishes,

Richard Carter

48-1-5B

Colored Women and White Men
In Answer

Anonymous

30-20-41

John H. Chase
14 East Rayen ave
Youngstown
Ohio

W. E. B. DU BOIS
69 FIFTH AVENUE
NEW YORK, N. Y.

11-44

Mr. Walter Cohen,
c/ Collector of Ports,
New Orleans, Louisiana.

(Introducing Mr. E. J. Horniman)

31-13-167

Crisis

Mrs. Camille Cohen-Jones,
415-17-19-24 East Pershing Road,
Chicago, Illinois.

In what year was Walter Howard Lee Born?

W. E. B. Du Bois.

[Colleges]

COLORED SCHOOLS.

Education

N. 1	The President	Bluefield Colored Institute, Bluefield W. Va.
N. 2		Storer College, Harpers Ferry, W. Va.
N. 3		Miles Memorial College, Birmingham, Ala.
N. 4		Emerson Institute, Mobile, Alabama.
N. 5		State Agri. & Mech. Col. for Negroes, Normal, Ala.
N. 6		Snow Hill Normal & Industrial Institute, Snow Hill, Ala
N. 7		Talladega College, Talladega, Ala.
N. 8		Tuskegee Nor. & Indus. Institute, Tuskegee, Ala.
N. 9		Shorter College, Argenta, Ark
N. 10		Arkansas Baptist College, Little Rock, Ark.
N. 11		Philander Smith College, Little Rock, Ark.
N. 12		Branch Normal College, Pine Bluff, Ark.
N. 13		State College For Colored Students, Dover, Del.
N. 14		Agri & Mech. College for Col. Race, Greensboro, N.C.
N. 15		Florida Baptist Academy, Jacksonville, Fla.
N. 16		Agri. & Mech. College for Negroes, Tallahassee, Fla.
N. 17		Knox Institute, Athens, Ga.
N. 18		Morehouse College, Atlanta, Ga.
N. 19		Atlanta University, Atlanta, Ga.
N. 20		Morris Brown University, Atlanta, Ga.
N. 21		Spelman Seminary, Atlanta, Ga.
N. 22		Paine College, Augusta, Ga.
N. 23		Fort Valley High & Indus. School, Fort Valley, Ga.
N. 24		Ballard Normal School, Macon, Ga.
N. 25		Beach Institute, Savannah, Ga.
N. 26		Ga. State Industrial College, Savannah, Ga.
N. 27		Clark University, So Atlanta, Ga.
N. 28		Western University, Kansas City, Kans.
N. 29		Kentucky Normal & Indus. Institute, Frankfort, Ky.
N. 30		Chandler Nor. School, Lexington, Ky.
N. 31		State University, Louisville, Ky.
N. 32		New Orleans University, New Orleans, La.
N. 33		Francis Xavier University, New Orleans, La.
N. 34		Straight University, New Orleans, La.
N. 35		Morgan College, Baltimore, Md.
N. 36		Maryland [redacted]e Nor. & Indus. School, Bowie, Md.
N. 37		Princess Ann Academy, Princess Ann, Md.
N. 38		Alcorn A. & M. College, Alcorn, Miss.
N. 39		Rust University, Holly Springs, Miss.
N. 40		Jackson College, Jackson, Miss.
N. 41		Tougaloo University, Tougaloo, Miss.
N. 42		Lincoln Institute, Jefferson City, Mo.
N. 43		George R. Smith School, Sedalia, Missouri.
N. 44		Joseph Keasby Brick Agri. Indus. & N. School, Bricks, N.C.
N. 45		Biddle University, Charlotte, N. C.
N. 46		Scotia Seminary, Concord, N. C.
N. 47		National Training School, Durhan, N. C.
N. 48		Bennett College, Greensboro, N. C.
N. 49		High Point N. & Indus. Institute, High Point, N. C.
N. 50		Kittrell College, Kittrell, N. C.
N. 51		St. Augustine School, Raleigh, N. C.
N. 52		Shaw University, Raleigh, N. C.
N. 53		Wilberforce University, Wilberforce, Ohio.
N. 54		Howard University, Washington, D. C.
N. 55		Colored Agri & Nor. Umiversity, Langston, Okla.
N. 56		Institute for Colored Youth, Cheyney, Pa.
N. 57		Lincoln University, Lincoln University, Pa.
N. 58		Schofield Nor. & Indus. Institute, Aiken, S. C.
N. 59		Avery Normal Institute, Charleston, S. C.
N. 60		Allen University, Columbia, S. C.

30-104-3

30-10a-4

COLORED SCHOOLS

N. 61	The President	Benedict College, Columbia, S. C.
N. 62		Penn Nor. Indus. & Agri. School Frogmore, S. C.
✓N. 63		Claflin University, Orangeburg, S. C.
✓N. 64		Colored Nor. Indus. Agri. Mech. College, Orangeburg, S.C.
✓N. 65		Lane College, Jackson, Tenn.
✓N. 66		Knoxville College, Knoxville, Tenn.
N. 67		Le Moyne Nor. Institute, Memphis, Tenn.
✓N. 68		Fisk University, Nashville, Tenn.
N. 69		Roger Williams University, Nashville, Tenn.
✓N. 70		State Agri. & Indus. School For Negroes, Nashville, Tenn.
N. 71		Samuel Huston College, Austin, Texas.
✓N. 72		Tillotson College, Austin, Texas.
N. 73		Bishop College, Marshall, Texas.
N. 74		Bishop Payne Divinity School, Petersburgh, Va.
✓N. 75		Prairie View St. Nor. & Indus. College, Prairie V. Tex.
✓N. 76		Christiansburg Indus. Institute, Cambria, Va.
N. 77		Paul Quinn College, Waco, Texas.
✓N. 78		St. Paul Nor. & Ind. School, Lawrenceville, ~~Va~~ Va
N. 79		Hampton N. & I. Institute, Hampton, Va.
N. 80		The Va. Collegiate & Ind. Inst. Lynchburg, Va.
✓N. 81		Va. Nor. & Ind. Insitiute, Petersburg, Va.
✓N. 82		Hartshorn Normal College, Richmond, Va.
✓N. 83		Va. Union University, Richmond, Va.
✓N. 84		West Va. ~~Collegiate~~ Institute, Institute, W. Va.
N. 85		Miner Normal School, Washington, D. C.
N. 86		State Agri. & Mech. College, Orangeburg, S. C.
N. 87		Kansas St. Agri. College, Manhattan, Kans.
✓N. 88		Meharry Medical College, Nashville, Tenn.
N. 89		Gammon Theological Seminary, Atlanta, Ga.
N. 90		Wiley University, Marshall, Texas.
✓N. 91		Dunbar High School, Wilmington, Del.
✓N. 92		Howard High School, Wilmington, Del.
N. 93		Kortrecht High School, Memphis, Tenn.
✓N. 94		Sumner High School, St. Louis, Mo.
✓N. 95		Pearl High School, Nashville, Tenn.
N. 96		Sumner High School, Kansas City, Mo.
N. 97		Armstrong High School, Washington, D.C .
✓N. 98		Wilson Normal School, Washington, D. C.
N. 99		Central Colored High School, Louisville, Ky.
N. 100		Dunbar High School, Washington, D. C.
N. 101		/Colored High School, Baltimore, Md.

WHITE SCHOOLS

Education

W. 1	The Dean	Northwestern University, Evanston, Ill.
W. 2		Knox College, Galesburg, Illinois.
W. 3		University of Chicago, Chicago, Ill.
W. 4		Illinois Wesleyan University, Bloomington, Ill.
W. 5		Grinnell College, Grinnell, Iowa.
W. 6		Drake University, Des Moines, Iowa.
W. 7		Coe College, Cedar Rapids, Iowa.
W. 8		Iowa State College [redacted], Ames, Iowa.
W. 9		Boston University, Boston, Mass.
W. 10		Massachusetts Agri. College, Amherst, Mass.
W. 11		Amherst College, Amherst, Mass.
W. 12		Colby College, Waterville, Maine.
W. 13		Bates College, Lewiston, Maine.
W. 14		Bowdoin College, Brunswick, Maine.
W. 15		Kansas State Agri. College, Manhattan, Kans.
W. 16		University of Kansas, Lawrence, Kans.
W. 17		State University of Iowa, Iowa City, Iowa.
W. 18		University of Pittsburgh, Pittsburgh, Pa.
W. 19		Brown University, Providence, R. I.
W. 20		University of South Dakota, Vermilion, S. Dakota.
W. 21		University of Vermont & St. Agri. College, Burlington, Ver.
W. 22		University of Washington, Seattle, Washington,
W. 23		Middlebury College, Middlebury, Vermont.
W. 24		University of Pennsylvania, Philadelphia, Pa.
W. 25		University of Oregon, Eugene, Oregon.
W. 26		Lafayette College, Easton, Pa.
W. 27		Pennsylvania St. College, State College, Pa.
W. 28		Haverford College, Haverford, Pa.
W. 29		Temple University, Philadelphia, Pa.
W. 30		Carnegie Institute of Technology, Pittsburgh, Pa.
W. 31		Oregon St. Agri. College, Corvallia, Oregon.
W. 32		Colgate University, Hamilton, N. Y.
W. 33		Cornell University, Ithaca, N. Y.
W. 34		New York University, N. Y. C.
W. 35		Columbia University, N. Y. C.
W. 36		University of So. California, Los Angeles, Cali.
W. 37		Leland Stanford Junior University, Stanford U. Cali.
W. 38		University of Colorado, Boulder, Colo.
W. 39		University of California, Berkeley, Cali.
W. 40		Barnard College, New York, N. Y.
W. 41		Whitman College, Walla Walla, Washington.
W. 42		Lehigh University, So Bethlehem, Penn.
W. 43		College of the City of New York, N. Y. C.
W. 44		Swarthmore College, Swarthmore, Pa.
W. 45		Purdue University, Lafayette, Indiana.
W. 46		University of Denver, University Park, Colorado.
W. 47		Indiana University, Bloomington, Indiana.
W. 48		Wheaton College, Wheaton, Ill.
W. 49		Armour Institute of Technology, Chicago, Ill.
W. 50		University of Illinois, Urbana, Ill.
W. 51		University of Maine, Orono, Maine.
W. 52		University of Wisconsin, Madison, Wisconsin.
W. 53		Iowa St. Teachers College, Cedar Falls, Iowa.
W. 54		Beloit College, Beloit, Wisconsin.
W. 55		Yale University, New Haven, Conn.
W. 56		Wesleyan University, Middletown, Conn.
W. 57		Trinity College, Hartford, Conn.
W. 58		Hillsdale College, Hillsdale, Mich.
W. 59		Olivet College, Olivet, Mich.
W. 60		University of Minnesota, Minneapolis, Minn.

30-10-5

WHITE SCHOOLS

W. 61	The Dean	Carleton College, Northfield, Minn.
W. 62		University of Montana, Missoula, Montana.
W. 63		Case School of Applied Science, Cleveland, Ohio
W. 64		Western Reserve University, Cleveland, Ohio
W. 65		Ohio State University, Columbus, Ohio
W. 66		Ohio University, Athens, Ohio
W. 67		Dartmouth College, Hanover, New Hampshire.
W. 68		Ohio Wesleyan University, Delaware, Ohio
W. 69		Denison University, Granville, Ohio
W. 70		Creighton University, Omaha, Neb.
W. 71		University of Cincinnati, Cincinnati, Ohio
W. 72		Syracuse, University, Syracuse, N. Y.
W. 73		Hiram College, Hiram, Ohio.
W. 74		Oberlin College, Oberlin, Ohio
W. 75		Teachers College, New York City
W. 76		University of Nebraska, Lincoln, Nebraska
W. 77		New Hampshire College of Agri. & Mech. Arts, Durham, N.H.
W. 78		Clark College, Worcester, Mass.
W. 79		Williams College, Williamstown, Mass.
W. 80		Tufts College, Tufts, College, Massachusetts.
W. 81		Mount Holyoke College, South Hadley, Mass.
W. 82		Simmons College, Boston, Mass.
W. 83		Harvard University, Cambridge, Mass.
W. 84		Radcliffe College, Cambridge, Mass.
W. 85		Smith College, Northampton, Mass.
W. 86		Wheaton College, Norton, Mass.
W. 87		Massachusetts Ins. of Technology, Boston, Mass.
W. 88		Wellesley College, Wellesley, Mass.
W. 89		Kenyon College, Gambier, Ohio
W. 90		Antioch College, Yellow Springs, Ohio
W. 91		University of Michigan, Ann Arbor, Mich.
W. 92		Andrian College, Andrian, Mich.
W. 93		Normal College of the City of N. Y. New York City
W. 94		Western University, Quindaro, Kansas.

30-106 P

Colored

Education

30-10-11

Name of Institution	Location	President	Controlled By	Number Years Of College Work Offered
North Carolina. Continued				
*Johnson C.Smith University	Charlotte	H. L. McCrorey	Presbyterian	4
*Livingstone College	Salisbury	W. J. Trent	A. M. E. Z.	4
*Shaw University	Raleigh	Wm.Steward Nelson	Baptist	4
*St.Augustine's College	Raleigh	Edgar H. Gould	Episcopal	4
*Joseph K.Brick Jr.College	Bricks	John C. Wright	A. M. A.	2
*Kittrell College	Kittrell	D. K. Cherry	A. M. E.	2
Oklahoma				
*Colored A.& N.University	Langston	I. W. Young	Board of Regents	4
South Carolina				
*Allen University	Columbia	D. H. Sims	A. M. E.	4
*Benedict College	Columbia	Dr.J.J.Starks	Northern Baptist	4
*Claflin College	Orangeburg	J.B.Randolph	Northern Methodist	4
*Morris College	Sumter	I.D.Pinson	S.C.Colored Baptists	2
*State A.& M.College	Orangeburg	R.S.Wilkinson	State	4
Avery Institute	Charleston	B.F.Cox	Congregational	**
Bettis Academy	Trenton	A.W.Nicholson	Non-Denominational	**
Brewer Normal	Greenwood	W. A. Armwood	American Missionary	**
Clinton N.& I.College	Rock Hill	R. J. Boulware	Methodist	**
Friendship College	Rock Hill	E. R. Roberst	Baptist	**
Voorhees N. & I.	Denmark	J. E. Blanton	Episcopal	**
Tennessee				
A. & I. State College	Nashville	W. J. Hale	State	4
Fisk University	Nashville	Thos.Elsa Jones	A. M. A.	4
*Knoxville College	Knoxville	J.Kelley Giffen	United Pres.	4
*Lane College	Jackson	J. F. Lane	M. E. Col.	4
LeMoyne Jr.College	Memphis	H. C. Hamilton	A. M. A.	2
Morristown N. & I. College	Morristown		M. E.	2
Roger Williams	Memphis	T. O. Fuller	Baptist	4
Swift Memorial	Rogersville	C. E. Tucker	Pres. U. S. A.	1
Texas				
Prairie View	Prairie View	W. R. Banks	State	4
Wiley	Marshall	M. W. Dogan	M. E.	4
Bishop	Marshall	J. J. Rhoads	Baptist (Am)	4
*Texas	Tyler	D. R. Glass	C. M. E	2
*Mary Allen Seminary	Crockett	B. R. Smith	Presbyterian U. S. A.	2
*Samuel Huston	Austin	J. W. King	A. M. E	4
*Paul Quinn	Waco	Dean Mohr	C. M. E.	2
*Butler	Tyler	M.V. McClellan	Baptist (Tex)	2
Tillotson	Austin	Mary E. Branch	Congregational	4
*Jarvis Christian College	Hawkins	J. N. Irvin	Christian	2
*Gaudalupe College	Seguin	J. R. Lockett	Baptist (State)	2
*Houston Municipal Junior College for Negroes	Houston	Dean J. T. Fox	City	2
*St.Philips Jr.College	San Antonio	Miss A. Bowden	Episcopal	2

* Do teacher training work
** Do work beyond high school

Comité International pour la Défense des Indigènes du Congo

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Présidents Effectifs : PIERRE MILLE, E.-D. MOREL, E. VANDERVELDE, JOHN DANIELS

Siège Social : 278, BOULEVARD RASPAIL — PARIS-14e

Congo Reform Association

Président : Rt. Hon. Lord MONKSWEL

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American Congo Reform Association

Président : G. STANLEY HALL

Vice-Président : S.-J. CLEMENS (Mark Twain)

Ligue Suisse pour la Défense des Indigènes dans le Bassin Conventionnel du Congo

Président : RENÉ CLAPARÈDE

Vice-Président : Dr H. CHRIST-SOCIN

30-26-2

Paris, le 3 Juillet 1909.

MONSIEUR,

La Chambre des députés et le Sénat français vont avoir bientôt à discuter les arrangements et déclarations signés entre le gouvernement de la République française et le gouvernement belge au sujet de l'Etat Indépendant du Congo devenu colonie belge.

Ces arrangements et déclarations règlent le droit de préférence de la France sur les territoires de l'Etat du Congo, précisent sur certains points les limites du Congo Français et de la colonie belge, enfin s'appliquent au tarif des chemins de fer du Congo. Ils constituent implicitement la reconnaissance par la France du transfert de l'Etat Indépendant du Congo à la Belgique.

Le Comité International pour la défense des indigènes du Congo appelle l'attention des députés et des sénateurs français sur les dangers que présenterait la ratification pure et simple de ces arrangements et conventions. Il demande au Parlement français de ne reconnaître le transfert de l'Etat Indépendant à la Belgique qu'après la transformation totale du régime du Congo Belge.

Ce régime est contraire aux traités ; et il a entraîné les pires conséquences pour les indigènes que l'Europe se proposait de civiliser.

Le régime du Congo Belge viole la loi internationale qui devrait s'appliquer à tout le bassin du Congo, l'*Acte de Berlin* de 1885. L'article 1er de l'Acte de Berlin oblige toutes les puissances intéressées à maintenir, à l'intérieur du bassin du Congo, une absolue liberté commerciale; l'article V prescrit qu'elles ne pourront y accorder ni monopole ni privilège d'aucune sorte.

Or, à partir de 1902, le territoire de l'Etat du Congo a été partagé, dans presque toute son étendue, entre l'État, le Souverain et un certain nombre de Sociétés concessionnaires aux bénéfices desquelles l'Etat est intéressé. Les produits du sol, caoutchouc, ivoire, unique richesse du pays, sont devenus la propriété de l'Etat, du Souverain et des Sociétés concessionnaires. Ce monopole a rendu impossible tout commerce libre. Les commerçants ne peuvent ni acquérir ni louer aucun immeuble sur les terres de l'Etat ou des Compagnies. Il ne leur est plus possible ni de rien acheter, ni de rien vendre. Il n'y a rien à acheter que les produits naturels, caoutchouc et ivoire : par définition, ils appartiennent à l'Etat ou à ses Sociétés concessionnaires. Et dans ces pays où les indigènes n'ont pas d'argent, on ne peut leur vendre aucun objet manufacturé qu'en l'échangeant contre les produits naturels, ivoire ou caoutchouc, qui, par définition, appartiennent à l'Etat ou à ses Sociétés concessionnaires. Ainsi, plus d'achat ni de vente possibles ; plus de libre commerce possible. L'Acte de Berlin est violé.

L'Etat Indépendant a méconnu aussi l'article VI de l'Acte de Berlin qui devait l'obliger à assurer la conservation et le progrès des races indigènes. Le régime du monopole a entraîné fatalement toutes sortes d'abus, toutes sortes de crimes. Les abus et les crimes ont été constatés par un grand nombre de témoins impartiaux ; ils ont été constatés par la Commission d'enquête officielle envoyée au Congo en 1904-1905 par le souverain de l'Etat Indépendant sous la pression de l'opinion publique.

Les noirs ont été dépouillés, sans aucune compensation, de presque toutes leurs propriétés collectives. Ce sont les propriétés collectives des tribus que l'Etat a qualifiées *terres vacantes*, pour s'en emparer.

Puis les indigènes ont été condamnés au travail forcé. Sous prétexte d'impôt ils sont obligés de procurer caoutchouc et ivoire à l'Etat et aux Sociétés concessionnaires. Ils sont contraints de passer la plus grande partie de leur vie à travailler presque sans rémunération pour les blancs. C'est la résurrection d'une forme nouvelle d'esclavage, aussi dure, sinon plus, que l'esclavage ancien.

C'est par la menace et la violence que l'Etat et les Sociétés concessionnaires imposent aux noirs le travail forcé : amende; *chicottes*; arrestation des chefs; enlèvement des femmes et des enfants détenus comme otages; expéditions dites *punitives*, où

les soldats de l'Etat ou des Sociétés pillent et brûlent les cases, mutilent et tuent les hommes, coupent aux femmes et aux enfants les mains ou les pieds, mangent après la bataille les cadavres des ennemis morts.

Les conséquences d'un tel régime, pour les noirs, c'est la misère matérielle, l'impossibilité de s'enrichir par le libre commerce et le libre travail ; c'est la misère morale, l'absence de toute liberté, une continuelle inquiétude ; c'est l'absence de tout progrès, la permanence de la barbarie ; c'est la dépopulation. Les voyageurs sont unanimes à constater et à décrire le dépeuplement d'immenses régions.

L'annexion de l'Etat Indépendant par la Belgique n'a pas mis fin à ce régime contraire aux traités et destructeurs des races indigènes. La Belgique n'a pas voulu rendre le bassin du Congo au libre commerce des blancs et au libre travail des noirs.

La Grande-Bretagne, à laquelle la France est unie par les liens de l'entente cordiale, les Etats-Unis d'Amérique, ont exprimé leur volonté de ne pas reconnaître l'annexion du Congo par la Belgique avant d'avoir la certitude que le régime congolais sera totalement transformé.

La France manquerait à ses traditions les plus hautes si elle ne se joignait pas à ces deux puissances amies pour réclamer le changement intégral d'un régime injuste et cruel.

Le *Comité International pour la défense des indigènes du Congo* demande à la Chambre des députés et au Sénat français de n'approuver les conventions passées avec la Belgique qu'après la transformation totale du régime congolais et la stricte application de l'Acte de Berlin.

Pour le Comité International,
l'un des Présidents,

PIERRE MILLE.

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- -

Chapel Hill, N. C., March ___: Race relations, along with international affairs and industrial problems, occupied the earnest attention of the faculty and student body of the University of North Carolina located here, through the week of March 20-25. The occasion was the first Quadrennial Institute on Human Relations, conducted under the auspices of the College Y. M. C. A. and led by many outstanding authorities on the several subjects discussed.

30-5-1

The speakers on race relations were J. Weldon Johnson, of New York, Secretary of the N. A. A. C. P.; W. W. Alexander, of Atlanta, Director of the Commission on Interracial Cooperation; Prof. N. C. Newbold, Supervisor of Negro Education in North Carolina; Prof. W. C. Jackson, Vice President of North Carolina College for Women and Chairman of the State Interracial Committee; and J. J. Cornelius of India. Each made a distinctive contribution to the program.

Mr. Johnson appeared before many of the classes from day to day, setting forth the contributions that Negroes had made to American music, literature, and art. He handled his subject with rare insight and skill and completely won his auditors. On Friday evening he addressed a great student mass meeting on the American interracial situation, setting forth the fact that the Negro is essentially an American, feels that he is entitled to the rights of citizenship, and expects sooner or later to receive them. "Whether America shall be able to find a way to give him these rights", said the speaker, "will be the ultimate test of this country's democracy." No one on the program was more favorably received or treated with greater courtesy than Mr. Johnson.

W. W. Alexander, in addition to meeting a number of classes, spoke Sunday morning on education and race relations, maintaining that in these days of intimate world relations, education to be effective must teach men of different races to understand and respect each other and to deal fairly one with another. Mr. Newbold told the remarkable story of Negro education in North Carolina, Dr. Jackson spoke on the general subject of race relations, and J. J. Cornelius talked on world aspects of the problem.

Among the speakers on international relations were Kirby Page, Dr. W. L. Poteat, Arthur Rugh, Mr. Cornelius, Dr. Alva W. Taylor and E. M. Patterson, making powerful appeals for international understanding and permanent peace. James Myers, Fred Ringe, and Dr. Taylor talked on industry, setting forth the necessity of reshaping our industrial order along more Christian lines.

- - - - -

32-9-5

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31-13-148

My Dear Mr. Du Bois,—

The Date Apr. 26.
for Academy. Changed
indefinitely.
Miss Thompson
undergoing operation.

at Lankenau Hospital

Respt.

Mrs. Mabel Thompson-
Cooper.

will get in touch
with You as
early as possible.

[COOPER?]

July 18 †

2506 K STREET

My dear Professor Du Bois,

I have read finished your work "The Souls of Black Folk" but the tears blind me. I can read no more today.

What a soul is yours! What a poet you are! V

. . . better things — . .

I wished to write &

thank you for your

book. — Yours faithfully

J. G. Cooper.

July 10th

Washington

31-13-131

SEX AND GENERAL DIVISION OF OCCUPATIONS	Total. % distribution	Negro Number	Negro % distribution
Total - All Occupations	100.0	5,503,535	100.0
Agriculture	21.4	1,987,839	36.1
Forestry and fishing	.5	31,732	.6
Extraction of minerals	2.0	74,972	1.4
Manufacturing and mechanical industries	28.9	1,024,656	18.6
Transportation and communication	7.9	397,645	7.2
Trade	12.5	183.809	3.3
Public service (not elsewhere classified)	1.8	50,203	.9
Professional service	6.7	135,925	2.5
Domestic and personal service	10.1	1,576,205	28.6
Clerical occupations	8.2	40,549	.7
Male - All Occupations	100.0	3,662,893	100.0
Agriculture	25.1	1,492,555	40.7
Forestry and fishing	.7	31,652	.9
Extractionof minerals	2.6	74,919	2.0
Manufacturing and mechanical industries	32.1	923,586	25.2
Transportation and communication	9.4	395,437	10.8
Trade	13.4	169,241	4.6
Public service (not elsewhere classified)	2.2	49,273	1.3
Perfessional service	4.5	72,898	2.0
Domestic and personal service	4.7	423,645	11.6
Clerical occupations	5.4	29,687	.8
Female - All Occupations	100.0	1,840,642	100.0
Agriculture	8.5	495,284	26.9
Forestry and fishing	....	80	.....
Extraction of minerals	.....	53	.....
Manufacturing and mechanical industries	17.5	101,070	5.5
Transportation and communication	2.6	2,208	.1
Trade	9.0	14,568	.8
Public service (not elsewhere classified)	.2	930	.1
Professional service	14.2	63,027	3.4
Domestic and personal service	29.6	1,152,560	62.6
Clerical occupations	18.5	10,862	.6

G. W. Crawford, THE TALLADEGA MANUAL OF VOCATIONAL GUIDANCE, pp. 29-30.

[Crawford]

3/13-139

Dear Mr. McBoie:—

Is there anyone connected with your office who can help me in the following:

I am leaving Boston on a motor trip the first week in April stopping at the places on enclosed sheet—for at least a night or two. I would like indicated against each place location of 1. "Y. W." and "Y. M. C. A." 2. Best (colored) Hotel - or in absence of these two 3. Name & address of an individual supplying such accommodation.

This information must reach

me not later than April 2.

I shall be very grateful for this information and will gladly pay for any time or expense involved in obtaining this information.

Sincerely

Josephine Crawford.
(582 Mass Ave)
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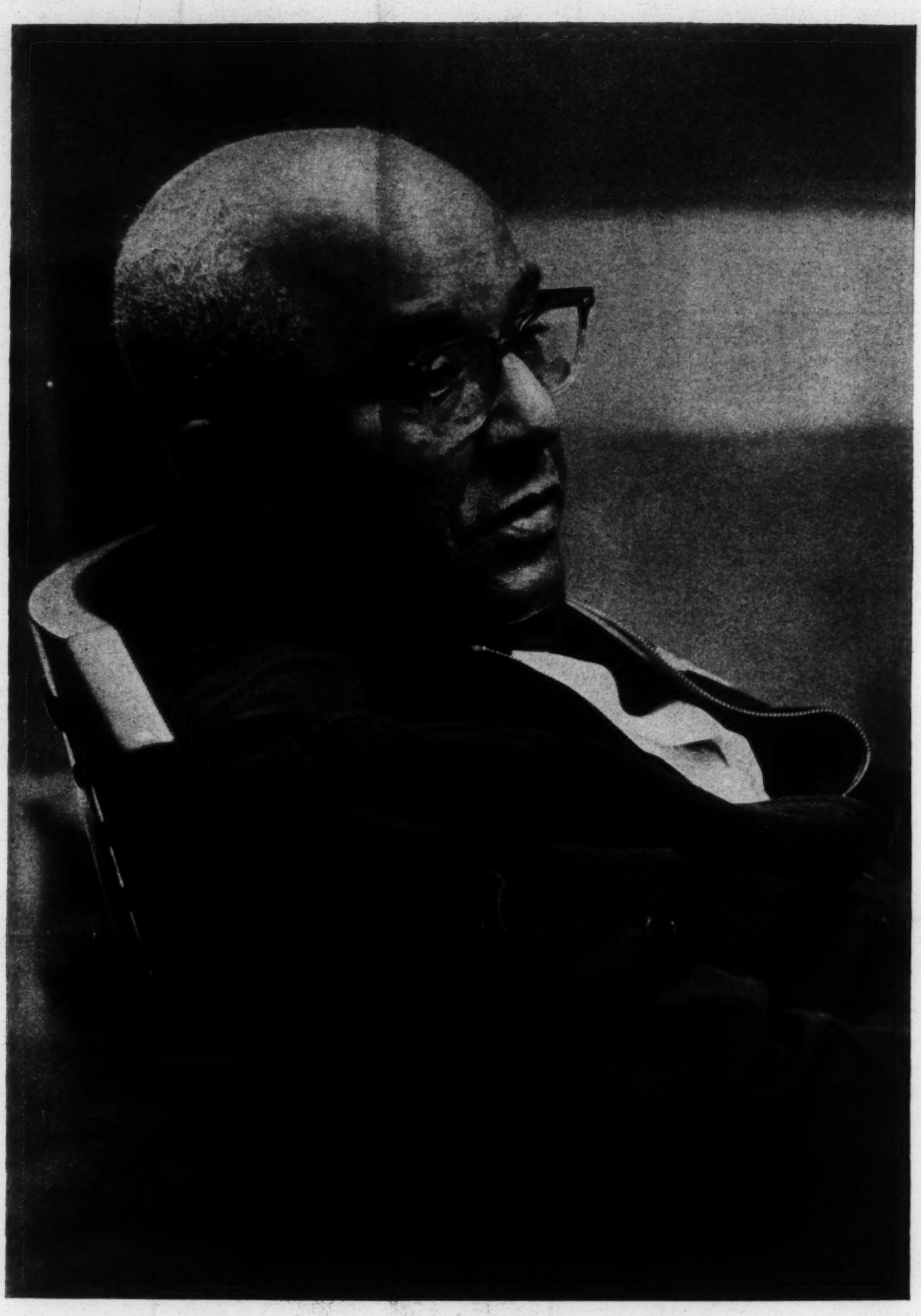


Temporarily retired, Professor William Leo Hansberry has spent lifetime studying ancient Africa, but he bears no bitterness in obscurity.

40110169

THE SCHOLAR NOBODY KNOWS

Unsung Howard U. Professor is world's best African authority

BY MARC CRAWFORD

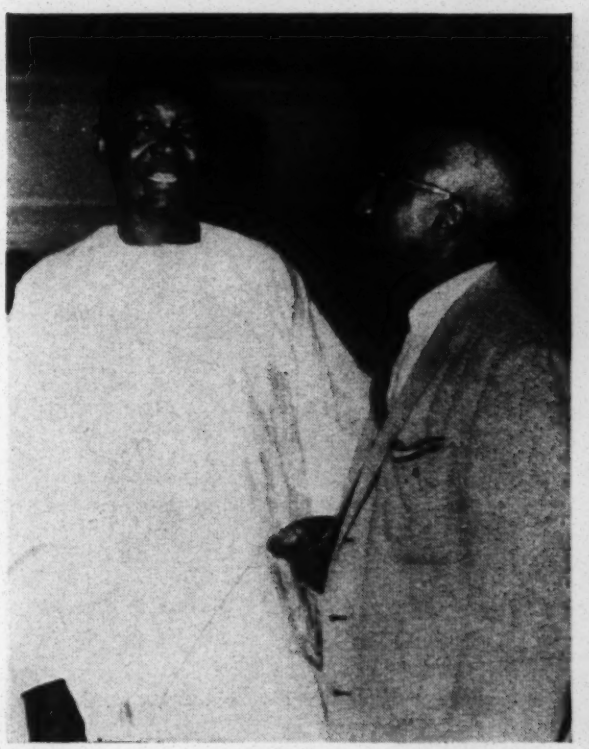
FOR MORE than 40 of his 66 years, Howard University's Professor William Leo Hansberry has pursued a lonely study of Africa's history from the dawn of mankind to the coming of the Europeans in modern times. He has done it with that can't-stop-now kind of zeal with which broken old gold prospectors go to their graves; with about as much encouragement as they get in their keeping of the long vigil.

Nearly a quarter of a century ago, the late internationally famous anthropologist Dr. Earnest A. Hooton, his mentor through Harvard undergrad and graduate school days, observed that Hansberry had "passed far beyond the state of detailed knowledge of his problem in which I or any other scholar in the United States can be of any use to him."

And in 1946 Hooton amended his praise to say Hansberry had "made himself certainly the most competent authority upon this subject." Wrote Hooton: "No present day scholar has anything like the knowledge that Hansberry has developed," noted, "he has been unable to take the Ph.D. degree in his chosen subject here (Harvard) or anywhere else because of a lack of proper persons to supervise his thesis and because there is no university or institution, so far as I know, that has manifested a really profound interest in the subject."

A former African student thinks so highly

Nigerian Governor-General, Dr. Nnamdi Azikiwe, says at Howard Prof. Hansberry instilled in him "zeal to probe into the labyrinthian corridors of African history."



Continued on Next Page

In Egypt, Professor William L. Hansberry admires small sphinx amid ruins of temple built by Rameses II in ancient Memphis. He spent year (1953-54) in Africa as Fulbright research scholar, visited 14 African countries, engaged in some excavating.

At Gizah, Hansberry shows visiting family (wife Myrtle, daughters Gail, Kay) great pyramid field near Cairo, Egypt. Later he was guest of Ethiopian, Sudan governments; toured some 100 important archeological sites including Great Zimbabwe ruins in Southern Rhodesia.

SCHOLAR NOBODY KNOWS *Continued*

of his scholarly works on the Ethiopian Empire that he offers to underwrite the cost of publication and make them the standard text of his country.

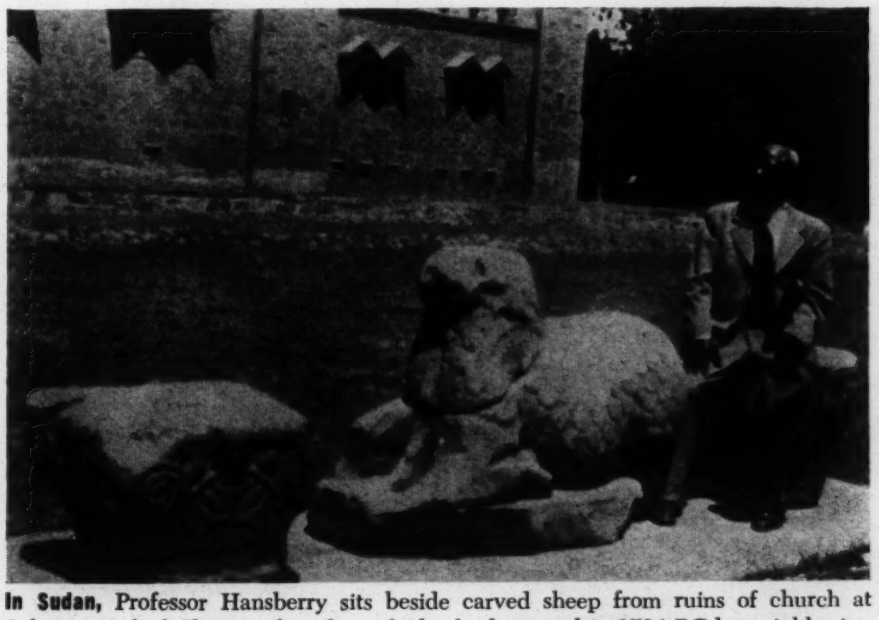
Yet, despite his scholarship and African recognition, Hansberry's name does not appear in *Who's Who In Colored America*, nor in the educational directories where the names of scholars are enshrined. To many he is better known as the uncle of prize-winning playwright Lorraine Hansberry rather than he is for his far reaching contributions to the body of human knowledge. A pioneer and untraditional character, Hansberry has been in a large measure responsible for his obscurity, because he has always stepped to the music of different drummers, which frequently struck discordant notes into the ears of his fellows.

When back in 1924, as a young Howard University instructor, he taught that early man sprang from the loins of Africa (anthropologists today are in general agreement that this is so), he was labeled a "crack pot" by some of his colleagues or, at least, " a little strange." And two Howard scholars, eminent in their own fields but possessing no competence in Hansberry's, urged the late President J. S. Durkee to dismiss the brash Mississippian on charges that his revolutionary teachings were damaging the school's reputation. How dare Hansberry challenge the authorities who contended that early man originated in Asia rather than in Africa? If Hansberry's contentions were correct, they said, these findings would have been discovered long ago and therefore become a matter of common knowledge. Fact was, Hansberry remembers with a chuckle: "The idea that civilizations originated in tropical Africa is clearly expressed in a number of early Greek historical writings and this idea prevailed throughout the Middle Ages and in early modern times." Even so, he employed the latest archeological finds to defend successfully his positions before the Board of Trustees.

Moreover, few Negro scholars were interested in or had identified themselves with Africa 40 years ago and most seemed in a mad dash to assimilate Western intellectualism. And this Hansberry was a disturbing fellow. The things he taught if taken seriously might cause a man to re-orient his entire outlook. To his students, Hansberry quoted the contentions of ancient Greek authors to the effect that Ethiopia was the earliest established country on earth and that Ethiopians were the first to introduce the worship of the gods and to establish laws; that Egypt was not the cradle of civilization, but derived the basic elements of its earliest culture from Kushite and Ethiopian lands which bordered Egypt on the South and West. He introduced them to the writings of England's Sir Arthur Keith and the Dutchman Louis Bolk and their conclusion to the effect that whites were but blacks who had lost their pigment after an African exodus caused by the drying up of much of Northern Africa and the formation of the Sahara Desert.

He taught that slave-traders helped destroy African civilization and then suppressed the knowledge of African history to buttress their arguments with abolitionists that Africans had no past, and would become civilized at least through the medium of slavery. Hansberry startled students with his assertion that many of the basic concepts of Greek philosophy as expressed by Socrates and particularly Plato were "but a pale reflection" of earlier concepts revealed in the famous Memphite Stele (a stone slab) issued by King Shabaka, the sixth ruler of the 25th Kushite dynasty, who ruled Egypt from about 750 to 651 B.C.; that the people who contributed most to Egyptian civilization before the Libyan invasion of 945 B.C., were brown and black men from Ethiopia and the Sudan to the south.

Archeological camp was Hansberry headquarters while visiting excavations in ancient city in Nubia, a division of Sudan. Accompanying him through Africa was Inspector of Antiquity Hassan Thabit (l.). They were guests of Nubian Mayor Omda.



In Sudan, Professor Hansberry sits beside carved sheep from ruins of church at Soba, capital of Christian kingdom of Alwah, destroyed in 1504 BC by neighboring Moslem kingdom. Hansberry was guest of Sudan Antiquity Service for six weeks.

West African warrior, a drawing from Professor Hansberry's African collection, is survival from Middle Ages, was member of Kanem-Bornu empire near Lake Chad in early 19th century. People still don medieval regalia for durbars—state festivities.

Thothmes III, called "Alexander the Great of ancient Egypt," reigned from 1500 to 1445 B.C. Great warrior had Kushite affinities, but family lived in Sudan before he ascended to throne.

To show how he would look in modern dress, student Hudson, member of Hansberry's class in African studies, drew this picture of Thothmes III — a composite from photos of the king and his mummy.

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PRODUCT	STUFFINESS	ACHINESS	FEVER	CONSTI-PATION	GENERAL "SICK-FEELING"
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Sex and your Perspiration

By Joyce Bowman

Did you know there are two kinds of perspiration? "Physical," caused by work or exertion; and "nervous," stimulated by emotion or sexual excitement.

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Remember—nothing protects you like a cream . . . and no cream protects you like ARRID with Perstop*. So don't be half-safe. Be completely safe. Use ARRID with Perstop* to be sure. Only 49¢ plus tax.

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Howard University group hosting luncheon for visiting Ethiopian student in 1935 included, front row (l. to r.): Dean of Women Lucy Slowe, Prof. Hansberry, Ethiopian student Zaphifro, Howard treas. Emmett J. Scott, liberal arts dean E. P. Davis, student William M. Steen. Back row (l. to r.): Political Science Prof. Ralph Bunche, instructor Ruth Jackson, art dept. head Jas. V. Herring, librarian Walter Daniel, teachers Lillian Washington and Elizabeth Neal, and Richard Hill.

SCHOLAR NOBODY KNOWS *Continued*

Some thought many of Hansberry's teachings through the years were the result of black Chauvinism even though the Fulbright Scholar after graduation from Harvard had done six years of independent post-graduate research—one year each at England's Oxford University, and Egypt's Cairo University, and two years each at Harvard and the University of Chicago. Added to this, he traversed the breadth of Africa and came to know it like his own backyard. He visited more than 100 ancient sites and excavations and did some diggings of his own. He added greatly to his storehouse of knowledge by performing historical research under the patronage and at the expense of African governments. But in his classrooms none seemed more interested in the learning of African history than African students themselves, many of whom addressed Hansberry with the greatest African sign of respect: "Father."

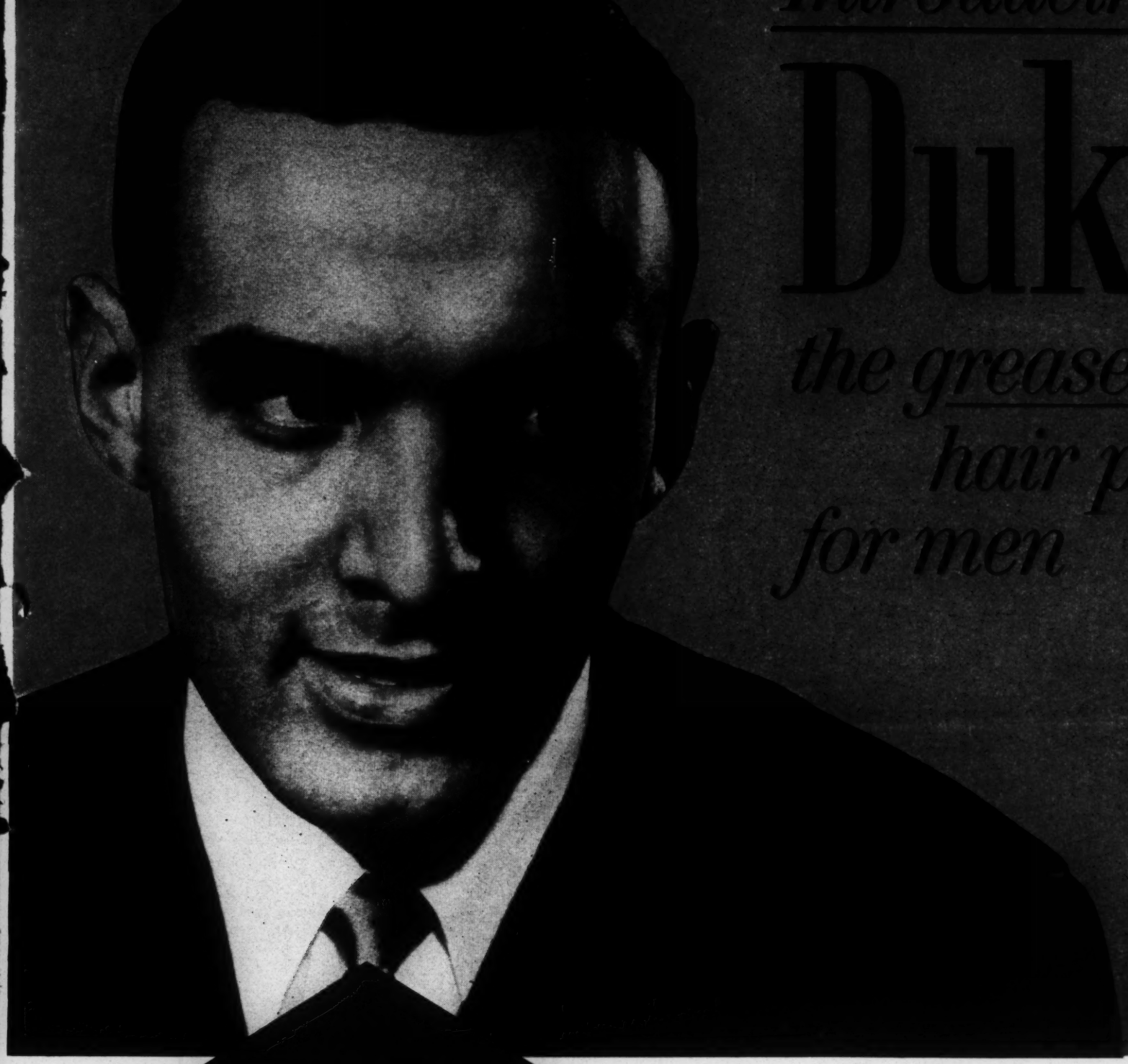
Prophet Without Honor

Today Professor Hansberry is temporarily retired from the classroom and is giving his full time to work on his projected six volumes concerned with Africa's past. The years have changed him since first he went to Howard as a $500 a year parttime instructor in 1922. He is a short man, standing just five-feet, six inches. The weight of his times has given him wide girth and a growing sense of humor to match it. There is no bitterness in him even though his courses, born of his years of research and taught nowhere else in the world, were not originally included in Howard's recently established African Studies program. He accepted this astonishing arrangement with much the same stoicism he displayed when various foundations turned down his requests for research grants while making generous awards to other Negro scholars to study such topics as American jazz and French-Canadian poetry!

The unsung son of an Alcorn College history professor, Hansberry has few relics of achievement beyond evidence of a Fulbright fellowship and two certificates of appreciation from the Washington Chapter of the African Students Association of the United States and Canada, of which he has been the mentor and advisor since it was first established. He has personally raised more than $40,000 to help African students meet expenses and has given often out of his own pocket despite the meagerness of his earnings as a college professor. He was also instrumental in founding the Washington student center called Africa House and the African-American Institute—both of which were established for the purpose of aiding African students to make the very most of their opportunity for study while in America.

For most of his life he has lived as a prophet without honor in his

Continued on Page 64



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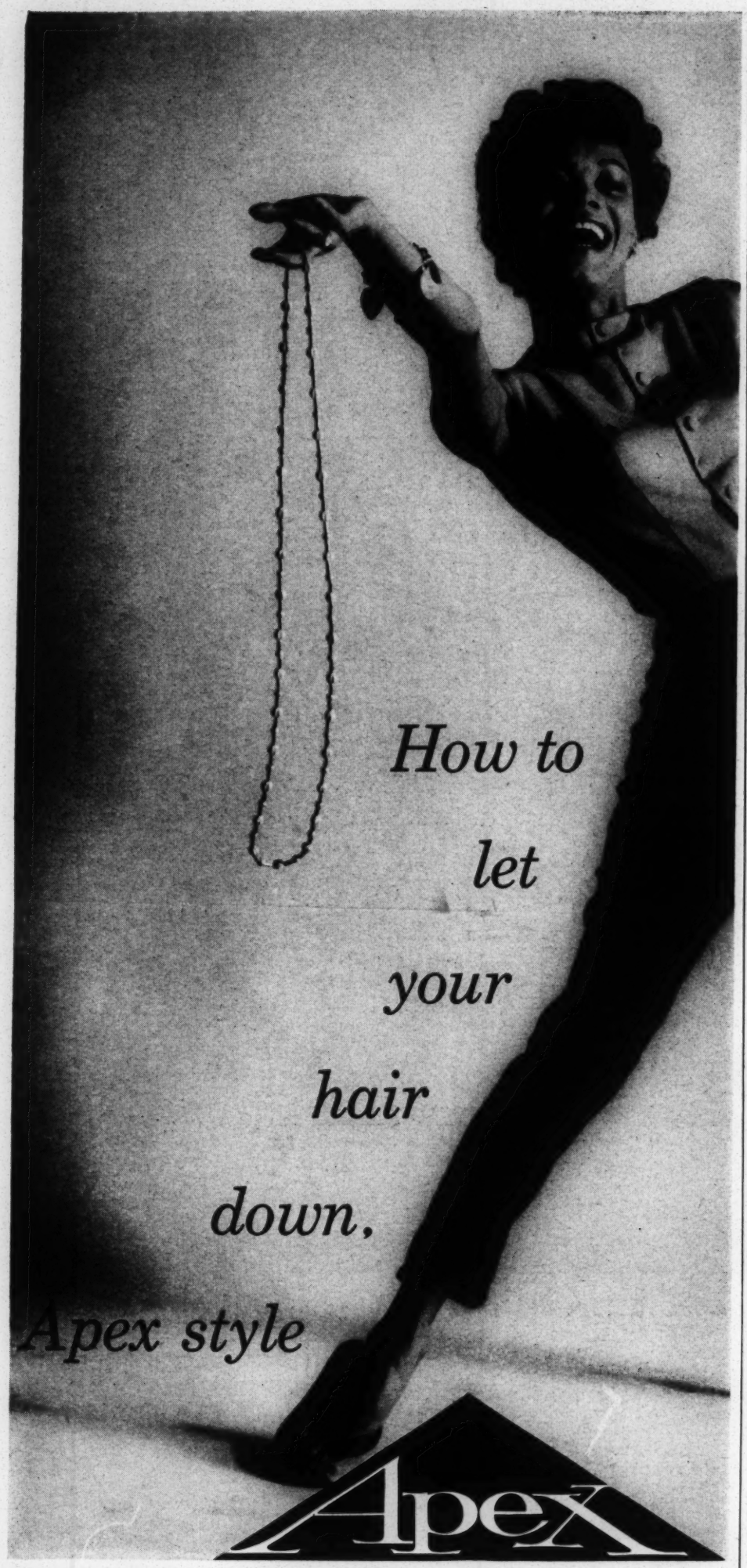

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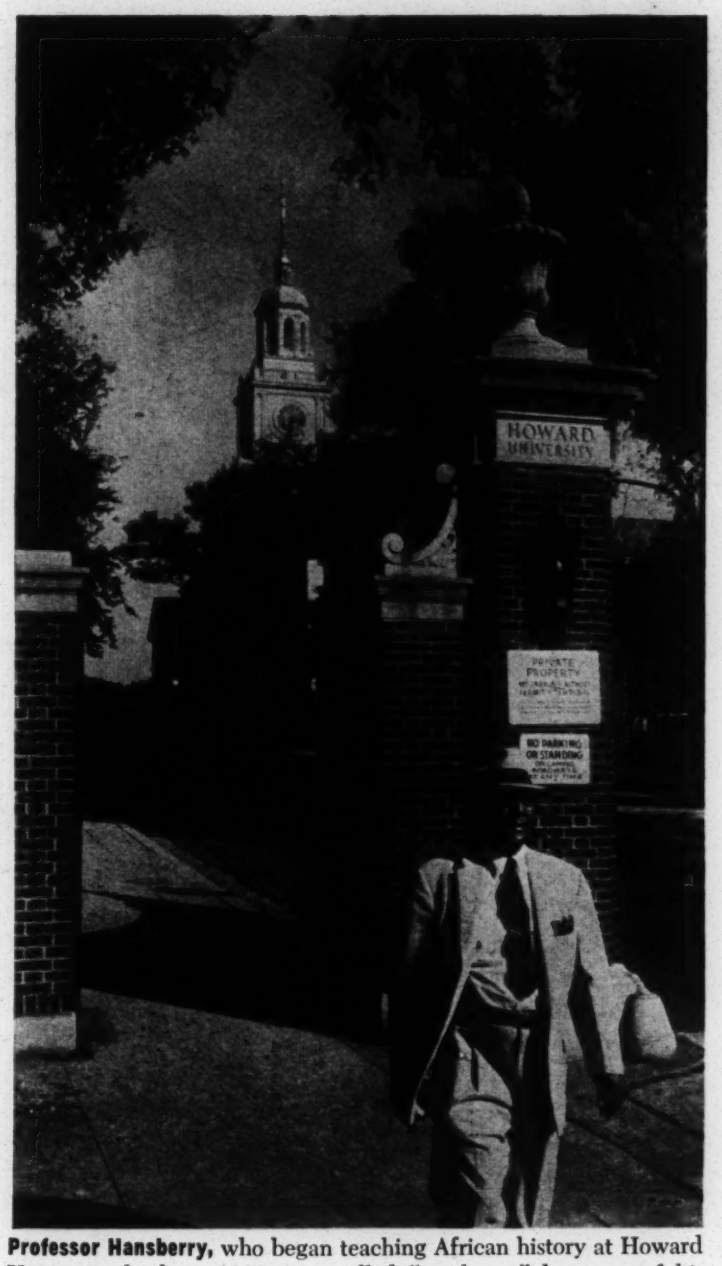


Professor Hansberry, who began teaching African history at Howard University back in 1922, was called "crack pot" by some of his colleagues for advocating early man "sprang from loins of Africa."

SCHOLAR NOBODY KNOWS *Continued*

homeland. But last June he received from a former student a letter of which he is very proud. This letter was from Nnamdi Azikiwe, Governor-General of Nigeria, largest nation in Africa and 13th most populous in the world.

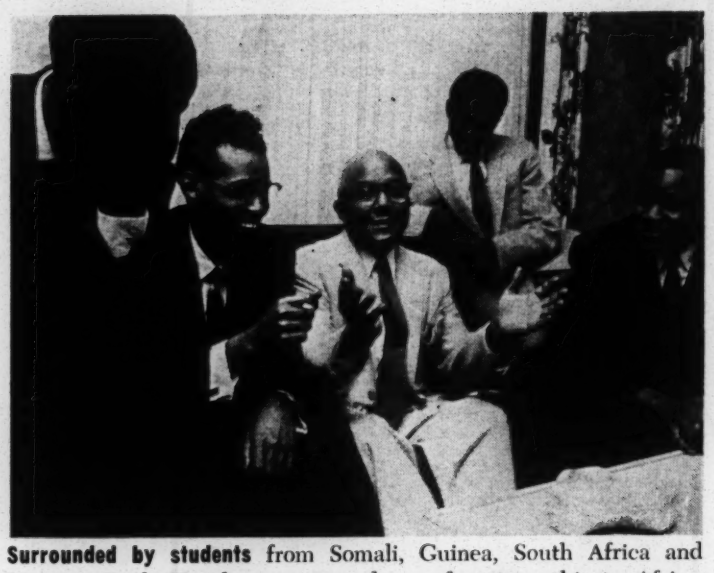
Wrote Azikiwe: "Dear Professor Hansberry: I am obliged to write to you today in order to find out from you what is responsible for the non-publication of what all of us who have studied under you, and have been inspired by you, regard as your magnum opus, namely, *The Rise And Decline Of The Ethiopian Empire* . . . I feel that your book is now an imperative necessity. Never mind whether any particular university endorses its contents or not. We who have headed governments and held in the palm of our hands the fate of our fellow man, know the vanity of human wishes and the superficial nature of human attitudes and behaviors."

Then Azikiwe told the man who was his teacher 33 years ago that he was prepared to underwrite the total cost of publication so that the volumes might become the standard text of the new $210 million University of Nigeria, and closed his letter "with personal respect and admiration to one who initiated me into the 'mysteries' of African history."

When the two met in Nigeria earlier this year, the Governor-General said: "Professor Hansberry, we hope you live to be 100, but we can not risk the loss of your knowledge to posterity. I urge you to bring your volumes to completion for publication as soon as possible."

Preparation for publication of the first of the six volumes was begun in October after Hansberry rented a small apartment in the Maryland hills to be alone with his work. "Most people," said he, "seem to think their life's work is over upon retirement. I feel mine is just beginning."

Many factors figured in Hansberry's journey down the long dark byways of African history. One, his late father, who died when Hans-



Surrounded by students from Somali, Guinea, South Africa and Nigeria, Prof. Hansberry expounds on favorite subject: Africa. Group met at Africa House in D. C. He is one of House's founders.

Howard U. president James M. Nabrit Jr. laughs as Prof. Hansberry regales Liberian Sec. of State Rudolph Grimes (l.), Liberian Ambassador George Padmore with joke at party in Liberian Embassy.

berry was two-and-a-half years old, left a vast historical library, but even those ancient histories made little mention of Africa. Unquestionably the largest two motivations were supplied by that human necessity called "ethnocentrism," and a book written by Dr. W. E. B. DuBois entitled *The Negro,* which was published in 1915.

Ethnocentrism, explains sociologist W. G. Sumner, is a "view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it." And says Hansberry: "To many Americans of African descent the feeling of being a Negro is often embarrassing, and the ethnocentric impulse has been bred out of them or suppressed. There is nothing in prevailing literature that gives the Negro a sense of pride in African origin."

The ethnocentric impulse went begging in him on two occasions in his Gloster, Mississippi, childhood. "There was," he recalls, "this giant of a Negro man named Razz. One day as I passed down a road I heard a mighty scrap going on and when I went to investigate I saw this little shrimp of a white man beating Razz unmercifully and Razz refused to strike back. The white man was Razz's boss. I remember thinking no man should suffer such abuse, no man should be so reduced and I wanted to know if black men had always been treated so, if black men had ever lived with honor and with dignity.

"This is a feeling I questioned in myself again when one day six of us Negro boys allowed ourselves to be driven from a swimming hole by three white boys without making a fight of it. Then one day in 1916, while working for $40 a month as a hotel bell-hop at a resort in Brown's Well, Mississippi, I read Dr. DuBois' *The Negro.* I was profoundly moved by what DuBois had to say. He had surveyed the early history of Africa as thoroughly as then available sources permitted and in the fall when I returned to Atlanta University, I endeavored to read DuBois' recommended references on the subject. I discovered, however, that most of these references were not available to me in the Atlanta University library or elsewhere in the city. It was

Continued on Next Page

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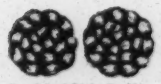

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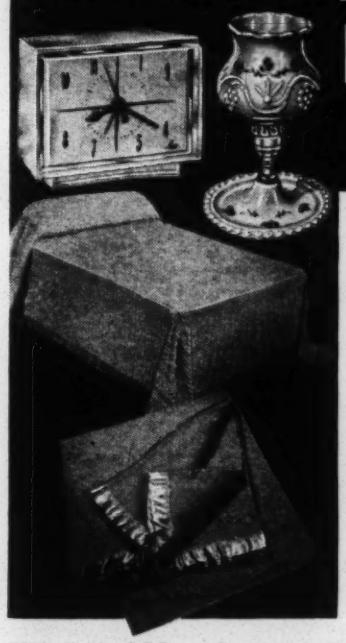

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In attic study and workshop on third-floor of Washington, D. C. home, Hansberry discusses with wife arrangement of rare treasures. Attic houses world's largest assemblage of teaching materials (charts, graphs, notes, plates) on early Africa.

SCHOLAR NOBODY KNOWS *Continued*

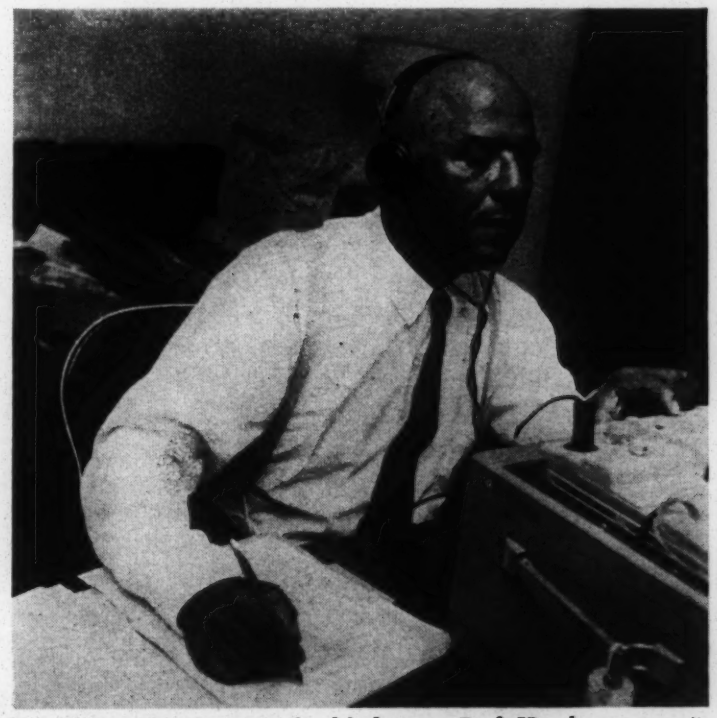
then I decided to go to Harvard, primarily for the opportunity of reading the DuBois references."

Bell-boying, janitoring and sometimes hungering his way through Harvard, Hansberry spent every waking moment he could steal reading the works on African history and the more he read the more his curiosity required. He was inextricably committed as the years have proven.

Despite his vast knowledge, derived from intensive and extensive use of the writings of other scholars, Hansberry has up to now published comparatively little. This grows out of the fact that it has always been his intention to publish his findings not for the specialist but in a style and form that would make them available and meaningful to laymen and the public at large.

Hansberry remembers asking his mentor, Hooton, why the findings of scholars were not common knowledge and Hooton's reply that scholars work to satisfy intellectual curiosity. "The social and political implications of these findings," Hansberry quotes Hooton as saying, "are your business." And he has made it so. The Baptist-reared educator has adopted a form of theosophy as practiced by the non-Christian and non-religious views.

Even though Hansberry's prime interest has been in the African past, his heart has been attuned to contemporary Africa and in 1950 he appeared before the U. S. Senate Committee on foreign aid to present his views on how America could best administer its Point IV program in Africa.



In rented apartment in Maryland hideaway, Prof. Hansberry, now in temporary retirement, works with tape recorder on six-volume African history. He has visited over 100 ancient African sites.

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Continued on Page 68

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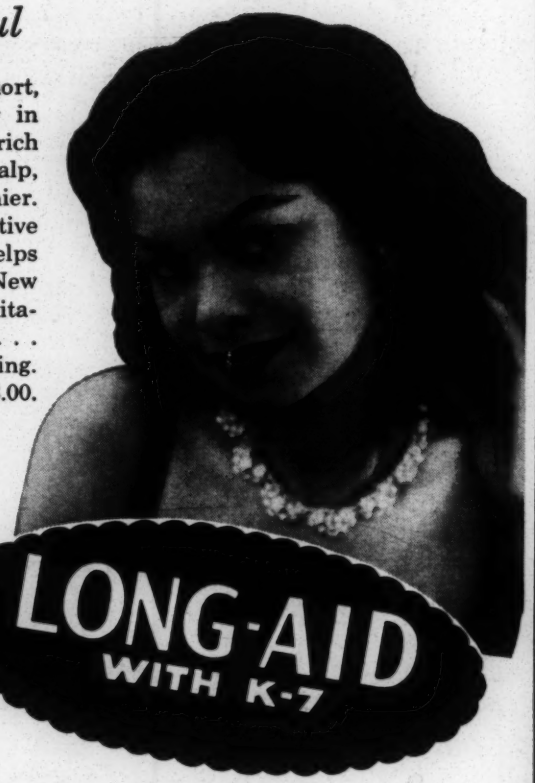

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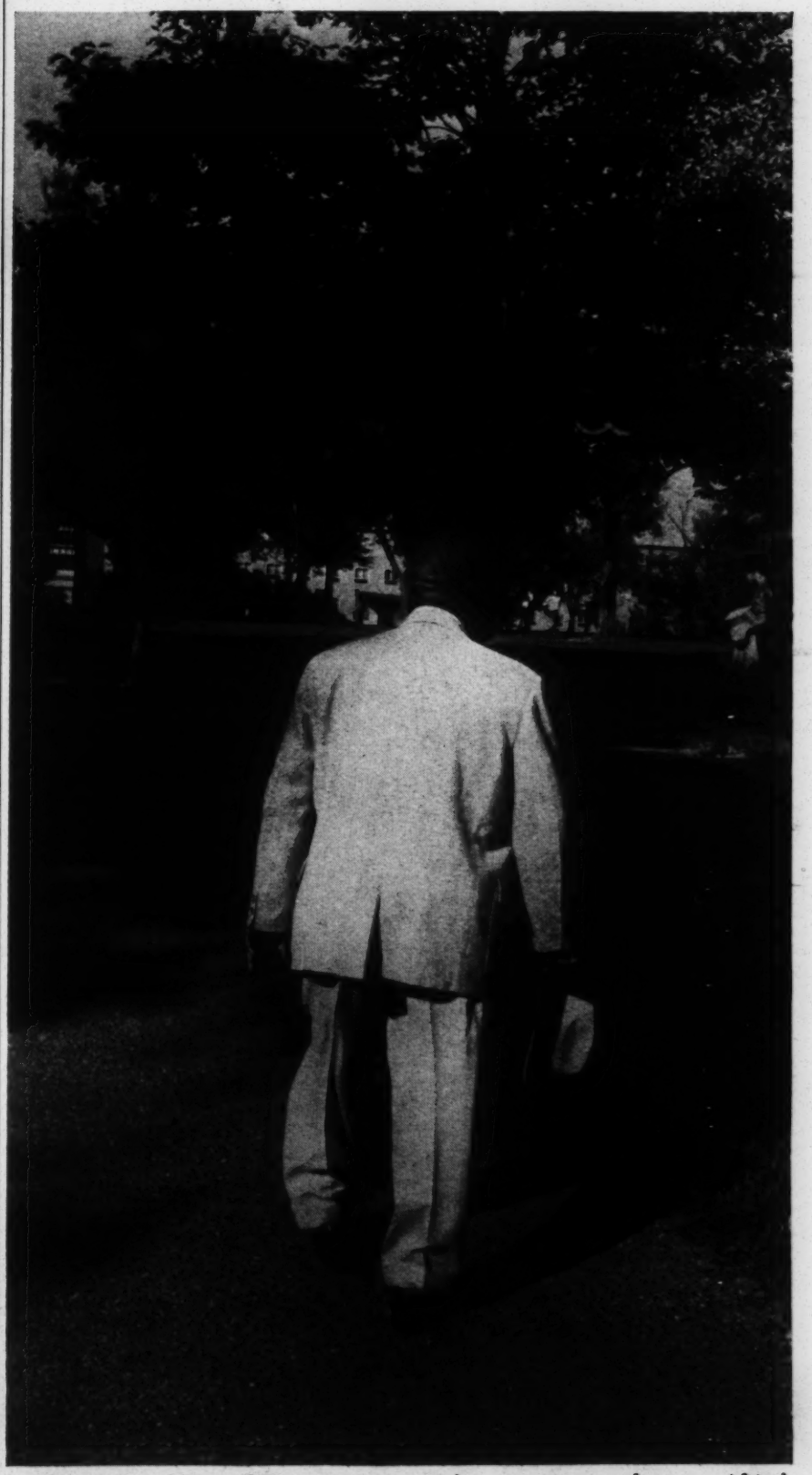
SCHOLAR NOBODY KNOWS *Continued*

Reflecting upon his years of dedicated study and thankless efforts in behalf of Africa, Professor Hansberry has no regrets.

"If I had it to do all over again," says Hansberry, "I would change nothing. It has been an intensely rewarding life and I would live it as I have." Myrtle, his wife of 23 years and a teacher in the public schools of Washington, has worked with him in translating scholarly works from the French and German, has typed manuscripts and lent her encouragement.

Working with the aid of a tape recorder and long-hand penmanship because he can neither type nor afford clerical help, Hansberry is now spending his time writing tirelessly for posterity. He plans to let Azikiwe, Ghana and other African governments help him publish his several volumes, but it is his hope that the first in the series will be sponsored by Howard University and published in the United States.

And as he labors in the past, beyond the horizons of the centuries, so that even a Mississippi plowboy may take pride in his origin, one wonders if Emerson had a Hansberry-type in mind when he said: "See how the masses of men worry themselves into nameless graves, while here and there a few unselfish souls forget themselves into immortality."



Leaving campus of Howard University is country's most eminent authority on Africa's ancient history. Recognized by few, his scholarly works little known, at 66, Prof. Hansberry begins labor of love that may enable him to realize life-long dream.

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(Signed) Escaper.

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Fuel	10 " " " "
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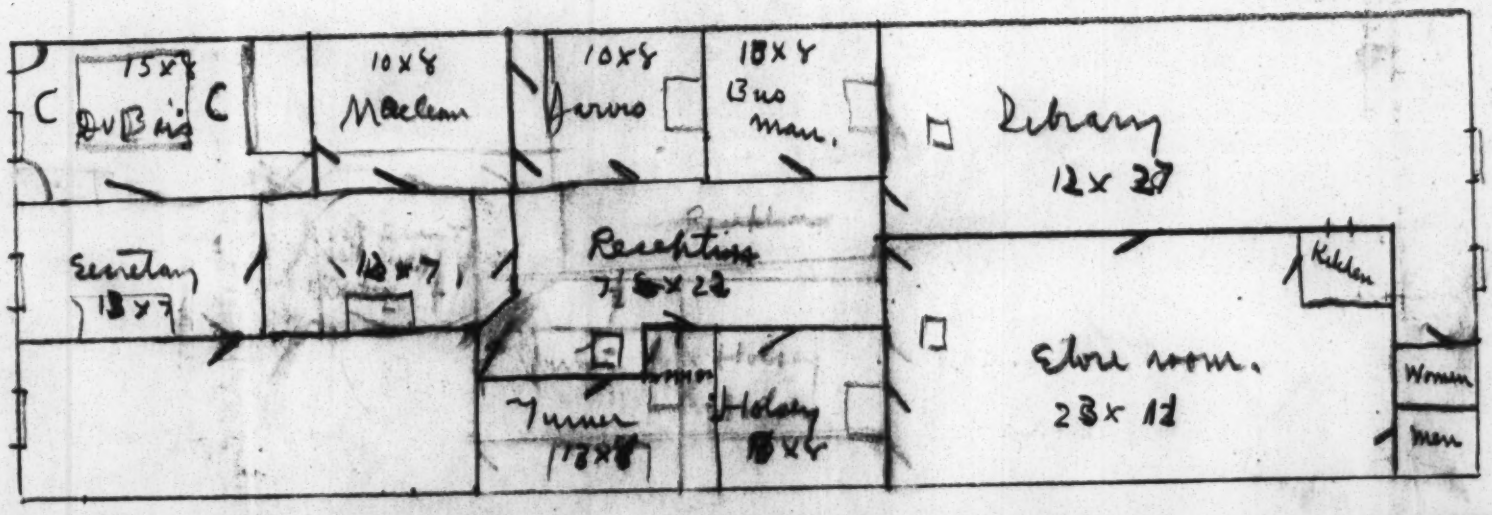

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7. REMEMBER that the office is not a mere work shop: It is a place where good work is done, good cheer is expected, and where all of us strive for something greater than pay.

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THE CRISIS

Vol. 3 April, 1912 No.6

42/6A/27

MODEST ME

The editor of THE CRISIS assumes to be a fairly modest man as modesty goes in these trumpeting times; but with some diffidence he admits to a swelling of pardonable pride at a certain occurrence in South Carolina which the papers of that realm, with somewhat singular unanimity, have omitted to notice.

Some time since--to be exact, in 1901--the editor and certain other persons (among them the Hon. Woodrow Wilson, then unknown to a newer kind of fame) were asked to write on "Reconstruction" for the Atlantic. The editor concocted an article which he liked quite well, and in turn the Atlantic was persuaded to publish it. It was called "The Freedman's Bureau." It caused no stir in the world, but the editor kept it carefully in his archives to gloat over now and then in the fastnesses of his study when his family had retired. Very well.

Some time in 1911 the Wade Hampton Chapter of the United Daughters of the Confederacy offered a medal to the student of the University of South Carolina writing the best article on The Freedman's Bureau." Mr. Colin W. Covington, of Bennettsville, S.C., won the coveted prize, and his essay was published in the Columbia State, January 28, 1912.

Imagine, now, the editor's gratification on reading this work of genius to discover that nearly one-half of the essay, and that the important and concluding half, was the editor's own work from his Atlantic essay of 1901. A single quotation will indicate more clearly this new instance of racial concord. ....

There is nothing to mar the fulness of the tribute here involved--not even quotation marks!

More might be quoted to the extent of two or three of these pages, but let us forbear. Were the editor a grasping man he might (either for himself or for his race) ask to have a large share of that medal clipped from the proud young Southern breat that bears it and pinned on his own. But no. Sufficient

be the secret sense of desert and warmest flattery, and the editor yields to vanity only to the extent of bringing all this to the attention of his assiduous friend, the Charleston News and Courier, whose frequent sallies have in the past caused him much innocent amusement.

pp. 246-247

42/6A/28

Editorial - THE CRISIS - May, 1914, pp. 24-26

THE PHILOSOPHY OF MR. DOLE

We publish very gladly Mr. Dole's criticism of THE CRISIS, because of our deep respect for the writer and because he voices a real and vital disagreement with our policy which is continually, in one way or another, coming to expression. It is briefly this thesis: "Don't antagonize, don't be bitter; say the conciliatroy thing; make friends and do not repel them; insist on and emphasize the cheerful and good and dwell as little as possible on wrong and evil."

THE CRISIS does not believe in this policy so far as the present status of the American Negro problem is concerned. We could imagine many social problems, and many phases in a particular problem, when the watchful waiting, the tactfully conciliatory attitude would be commendable and worth while. At other times it would be suicidal and this, in our opinion, is one of the times.

42|6A|2

It was ever so. When the Hebrew prophets cried aloud there were respectable persons by the score who said:

"Unfortunate exaggeration!"

"Unnecessary feeling!"

"Ungodly bitterness!"

Yet the jeromiads were needed to redeem a people. When the abolitionists began, not simply to say, but to act as if slavery were a "covenant with hell," there were plenty of timid souls "on the fence, hesitating," who scrambled down hasitly on the popular side and were willing to lynch Garrison and ostracize Phillips.

All this might be beside the mark if we had not already tried Mr. Dole's prescriptions. For now nearly twenty years we have made of ourselves mudsills for the feet of this Western world. We have echoed and applauded every shameful accusation made against 10,000,000 victims of slavery. Did they call us inferior half-beasts? We nodded our simple heads and whispered: "we is." Did they call our women prostitutes and our children bastards? We smiled and cast a stone at the bruised breasts of our wives and daughters. Did they accuse of laziness 4,000,000 sweating, struggling

laborers, half-paid and cheated out of much of that? We shrieked: "Ain't it so?" We laughed with them at our color, we joked at our sad past, and we told chicken stories to get alms.

And what was the result? We got "friends." I do not believe any people ever had so many "friends" as the American Negro to-day! He has nothing but "friends" and may the good God deliver him from most of them, for they are like to lynch his soul.

What is it to be a friend of the Negro? It is to believe in anything for him except, perhaps, total and immediate annihilation. Short of that, good and kind friends of colored folk believe that he is, in Mr. Dooley's charming phrase, "aisily lynched," and ought to be occasionally. Even if 2,662 accused black people have been publicly lynched, burned and mutilated in twenty-eight years (not to mention the murder of perhaps 10,000 other black folk), our friends think we ought not to disturb the good President of these United States because "the wonder is that there is so little killing!"

42/6A/3

It is the old battle of the better and the best. The worst foes of Negro manhood today are those compromising friends who are willingly satisfied with even less than half a loaf. They want the Negro educated; but the South objects to Negro colleges. Oh, very well, then, high schools; but the South objects to "literary" training for "niggers!" Dear, dear! Then "industrial" training; but the South objects to training any considerable number of Negroes for industry; it wants them for menial service. Very well, train them as servants and field hands -- anything as long as it is "education!" Then we and THE CRISIS rise and say: "But——" Our friends raise deprecating hands; they adjust the sofa pillows, shade the light, and say: "Now, now! Give them the benefit of the doubt!"

Or we clamor for the right to vote. "Of course you should vote," say our friends. "But," says the South, "they are too ignorant and inexperienced; we will vote for them." "Excellent," cry our friends, "vote for them and guard them in their civil rights." "What's this?" asks the South. "We mean their economic rights," say our friends glibly,

3 Worked long enough. "Sh!" answer [1914]

"their right to work and get property." "Yes," answers the South calmly, "the right to work, and we'll work them." "But--" cries THE CRISIS and the blank man who has been our friends: "You'll halt the procession!"

That's precisely what we intend to do. For twenty-five years we have let the procession go by until the systematic denial of manhood rights to black men in America is the crying disgrace of the century. We have wrongs, deep and bitter wrongs. There are local and individual exceptions; there are some mitigating circumstances; there is much to be excused; there is much to be said; and yet for the great mass of 10,000,000 Americans of Negro descent these things are true:

We are denied education.

We are driven out of the Church of Christ.

We are forced out of hotels, theatres and public places.

We are publicly labeled like dogs when we travel.

We can seldom get decent employment.

We are forced down to the lowest wage scale.

We pay the highest rent for the poorest homes.

We cannot buy property in decent neighborhoods.

We are held up to ridicule in the press and on the platform and stage.

We are disfranchised.

We are taxed without representation.

We are denied the right to choose our friends or to be chosen by them, but must publicly announce ourselves as social pariahs or be suggestively kicked by the Survey.

In law and custom our wormen have no rights which a white man is bound to respect.

We cannot get justice in the courts.

We are lynched with impunity.

42/6A/1

We are publicly, continuously and shamefully insulted from the day of our birth to the day of our death.

And yet we are told not to be "self-conscious;" to lie about the truth in order to make it "come true"; to grapple with the "philosophy of evolution;" and not to make people "feel ugly" by telling them "ugly facts."

Few admire Mr. Dole personally, more than the editor of THE CRISIS. Mr. Dole is the type of what the American of the future may be; fine in feeling, delicate in touch, sensitive to the subtle beauties of the world. But Mr. Dole's feet never walked the way we tread. He does not know--he cannot conceive this darker world of insult, repression, hunger and murder. He and Charles William Eliot and Woodrow Wilson and millions of others have given no encouragement to lynching, except by silence!

42/6A/5

Except by silence!

EXCEPT BY SILENCE!

Who ever tried harder than the Negro and his "friends" to use the lie for social betterment? We have lied about the South so strenuously that this may account for the persistent blackness of our faces. Oh, yes: the South is the true, tried friend of Negroes; the South wants them educated; the South detests lynching; the South loves black mammies and buries them handsomely; the little playful antics of mobs are but abullitions of Anglo-Saxon energy or at worst the faults of "poor white trash," who do not count. Moreover, those who dispute these statements are either meddling white Northerners or impudent Negroes who want to marry white women.

All of this we black folk and our "friends" have been saying glibly and frequently. We were lying, and we knew we were lying, to make the "falsehood come true;" but did the world know this? Did we not lull this nation to

false security and fatuous insensibility? And is the uneasiness of our friends at the plain talk of THE CRISIS the cause of ugly feeling or the necessary result of ridiculous lies? How far may we indeed meddle with the truth? Where is the boundary line between getting people "to come and to believe" what is untrue and telling them on your honor that black is white? We have a sincere desire to see a little brochure by Mr. Dole--with hand-made paper, deckle edged and privately printed--on "The Uses of the Lie as a Means of Social Salvation." We would like to distribute a few copies in Heaven among Mr. Dole's Puritan ancestors and listen to the ensuing profanity.

42/6A/6

It is the palpable evasions of our friends, and our earnest friends like Mr. Dole, that are most discouraging. When we protest at the plain insult of "negro", Mr. Dole answers that we do not capitalize "white." But white is not the correlative of Negro, as Mr. Dole knows right well. "Black" and "colored" are the correlatives to "white," while Negro is used exactly as the words Malay or German or Jew or Indian are used. To refuse a word so used capitalization is a petty and usually a deliberate insult.

Humanity is progressing toward an ideal; but not, please God, solely by help of men who sit in cloistered ease, hesitate from action and seek sweetness and light; rather we progress today, as in the past, by the soul-torn strength of those who can never sit still and silent while the disinherited and the damned clog our gutters and gasp their lives out on our front porches. These are the men who go down in the blood and dust of battle. They say ugly things to an ugly world. They spew the luke-warm fence straddlers out of their mouths, like God of old; they cry aloud and spare not; they shout from the housetops, and they make this world so damned

6

uncomfortable with its nasty burden of evil that it tries to get good and does get better.

Evolution is evolving the millennium, but one of the unescapable factors in evolution are the men who hate wickedness and oppression with perfect hatred, who will not equivocate, will not excuse, and will be heard. With the sainted spirits of such as these THE CRISIS would weakly but earnestly stand and cry in the world's four corners of the way; and it claims no man as friend who dare not stand and cry with it.

May.

The Crisis, Vol. 8, 1914

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Pictures

PICTURES FOR THE CRISIS

1. Boyd Mason Francisco Jr. - 1st Prize, Omaha, Neb.
2. Dorcas Anders - 2nd Prize, Omaha, Neb.
3. Dorothy Patterson - 3rd Prize, Jamaica, L. I.

(The mother of the 3rd baby is causing a rift in the Jamaica Long Island Branch because she feels that her baby was treated unjustly in not having a picture published. Mr. Turner says it is serious.)

Mrs Sallie B Patterson
160 - 13 108th Ave
Jamaica

31-1-15

We need two more pictures for the series. As soon as we get them will publish all
W.E.B.D.

[CRISIS]

30-20-45

THE CRISIS
70 FIFTH AVENUE, NEW YORK CITY

We thank you heartily for letting us see the accompanying contribution. We are returning it with regret. Our inability to use it does not mean that it is without merit, but THE CRISIS is a small magazine and we can only publish a small part of the many excellent things sent us.

We trust you will not be discouraged. We are always glad to examine contributions and to use them if possible.

With best wishes.

Sincerely yours,

W. E. B. DU BOIS,

Editor.

N. B. We are aware that we are late in returning this manuscript. That is because we have been moving lately from one floor to another, but within the same building. For this reason, we have had to postpone many important matters. We hope you will overlook the delay.

27 Commonwealth Road
Waltham
Mass

W. Harris Crook

Central Congregational
Church

Berkeley & Newbury Sts.
Boston

32-2-34

[Crothers?]

Social if Means

3/-13-52

Dear Dr Du Bois

Would it be
possible for you to
come out to tea with
us Sunday night
at six? I do not know
who your host or
hostess may be so

I cannot ask them
as I would like to -
Perhaps you will
telephone me if you
can come

Yours cordially
Louise Bowers

(Mrs Samuel McBowers)
20 Oxford St -
Cambridge
Telephone (Camb) 1778-2

30-23-24

W. B. F. CROWELL
GRAND CHANCELLOR

KNIGHTS OF PYTHIAS OF VA.
N. A., S. A., E., A., A. & A.

14 N. HENRY STREET
ROANOKE, VIRGINIA

[Cummings]

My dear Mr. DuBois,

May we not have
the pleasure of Mr. Company
Mr. & Mrs. Edward Cummings.
at luncheon tomorrow at
one o'clock? Sincerely

31-5-65

19 Ware St,
Tuesday - Rebecca A. Cummings Cambridge.

32-38-19

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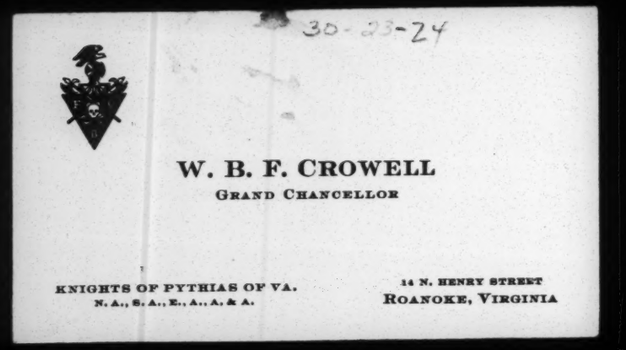

30-23-24

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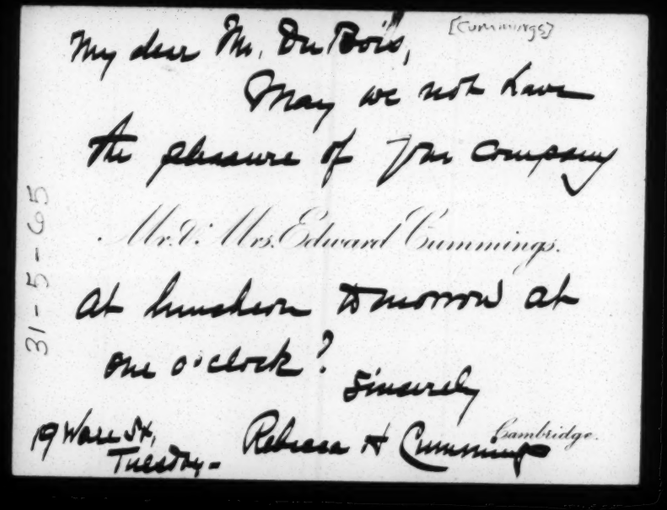

[Cummings]

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one o'clock? Sincerely

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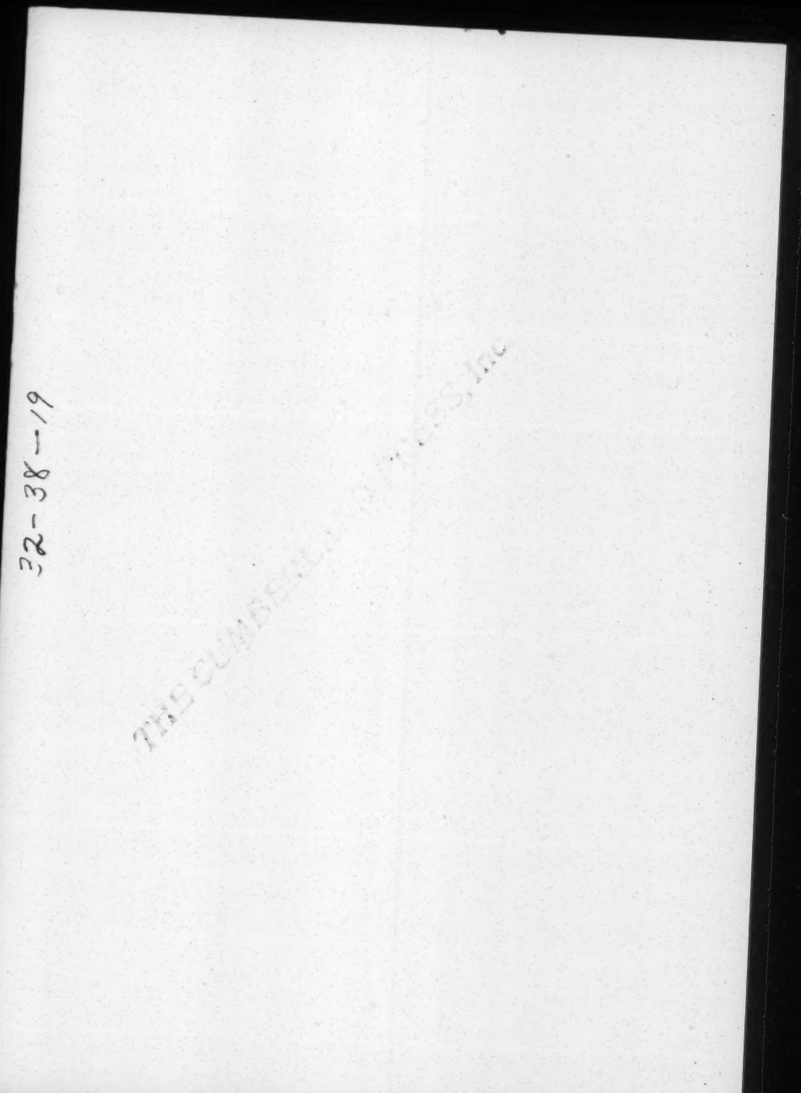
Tuesday.

Rebecca & Cummings Cambridge.



32-38-19

[GEORGE M. CUMINGS]

statement there flashes in your mind the question that, as the owner of the company, I am netting financially from the sale of the products of the company and to this I would remind you that we are already enjoying the largest sale to colored institutions of any one concern in the country and, while I agree that the profits from this plan might be greater than what we are making at present, on account of the increased business, yet remember also that the additional profits will in all probability be more than dissipated in the fact that under a lenient policy which you would recommend to struggling educational institutions, the financial loss would be greater. In view of that fact, I seriously doubt whether or not my personal profits on this plan will be as large as they are at present from the company, of which I am sole owner and which at present enjoys the trade from colored institutions. This then should convince you beyond the shadow of a doubt, what my real motive is as a certainty; namely, the introduction of young intelligent colored men to the canned goods industry which is one of the greatest businesses in this country today. And just so soon as the colored organization is capable, not from actual ability, but from actual learning the business, I shall be more than glad to arrange a plan whereby they will become sole owners of the proposition as my object then will be completed in the fact that I have been successful in introducing colored salesmen in the south and into the canned goods industry. Your responsibility in forming your decision has nothing whatever to do with my personal desires but the responsibility rests entirely upon the fact of whether or not you care sufficiently enough to assist your people in this matter which eventually would have a very far reaching effect which, with your present limited knowledge of the proposition, it is impossible for you to at this time appreciate. You will agree with me in the fact that I must discard this plan unless the leaders of your race are willing to see the possibilities and tender their support because it is only reasonable to surmise that where the leaders fail to lead, there can be no followers.

30-23-11

Remember in forming your decision that you will do me a great injustice if you look at the matter from a "personal favor" standpoint and also please remember that, regardless of what your decision may be, I shall remain

Sincerely and Cordially yours,

Cumings.

GC:P

Form

[Leslie Curran]
28 Gordon Rd
Cardiff.

The Editor
"The Crisis"
New York. City.

31-13-165

Dear Sir,

'Do you require
a representative and an
occasional corresponding
contributor for Great Britain?
In so, I believe I could
be useful.

I have a wide
experience of newspaper
reporting and I have

DARING

I dictate a treatise upon
the art of war and such
other matters as
may be necessary.

32-1-4

[Blythe Davis]

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31-13-140

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Mr W. E. B. Du Bois -
Editor of the Crisis
New York, City.

Dear Mr Du Bois -

I have you an estimate or exact account of just how many Negro schools are supported by fraternities. How many supported by churches, their names and where located - Gin the accounts of northern separate from southern. Place. If you could do this, you will just help me an idea just how to find out this information. Do you think the Negro you book would furnish this? I have looked over the Crisis and did not find what I want in the Crisis but I dont find what I want any communication will be appreciated as I want this for class room study.

Very Truly yours
Mrs. Blythe Davis R. N.

date?

C

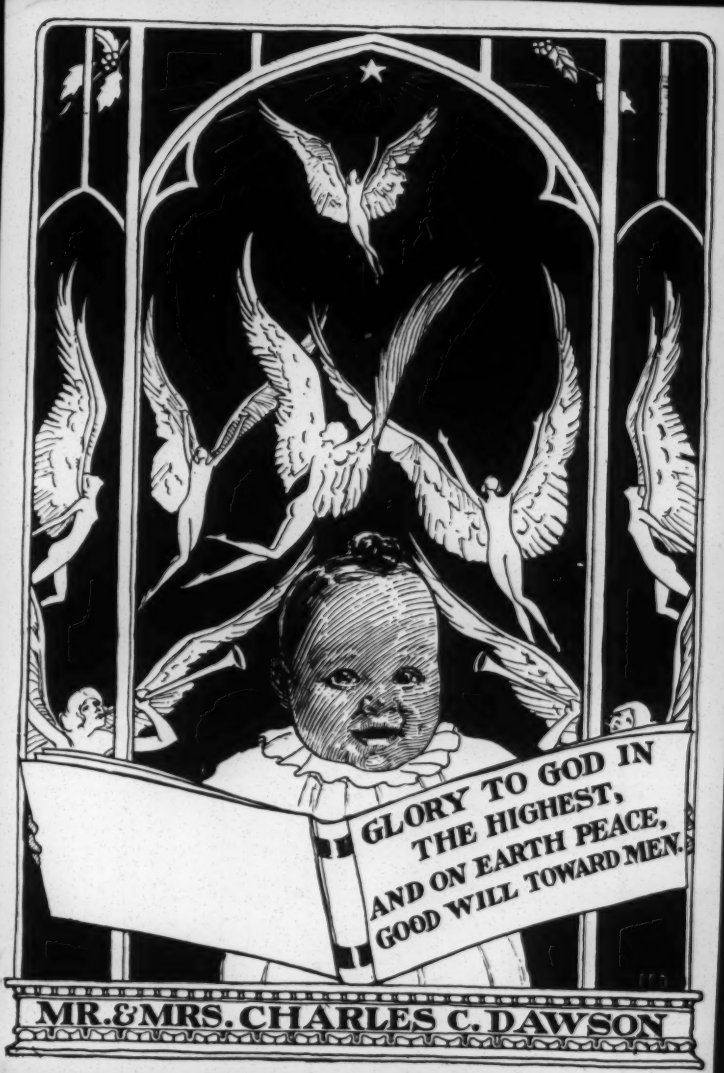
Thomas J. Davis

Enlisted in the U. S. Navy at New York City, April 15, 1864, as an ordinary seaman on board receiving ship, North Carolina, for 3 years or during the war. After two weeks he was transferred to the U.S.S. Heliotrope, under acting ensign, John Bishop, and acting Master D.M. Abbott. Was attached to the N. Atlantic Squadron, Admiral David D. Potter, in command. Did blockade duty along the coast of Virginia and North Carolina. October 15, 1864, the Rebel Ram Albemarle was blown up by Lieutenant Cushing. December 25, 1864, Fort Fisher was bombarded and January 15, 1865, it was captured by the largest fleet every sailed under the American Flag. The said Thomas J. Davis was with all movements of the vessel and was honorably discharged at Brooklyn, New York, July 25, 1865 by reason of close of war.

39-46-6

This picture of the easel Monument was dedicated by Thomas J. Davis, and presented to his wife, Hannah, December 20, 1896, as a tribute to loyalty.

Published by the Easel Monument Association, Chicago, Illinois.
Designed by Monument Bronze Company, Bridgeport, Connecticut


GLORY TO GOD IN
THE HIGHEST,
AND ON EARTH PEACE,
GOOD WILL TOWARD MEN.
MR. & MRS. CHARLES C. DAWSON

Mr & Mrs.
P. J. DELLA-MORETTA
36 PROSPECT ST.
ST. IGNACE MICH.
Res. Phone 915
Office 320
4/18/63

[Deforest] [1920's]

(Copy)

49-12-184

My dear Mr. DeForest:

Can I buy land at Forest Hills Gardens for a detached one family house?

Very sincerely yours,

(Signed)

W. E. B. Du Bois.

DEMOCRACY AND ITS RURAL PROBLEMS FOR NEGRO YOUTH

OBJECTIVE

The dominant theme in this commission and study outline is Democracy and Negro youth. In studying the various problems and objectives, your line of thought must necessarily rest on these factors. We must survey the problems of Negro youth in rural areas in relation to Democracy. Consider the material in the light of this premise.

A. Tenant farming and sharecropping.
   1. Evils and benefits.
   2. Maintenance of standard of living under this system. Can such be done?

B. Organization and unionization of farm workers.
   1. Survey of progress so far.
   2. Attitudes taken by communities toward such trends in view of the haphazard and dilatory desire on the part of the public at large to understand them.
   3. Organizing of workers making for better race relationships.

34-1-62

C. Education.
   1. Comparison of same to urban areas.
   2. Adequacy and inadequacy of the system as it exists.
   3. Problems presented.
   4. Importance of youth playing a specific part in trying to correct abuses in educational systems peculiar to each particular locality.

D. Religious life.
   1. Effect on the area.
   2. Stimulation, or vain attempt at outlet and rationalization?
   3. How potent a force is religion in the locality?
   4. The old and the new religion.

E. Health.
   1. Estimate of birth and death rate in rural areas.
   2. Adequacy and inadequacy of clinics and private practitioners in rural areas.
   3. Work of the government in this field.

F. Function under governmental agencies designed to aid those dwelling in rural areas.
   1. Farm Security Administration.
   2. Farm Credit Administration.
      a. How much of an advantage have these agencies been to Negro youth on the farm? How much aid has he actually received.
      b. Discrimination under the administration of these agencies.

G. Civil and political rights.
   1. Have civil and political rights been practically abrogated as far as the rural Negro youth is concerned?
   2. Invasion of the home and private life.
   3. Is the rural youth less secure than his urban brother?
   4. Specific abuses of these inherent rights.
   5. Progress of reform in regard to these measures.

H. Migratory problems.
   1. Amount of migration prevalent.
   2. Drawing of a parallel of the trek to the city by the rural youth, and the "back to the land" trend on the part of the urban dweller.
   3. Is the Negro youth of the temperment of the migrant as we know it? Is there a Negro migratory problem?
   4. Effect of migration on the status of the family and impetus or detriment to youth to make homes of their own and take their places in life.

I. Maintenance of standard of living and security of the home.
   1. What shall be the criteria for the standard of living?
   2. How does its maintenance or non-maintenance affect youth in regard to:
      a. Health
         1. Physical
         2. Mental
      b. Attitude towards life and being a good or bad citizen.
   3. Effect on the home.
      a. Welding of strong family unit.
      b. Making for domestic chaos by non-maintenance or inability to keep established a permanent place of abode together with the necessary requisites for a full life.

34-1-62

J. Comparison of Negro rural life in the United States as to geographical locations.
   1. North, east, south and west.
   2. Opportunities and detriments to be found in each section.
   3. The ability of the Negro to become a part of any community through assimilation. Arguments for and against.

K. Future of the Negro youth as a rural resident.
   1. In the light of the discussion so far, how good a future has he?
   2. Is he a definite part of our agricultural system?
   3. How can he make himself indispensable?
   4. What are his prospects of being absorbed into an industrial system?
   5. Effect of machinery on hand labor. Will there be a place for the Negro youth on the farm in the years to come?

L. Select one item of particular importance to you for emphasis in the program of the coming year for your college chapter.

COMMISSION II

POLITICAL STRATEGY FOR NEGRO YOUTH IN THE PRESENT CRISIS

OBJECTIVE

To discuss at some length and adequacy the position of the Negro youth in regard to the present crisis and the political strategy he should exercise to make the most of this situation and thereby place himself in as advantageous

a position as possible.

A. Making himself as potent a force as possible with the ballot and influencing those around him who vote, to do so wisely and intelligently.
   1. Making an analysis of problems involved in elections.
   2. Education in regard to the franchise.
   3. Mustering as much aid as possible so that his group is very often the deciding factor in many a contest.
   4. Stressing the wisdom of registering and voting.
   5. Acquainting those candidates seeking election with the tremendous force to which the Negro vote can be applied if really allowed to be fully developed.

B. Consideration of the problems of the Negro and especially those of Negro youth as of first importance in regard to defense.
   1. Stress dangers to defense of a discontented and disappointed minority group.
      a. Ripeness of same to be subject to influence by radical groups.
      b. Strategy of passive belligerence on the part of the minority group resulting in:
         1. Slowing up of industry in which they may happen to be employed.
         2. Agents of subtle propaganda passed by means of whispering campaigns.
      c. Possibility of role of agent provocateur of Negro youth as being inevitable if certain conditions prevailing are not remedied. This being a form of strategy never before practiced by this group but perfectly possible of being exercised. Make the public cognizant of the fact that you know of its possibilities but are willing to restrain your efforts in that direction if your position is appreciated. Remember this role is only a <u>possibility</u>. Stress that these are only suppositions as parts of a discussion and are not considered applicable except in time of emergency or drastic circumstances. We do not advocate its use. But it is a phase of the problem to be considered.

C. Making complete and advantageous use of the "accepted" means of relief for abuses in public office, strictly in accordance with the law.
   1. Agitation and demand for use of:
      a. Referendum
      b. Recall
   2. Strategic and effective use of weapons for relief in every day occurrences affecting your life.
      a. Boycott
      b. Picket
      c. Demonstrations
         1. Silent
         2. Colorful, active and aggressive vocal demonstrations.

D. Actual voting and preparation of first voters.
   1. Be able to ascertain how much of a bloc of Negro voters, youth and adult can be mustered for your cause.
      a. Enlist aid of other minority groups.
      b. Acquaint candidates for office with your power.
   2. Educate potential first voters for constructive use of ballot for his own salvation.
   3. Form "twenty first year" clubs.

E. Strategy to be used where franchise is allowed in dilatory and arbitrary fashion or where not allowed at all.
   1. Exhaust all local help and aid to remedy the situation.
   2. Appeal to local law enforcing agencies.
   3. Appeal to the federal government for relief under this inequality of recognition.

F. Select one item of particular importance to you for emphasis in the program of the coming year for your college chapter.

34-45

COMMISSION III

DEMOCRACY AND ITS URBAN PROBLEMS FOR NEGRO YOUTH

OBJECTIVE

To determine the position of the Negro youth in urban centers in relation to Democracy. The subsequent problems thereby created and remedies for same based on actual possibility and hopeful probability.

A. Approximation of the number of Negro youth in urban centers.
   1. Male
   2. Female

B. Forces that they exert as a positive factor and ones of detriment to the community. Analyze this in regard to:
   1. Why they are a positive factor in the life of the community.
   2. Occasions bringing about circumstances making them a detriment to urban centers.
      a. Delinquency.
      b. Poverty
      c. Crime.

C. Health.
   1. Facilities for private care.
   2. Opportunities in regard to public clinical aid.
      a. Government health stations.
      b. City hospitals and clinics.
      c. Institutions maintained by private funds but for public use.

D. Education.
   1. Adequacy of facilities.
   2. Discrimination.
      a. Actual cases should be cited by the group and leader.
         1. Salaries
         2. Text books
         3. Separate schools.
   3. Possibilities and remedies for improvement of educational systems.
   3. Stress the values of higher education in all its phases.

E. Vocations and job procuring.
   1. Value of advice towards this end.
   2. Choosing a vocation based on the individual differences of people.
      a. Capacity to learn.
      b. Aptitudes for various work.
      c. Review of the fields of endeavor in regard to.
         1. Overcrowding
         2. Possibilities for Negro progress in particular fields.
         3. Pecuniary possibilities.
   3. Consideration of the adequacy of bureaus and institutions set up to aid youth in this direction.
   4. Analysis of Civil Service.
      a. Federal
      b. State
      c. City

34-1-55

F. Crime
   1. Causes of crime among Negro youth.
   2. Types of crime most committed or "peculiar", if any, to Negro youth.
   3. Survey of penal institutions.
   4. Comparison of Negro and white youth in crime.

G. Poverty.
   1. Main causes
   2. Approximation of amount of poverty in a given city.
   3. In general, parallel the amount of Negro poverty with white.

H. Delinquency.
   1. Amount existing among Negro youth.
   2. Remedies for same.

I. Relief.
   1. Public
      a. All phases of governmental agencies participating in same.
      b. The Negro youth's position under these agencies and the effect on him after the emergency has passed, if ever.
   2. Private agencies.
      a. Extent of its use and force of its potency on public morale as compared with governmental agencies.

J. Negro youth in public office.
   1. Possibilities for such opportunities.
      a. Elected offices.
      b. Administrative capacities under civil service status.
      c. Political opportunists.

K. Recommendations and remedies for a fuller urban life considering opportunities and handicaps of Negro youth in city surroundings.

L. Select one item of particular importance to you for emphasis in the program of the coming year for your college chapter.

COMMISSION IV

INFLUENCE OF THE INTERNATIONAL CRISIS UPON THE PROBLEMS OF NEGRO YOUTH

OBJECTIVE

To discuss and evaluate the aspects of the international crisis as presented and the influence of the problems recognized upon Negro youth.

A. How international is the Negro?
   1. Opinion of the world in general of him.
   2. His activity in world affairs.
   3. The Negro's opinion of himself in regard to world affairs.
   4. The opinion of the Negro youth on this question.

B. Repercussions of the international crisis on the Negro.
   1. In world centers.
      a. Other democracies.
      b. The totalitarian states.
   2. In the United States.
      a. Political.
      b. Social.
      c. Economic.

C. Will the Negro be recognized as a potent world figure as a race at the crisis?
   1. Colonies
   2. Citizens of the various foreign governments.
   3. Colonization fostered by other countries.
   4. Comparisons with other minority groups.

D. Effect of the crisis upon the Negro in the United States.
   1. Education.
      a. New opportunities for same.
         1. Vocational.
         2. Academic.
   2. Conscription
      a. Its effect on Negro youth in regard to the available branches of the service open to him.
      b. Discrimination.
         1. Absolute
         2. Partial
      c. View of life in general.
         1. Has it been warped by this method of procedure?
   3. Jobs.
      a. Industry.
         1. Positions in which they have been employed all along.
         2. New Opportunities.
         3. Position of skilled and unskilled workers.

E. Hysteria of turbulent times.
   1. Oppression of minority groups
   2. Renewed attack on the Negro
   3. Will it make for better times here in the United States

F. Results of the crisis in the United States.
1. Will the Negro be a more potent factor in the United States?
2. Will he assert himself in a more aggressive manner for recognition?
3. Will he be considered as a deciding factor in regard to lasting peace, if such may come to pass?

G. Select one item of particular importance to you for emphasis in the program of the coming year for your college chapter.

COMMISSION V

DEMOCRACY IN NATIONAL DEFENSE

34-1-52

OBJECTIVE

To discuss critically and examine minutely the problems of national defense in all its phases particularly as regards Negro youth in relation to the thesis of Democracy.

A. What does National Defense consist of?
1. Preparation of armed forces.
a. Army
b. Navy
c. Marines
d. Air corps.

2. Mobilization of industry.
3. Mobilization of agriculture.

B. Position of youth in relation to the problems presented.
1. Conscription
a. No precedence for such action in the United States during peace times.
b. General attitude on the part of the Negro youth towards conscription.
1. How will he fare in all branches of the armed forces.
2. Influence of conscription on his civilian life. Particularly his reabsorption into regular living routine after peacetime service.

C. Position of the Negro in regard to the problems of national defense.
1. Discrimination as it exists at the present time in;
a. Army
1. National Guard.
2. Regular army
b. Navy
1. Naval Academy
2. Enlisted service
c. Marines
1. No acceptance of Negroes at all
d. Air Force; Army and Navy
1. No Negroes engaged in these branches at all.

2. Industry.
a. Cite examples of Negroes engaged or not engaged in a

few of the major industries.
b. How potent a force are they in enterprise?
c. With government subsidation so prevalent, should not that be used as a measure to force the hiring and training of Negro skilled workers in industry.

3. Agriculture
a. Position of the Negro farmer
b. Estimate of the amount of force the Negro agricultural worker represents in relation to National Defense. How indespensable is he?

D. Part the Negro will play and the place he will occupy as regards the announcement of the government that there will be separate units made up of Negroes entirely in the various branches of the armed forces.
1. Effect on the morale of the Negro
2. If mixed groups had been sanctioned, what effect would that have had on morale.
a. In respect to what was said by the president and military aides to the effect that there would be a breakdown in the service if mixed fighting units were set up.

3. Problem of Negro officers.
a. Would there be officer's training schools for Negroes?
b. How high could Negro officers rise in the armed forces?
4. The Navy and the Negro.
a. Will there be separate units here or any at all?
5. Marine corps?
6. Air craft division?

E. How will the proposed program of the government be received by the colored youth who will be definitely affected?
1. Effectiveness of Negro leaders and organizations representing the colored race.
2. Conclusions drawn to the arguments.

F. Select one item of particular importance to you for emphasis in the program of the coming year for your college chapter.

34-1-69

S. R. Dixon
573 Rockdale Ave
Cincinnati, Ohio

3023-17

Elka Donner
Wien VII. Apollogasse 8 Tür 11
Tel. B 39-7-96

31-13-44

Celestine Dorch

Dear Doctor Du Bois,

The painting is nearly com-
plete and I shall try to get
it to you within the next
two weeks.

Hope your summer is a good one.

Yours truly
Celestine J. Dorch

[enclosure from Nina DuBois]

Bernice G. Wright,
218 Clarke Street
Des Maines, Iowa

this is the address of their home before Herbert passed away

32-11-6

[Nina DuBois?]

March checks - sent out

Rent of March 1st check No. 185, $94.90

United Electric March 1st check No. 184. $6.04

Telephone Co March 1st check No. 183. $4.95

Consolidated Gas March 1st check No. 182. $1.84

Household March 9 - check No. 177, $20.

" " " 16 -, check No. 178, $20.

" " " 23rd check No. 179. $20.

" " " 30th check No. 180. $20.

Yolandes check havent the nnmber.

31-5-11

April Checks sent out.

Rent for April, check No. 192, $94.90

Consolidated Gas, check No. 189, $2.30

New York Telephone check No. 190. $4.80

United Electric Light check No, 191, $4.05

Household April 6th " check No. haven't it $20.

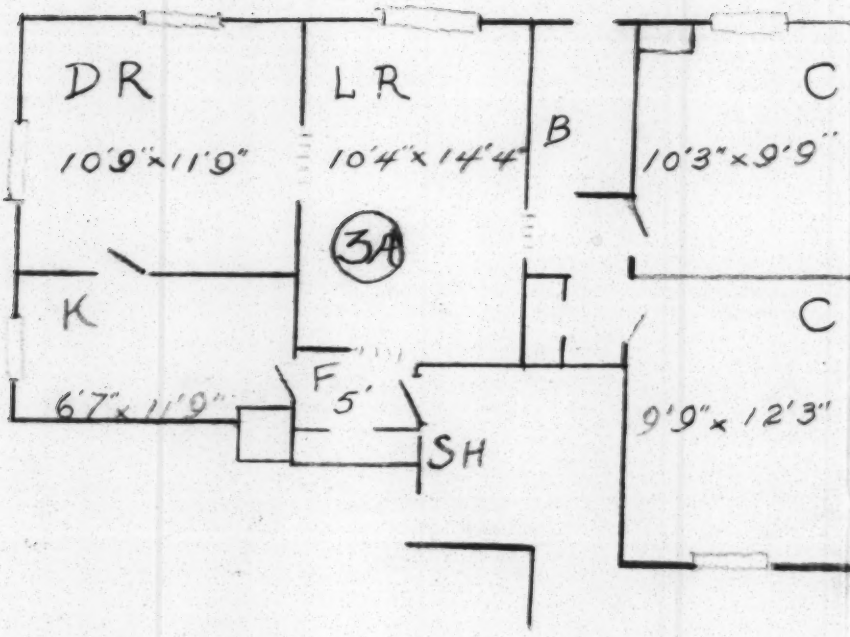
" " " 13th " check No. 185, $20.

" " " 20th " check No. 186 $20.

" " " 27th " check No. 187 $20.

April 23rd " furniture check No. 219, $50.

31-5-12


DR
10'9"×11'9"
LR
10'4"×14'4"
B
C
10'3"×9'9"
3A
K
C
6'7"×11'9"
F
5'
9'9"×12'3"
SH

OUTER COURT

APARTMENT 3A: 210

32-11-2

S.J.

[DuBois]

These are confidential communications.
Do not show them to anyone. Return
them carefully to me after reading

W.E.B.D.

41 ASF 9

We who have served
our Queen have again
won the courage of the
Young. Therefore all
hail to the 4 Runner
sailors who braved the
horrors of the sea + to the
also young Dragon lords
who's fair noble blue
Sentinels to the Succession
which have fallen victorious

V. R. D

VI-11F-11

WE WHO HAVE LIVED
OUR LIVES LIVE AGAIN
IN THE COURAGE OF THE
YOUNG. THEREFORE ALL
HAIL TO THE 4 RUSSIAN
SAILORS WHO BRAVED THE
TERRORS OF THE SEA AND TO THE
400 YOUNG NEGROES WHO
went TO JAIL RATHER THAN
SUBMIT TO THE
WHICH THEIR FATHERS ENDURED

W E. B. D

[DuBois]

D. J. WALLACE

J. H. STEPHENS

WALLACE & STEPHENS
ATTORNEYS-AT-LAW
WALLACE BUILDING PHONE 118

OKMULGEE, OKLA. _____ 192__

30-30-13

PROGRAM of DR. DUBOISE MEETING
at Presbyterian Church, March 6th, at 8 P.M.

D.J.Wallace - Master of Ceremonies.

1. Song- by High School Chorus
2. Remarks by Master of Ceremonies
3. Song by High School Chorus
4. Prayer by Dr. Kidd
5. Solo - by Mrs. C.A.Brooks
6. Dr. A.B.Whitby of Oklahoma City, introduced by D.J.Wallace
7. Dr. W.E.B.Duboise introduced by Dr. A.B.Whitby
8. Dr. Duboise, the Speaker of the Evening
9. Music
10. Soliciting Membership of Local N.A.A.C.P. by the Committee.

Dr. C.P.Wallace
B.J.Wilson
N.Z.Hays
James Bullock

Ushers

[DuBois]

A Course of Five Lectures
on Work, Wealth and Money
by
W.E.B.Du Bois,Ph.D.
Editor of the Crisis.

1. Work and Wealth - A general outline with simple principles.

2. Production - How wealth is accumulated.

3. Distribution - The ownership of wealth and wages.

4. Money - the exchange of wealth.

5. Socialism - Proposed remedies for poverty.

A Course of Five Lectures
on Careers Open to Young Colored Folk.
by
W.E.B.Du Bois,Ph.D.
Editor of the Crisis.

1. The General Problem of Work and Income.

2. Occupations of Men - Agriculture and Trades.

3. Occupations of Men - Service and Professions

4. Occupations of Women - Wifehood and Service.

5. Occupations of Women - Trades Service and Professions.

[DuBois]

Lec. mss.

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3. Occupations of Men - Service and Professions

4.
4. Occupations of Women - Wifehood and Service.

5. Occupations of Women - Trades Service and Professions.

[DuBois]

30-30-14

Reception to Dr. Wm. E. B. Du Bois,

Tendered by citizens of Boston
and the Metropolitan District,

FRIDAY EVENING, FEB. 10, FROM 8 TO 11 O'CLOCK,

CATHOLIC UNION HALL, Worcester Sq., cor. Washington St.,

BOSTON.

ADMIT SUBSCRIBER AND GUEST.

Entrance from Worcester Sq. ***Present at the door.***

[DuBois]

Eyeglasses
Nell clay
~~Rope for flags~~
flags
~~Safety pins bags bobbin~~
Racks
Glue pans
Tracing pans & wash
Wallys work
~~Hammer & tacks~~
Sunday sheets
Pair eyeglass
Arrange economics charts
Transport charts.
Set up charts
Mimeograph

CAR
ROPE, PINS, HAMMER
TACK, STRING

[DuBois]

LECTURE FOLDER

32-15-11

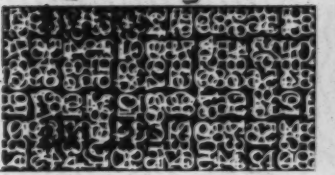
DR. VALDO TURNER
Dakota Building,
54 West 7th Street,
St. Paul, Minn.

[Du Bois]

NO. FT 817616

THE FIRST NATIONAL CITY BANK OF NEW YORK

FOREIGN TELLERS 55 WALL STREET



DELIVER TO

W. E. B. DU BOIS
31 GRACE COURT
[redacted] BKLYN, N Y

PAYEE OF CHECK TO DETACH THIS STUB BEFORE ENDORSING CHECK FT 505 REV. 3-55

41/16/81

15 letters

Sent by WEDB

(DuBois)

NEWSPAPERS (file under)

list of papers to which item was sent about Dr. Du Bois' invitation to China re Franklin anniversary

National Guardian - 197 East 4 Street - N Y C

The Nation - 333 Sixth Avenue

The Monthly Review - 218 West 10 street

Baltimore Afro-American - 628 N Eutaw street - Baltimore 1, Md.

Mr P L Prattis - c/o Pittsburgh Courier - 2628 Centre avenue - Pittsburgh, Pa

Amsterdam News - 2340 Eighth avenue - N Y C

Associated Negro Press - 373 West 126 Street - N Y C 27

Norfolk Journal and Guide - Norfolk 1, Va.

Chicago Defender - 3435 Indiana avenue - Chicago 16, Ill.

New World Review - 23 West 26th street - N Y C

Daily Worker - 35 E 12 street N Y C

N Y Times- 229 West 43 street N Y C

Herald Tribune - 230 West 41 street N Y C

Black Dispatch, R. J. D Boston Chronicle

Boston Guardian

Black Dispatch

Oklahoma City

Oklahoma

Claude Barnett
Associate Negro Press
3531 South Parkway
Chicago 15, Illinois
Hyde Park Station

30-33-30

DUBOIS, William Edward Burghardt, editor, author; b. Great Barrington, Mass. Feb. 23, 1868, of Negro descent; s. Alfred and Mary (Burghardt) D.; A.B., Fisk U., Tenn., 1888; A.B., Harvard, 1890, A.M., 1891, Ph.D., 1895; studied at U. of Berlin; m. Nina Gomer, of Cedar Rapids, Ia., May 12, 1896. Prof. economics and history, Atlanta U., 1896-1910; dir. publicity, Nat. Assn. Advancement of Colored People, and editor of the Crisis, mag., since July 1910--. Fellow A.A.A.S.; founder of the Pan-African Congresses. Author: The Suppression of the Slave Trade, 1896; The Philadelphia Negro, 1899; The Souls of Black Folk, 1903; John Brown, 1909; Quest of the Silver Fleece, 1911; The Negro, 1915; Darkwater, 1920; The Gift of Black Folk, 1924. Editor of the Atlanta University Studies of the Negro Problem, 1897-1911. Home: 606 St. Nicholas Av. Office: 69 5th Av., New York, N. Y.

House

Base lights & side lights

Piano & lamps

Vacuum cleaner

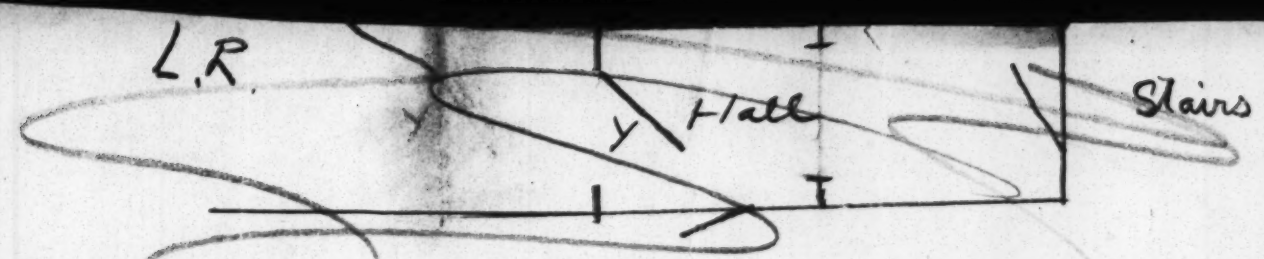
Pantry & walls - Paper

gas in library

Floors

Picture moulding

30.2/-3



New partitions & doors

Partitions to be removed

(3 doors saved here —
one can be used at Y
+ one at Z and
one in closet in Plan A.)

4-10-02

Note partitions, doors
kitchen furniture

Finish walls & floors
Paint
Fine escape

already provided so that this will call for four or five new outlets. In the library there should be a gas connection on the floor near the wall between the windows, for a radiantfire.

It seems to me that we ought to be credited for the kitchen furniture in the kitchen of the rear apartment, which we shall not use; that is, a sink, two tubs, a radiator and range. There will also be one or two doors left over as I figure it.

In the finish of the walls and painting of the woodwork, shall we have any choice as to color scheme? Could wall paper be used on any of the rooms if we should wish?

30-2/c-/6

New partitions

New doors (solid-no glass)

Partitions removed and doors removed.

Electric base-boards outlets. Some provided for and some new.

Gas connection (1)

Double French doors

Projecting wall.

[DuBois]

32-33-130

Prize to Dr. DuBois
is
Diploma
and
2,500,000 francs = $7,140.

MR. W. E. B. DU BOIS

32-9-16 b

P.P.C.

30-01-11 [Du Bois]

226 W. 150th St.	Apt. 5G	4 rooms	$12. per room

Sale Price: $4,800

Down Payment: $200

Monthly Payment: $49.00

JK
R47

30-21-12

~~21~~ W. 150th St. Apt. 5J 5 rooms $14.50 per room

Sale Price: $6,800

Down Payment: $250

Monthly Payment: $70.00

OK
RCB

[DuBois]

30-23-33

I was born in Massachusetts and educated in her schools, at Fisk University, at Harvard and Berlin. My first published writings were news notes in THE NEW YORK AGE. Then I had an article in THE ATLANTIC MONTHLY and in 1896 my Doctor's thesis on the slave trade was published as my first book. THE SOULS OF BLACK FOLK appeared in 1903 and one or two other books thereafter. I taught at Wilberforce, Pennsylvania and Atlanta and became Editor of THE CRISIS in 1910.

Desk Arrangements [DuBois]

30-23-35

ARRANGEMENT OF DESK

(Clips) (Vase) (Paste)

(Bust)

(Clock)

(Ornaments)

(Calendar)

(Pads)

(Pencils) (Ash tray)

Pens

(Six last CRISIS)

(Pile) (Ink) Blotters

Scissors

Paper Knife

Glasses

DUST!!

(engagements)

Stand on left side.

Stand on right side.

(CRISIS)

Books to be reviewed.

Books in order and paper, white and yellow kept on hand.

MR. W. E. B. DU BOIS

70 FIFTH AVENUE
NEW YORK

30-16-24/a

Marie Conway Oemler

430 E Anderson

Savannah

Darkwater

[1943?, 1944?, 1947?]

MEMORANDA—W. E. B. Du BOIS

DAY	WEEK	MONTH	YEAR
S 25	This Week 25-1	This Month	
M 26	Next Week 2-8	Next Month	
T 27 arr Atlanta phone Lida 29, Trustees, Budget, President			
W 28 African art.	Week After Next 9-15		
T 29 D. Rio summer	16-22		
F 30 Race R. Art. gas, tires			
S 1 LD.S	23-29 24-2 Florida		

30-04-05

MEMORANDA—W. E. B. Du BOIS

[1540's]

DAY	WEEK	MONTH	YEAR
S	This Week	This Month July P.A. - letters + art	
M	Next Week	Next Month Aug Africa + P.A. Pamphlets	
T	Week After Next	Sept. Africa 20 - P.A.	
W		Oct 15 - Africa mss finished	
T		Nov. Negro in War Novel	
F			
S			

30-ov-57

MEMORANDA—W. E. B. Du BOIS

DAY	WEEK	MONTH	YEAR
S	This Week	This Month	401 5d32
M	Next Week	Next Month	
T	Week After Next		
W			
T			
F			
S			

[DuBois Literary Club]

Mrs. Booker T. Washington

of Tuskegee, Alabama

President of

The National Federation of Women's Clubs

Will lecture under the auspices of the

DuBois Literary Club

AT

Mt. Zion Congregational Church

MONDAY EVENING, MARCH 30, 8 O'CLOCK

TICKETS 25 CENTS

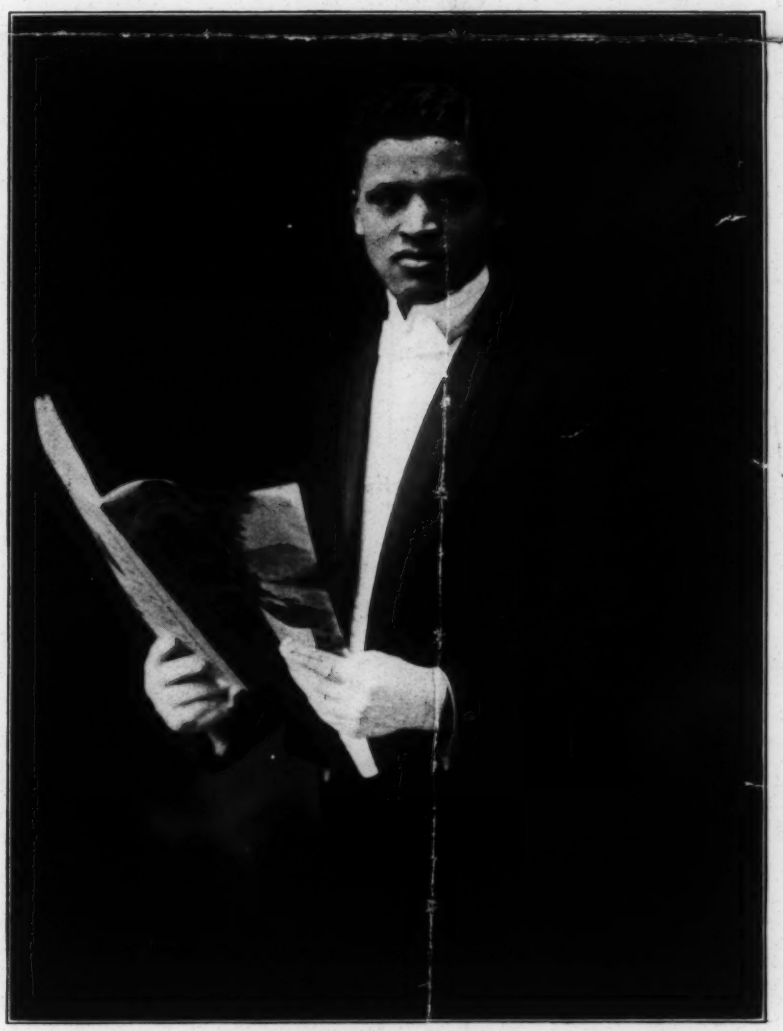
MADAME KATHRYN SKEENE MITCHELL, Dramatic Soprano
MR. HARRY T. FORD, Peerless Cornet Imitator
and MR. WARREN E. COSSEY will render appropriate music
TENOR

Committee:—MRS. EMMA LYONS, MRS. IDA OWENS, MRS. CORA CLARK

The Junior DuBois Club will act as ushers

MRS. BOOKER T. WASHINGTON

MADAME KATHRYN SKEENE MITCHELL
DRAMATIC SOPRANO



MR. HARRY T. FORD
PEERLESS CORNET IMITATOR

[DuBois family, New Paltz]

SECOND EDITION

HISTORY OF NEW PALTZ AND ITS OLD FAMILIES

The first edition of 600 *copies is exhausted. Preparations for a second edition are progressing. The book contains a history of the settlement of New Paltz by the Huguenot Patentees; also a history of the Church, of Education, of Farming and carefully written family histories of the Beviers, Deyos, DuBoises, Freers, Hasbroucks and LeFevres, comprising the original settlers; also of the Eltings and others who settled at a later date, previous to the Revolution. People of New Paltz ancestry, desiring to join patriotic societies, can usually find necessary information in this book. The new edition will contain additional information concerning the Revolutionary period, likewise wills of a number of the Patentees and their sons in whole or in part; also more extended notice of those who moved from New Paltz in the early days. This edition will contain about* 700 *pages, about* 100 *of which is new and valuable matter; also a map of New Paltz. Price* $5 *net.*

RALPH LEFEVRE, New Paltz, N. Y.

HISTORY OF NEW PALTZ AND ITS OLD FAMILIES

33-343

New Paltz was settled by Huguenots in 1678, *being one of the earliest Huguenot settlements in America and perhaps the most interesting of any, because at New-Paltz the French language was long used, a Huguenot church long maintained, and the organization of the Duzine or Twelve Men was a peculiar characteristic.*

The material for the "History of New-Paltz and Its Old Families" has been gathered with great care and labor from records, both public and private; likewise from tradition and talks with the old people.

Orders for the book have come to hand from the Royal Library at Berlin, the British Museum Library at London, and from thirty-five states and territories in the United States, including a large number from libraries.

Very kind reviews of the book have appeared in leading New York papers and a very appreciative notice in the "German World" a book review, published at Gotha, Germany.

(over)

[DuBois family]

HANDED TO ME AT COOPER UNION

Dr. DuBois

This may be of interest to you. Three summers ago I stayed at New Faults New York, 160 miles from N. Y city. There I visited one of five 17th century homes builted by the Huguemits; this house bore the inscription "Burghardt DuBois and I also met a widowed woman a Mrs DuBois.

31-2-1

W. E. B. Du Bois
~~23 West 26th Street~~
~~New York 10, N. Y.~~
209

1/8/43

31 Grace Court
Bklyn 2, N. Y.

(9)

~~4-3-21~~

6 When they do it is because the industrialists provoke them and divide them conflict of workers' interests

6

2 under socialism there may be conflicts over the right paths to perfect socialism

3 probably not

with capitalist profit outlawed, classes will end and there will be no incen tive to war

2 No.

Not neccesarily; capitalist may not be the only cause of war

yes if answer to no.I is right

yes. no.

1 with the abolition of capitalism, capitalistic profit will disappear and socialism will take over. Then an armed force will be needed only twm- porararily to repel former former exploiting classes and their foreighn allies

yes. yes

42-2A-43

7 3 no need for fighting
1 nothing to gain

4 no: society will change, environment will change; present antagonisms will have no basis

4 yes.

3 Perhaps, if people are educated to value of peace & the cost of war & realize that using means to maintain peace is better than war. This will be a new epoch in the history of man

2 No, ~~xxixxx~~ but an enlightened working class must take over power

1 ~~xxx~~ no no

with communism no need to fight or excuse, because a new man & new free-born woman will be developed as war-breeding capitalism is a bolished. Human being will act human and be free

no no

I. ~~without world domination capitalism would die.~~ there can be many causes of war but the main cause is this necessity of the domination of capitalists

11 causes

1 Other things valued more than peace

2 aggressive demand of capitalists through the governments which they dominate to control markets & raw materials

3 desire for profit & markets

12 there are just & unjust wars: for freedom & for revolution for overturning ruling classes; for survival

6 for conquest, slaves, food; for class struggles for power

irreconcilable values

Capitalist

1 access to necessities

2 quest for & control of the necessities of life

3 desire of profit

desire of any ruling class for private profit

4 ~~existing~~ oppressing classes stand pat to fight any change

5 prior oppressing classes before capitalism also opposed social political and economic change; class struggle between the Haves & the Have nots

Capitalist

6 religious wars and feudal laord's wars

7 desire for land, slaves & power

Proof

3. common people. the people. vast majority are workers; ~~few general~~

4. in strikes the workers fight capitalists. many times workers fight capitalists indirectly

3 worker fights cap. in class struggle but cap. inposition ~~of ad vantage~~ turns the struggle so that worker fights worker

1 yes worker fights cap.

2 worker fights worker in imperialist wars; but in paris commune in russian rev & in china workers fought cap with unions workers fight cap.

Explanation Labor aristocracy

5 5 conflicting interests

1 Have no choice

2 cap. befuddle workers as to their real enemy

workers disagree

4 w. deceived by propaganda & false nationalism. young & ignorant misled

rulers keep workers in ignorance & confusion

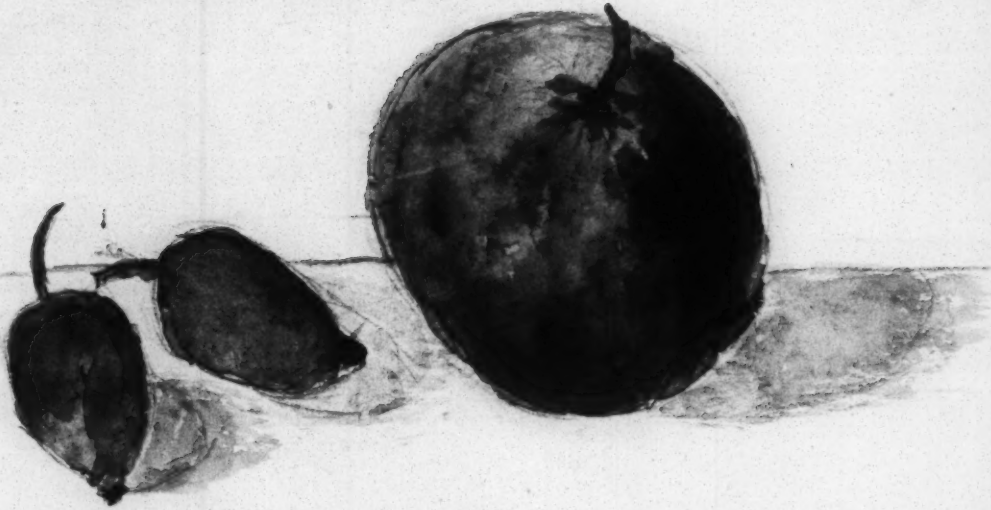
in order to get larger share in profit

3 to achieve better working conditions

4 minds poisened to believe promise of better life

[Yolande DuBois]

31-13-99



B

Yolande DuBois

31-13-100

[Yolande DuBois]

Yolande DuBois

B+

[Duckett?]

B.

[1931-32?]

P.S.

Inclosed please find remittance for a pamphlet of the argument of Atty. Clarence Darrow in the Sweet case.

J. S. Duckett,
180 Northland Ave.,
Buffalo, N.Y.

30-23-43

31-13-138 [Dugas]

The Crisis publishes so much of the gloomy side of race relations that I thought perhaps this might make a bit more pleasant reading, should you think enough of it to give it a place in some issue.

The writer is a Judge of the Federal Court of this district, and he and his family have always enjoyed their interest in our people, hence we have no doubt of his sincerity.

Respectfully, W. E. Dugas.

[1931-32?]

THE PAUL LAURENCE DUNBAR APARTMENTS, Inc.

2588 SEVENTH AVENUE,

NEW YORK CITY.

22-10-08

EAST AFRICA AND RHODESIA

War-Time Address: 60 East Street Chambers, Taunton, Som.

40-70-1

With Compliments

Original sent by earlier ocean mail.

PROGRAMME

for the studies on the

economic aspects of disarmament

and international cooperation.

4/11A/13

I. FACTUAL STUDY

1) Assessment of the internal financial burden connected with the war economy.

2) Assessment of external financial burden.

   (a) import of raw materials, semi-finished and finished products;
   (b) incurred indebtedness;
   (c) distortion of the balance of payments due to the increased price of capital goods.

3) Assessment of quantity of basic materials wasted (steel, coal, electricity, etc.)

4) Assessment of the proportion of major products going to the military sector of the economy:

   - assessment to be made in conjunction with trade union organisations.

5) Assessment of the labour force diverted away from peaceful production, with particular reference to technicians and scientific research workers:

   - enquiry to be carried out in conjunction with associations of scientific workers.

6) Proportion of war expenditure to national income, to be compared with:

   (a) productive investment
   (b) expenditure on social services and education
   (c) budget deficit.

7) Social and financial consequences
(Total budget and share of armaments.)

II. PRELIMINARY STUDY OF THE POSSIBILITIES OFFERED BY A PEACE ECONOMY.

1. Assessment of national possibilities opened up by a peace economy:

   a) Overall approach

      (1) Assessment of the growth in national income accruing from the investment of a given percentage (or percentages) of present expenditure on armaments in a certain number of industrial, agricultural and social enterprises (housing, for example.)

./.

(2) Assessment of the increase in employment or in wages which could result from these investments.

b) Detailed approach:

Assessment of the possibilities of conversion, type and value of products taken industry by industry, or in certain specific major industries concerned.

- trade union organisations and industrial workers to take part in such an enquiry.
- It might be possible to gain the interest of trade union organisations of different political tendencies in such an enquiry, which could be entitled:

"How can we build a peace economy?"

4/11A/14

2. Assessment of the international possibilities offered by a peace economy.

a) estimate of export potential thus freed

b) assessment of new possibilities of exporting and new markets opened by the ending of the embargo

c) assessments of the possibilities of international efforts in the field of economic development:

- in a financial form
- in a technical form: machinery, fertilisers, etc., and patent concessions
- in human form: technicians, engineers, agricultural experts, etc.

3. Suggestions for forms of constructive international economic cooperation and basic principles for an International Fund for economic development:

- formation of international centres for scientific education
- strengthening existing organisations or setting up new ones.

- - - - - - - - - - -

Emmons [EMMONS Gypsum]

BRIEF DESCRIPTION OF THE EMMONS GYPSUM PROPERTY NEVADA

LOCATION

The Emmons Gypsum Property, comprising 8 full claims, 1500' x 600' each, or 160 acres, is located in the southern spur of the Humboldt range, in Pershing County, Nevada, at a point about four miles east of the town of Lovelock, and 4 miles from the station of Kodak, on the main line of the Southern Pacific RR, 348 miles from San Francisco.

DESCRIPTION OF DEPOSIT

Developements on the property to date, though not complete, shp show the deposit to be very extensive. The width at the base is about 1800' with a height varying from 350' to 750', and a horizontal depth of about 1500'.

MILLIONS OF TONS OF GYPSUM ARE EXPOSED AND AVAILABLE FOR EASY MINING AND SHIPMENT. As the deposit is a ROCK GYPSUM the cost of reducing or preparing the material for market will be much cheaper than the Gypsite form of deposit. (Gypsite requires much more time to calcine, and about 40 % more power is necessary in preparing)

Another factor favoring the economical mining of this material is the lack of overburden, and a long life of production is assured by the tonnage already proven up.

MILLING & TRANSPORTATION

The location of the property affords a down grade to the R.R. An electric Power Line crosses the grade about half way to the R.R. , making a reduction plant at Kodak feasible, because of the ease of transporting the raw material by aerial tram, and the availability of electric power for operation of mill and tram. Freight rates to the coast run about $2.50 per ton.

31-1-17

MINING

The extent and accessability of the deposit adapts it either to quarrying or steam shovel methods. Conditions generally favor large or small scale production at a minimum cost.

MARKET

The finished product of Nevada Gypsum sells in San Francisco at about per ton, and the demand is constant and on the increase.

GENERAL REMARKS

Some years ago extensive shipments of this material wewe made under an excessive cost of operation; the material being hauled by wagon to the R.R. and shoveled into cars by hand. This group of claims is eligible to patent since the required amount of development work has been done durind the past 16 years.

Absolute TITLE was established through a Federal Court Decree, rendered in 1918, in favor of the present owners, as against the parties who had been in possession and who carried on some development work and shipped the material to California. The TITLE is, therefore, clear.

Compensation	Total		District of Columbia	Elsewhere
	Number		Percent distribution	
	White	Colored	white	Colored
All classes	I74,546	II,328	I00.0	I00.0
Less than $720-	28,04I	7,290	I6.I	64.4
$720 but less than $840-	20,606	I,2I6	II.8	I0.7
$840 but less than $900-	I0,345	I96	5.9	I.7
$900 but less than $I000-	42,785	I,005	24.5	8.9
$I000 but less than $ I200 -	33,040	I,087	I8.9	9.6
$I200 but less than $I400 -	I7,9I2	359	I0.3	3.2
$I400 but less than $I600-	9,I6I	85	5.2	0.8
$I600 but less than $I800-	3,3I7	2I	I.9	0.2
$I800 but less than $2000 -	2,936	I0	I.7	0.I
$2000 but less than $2500 -	2,307	7	I.3	0.I
$2500 and over-	I,852	22	I.I	0.2
By piece work -	I,898	I7	I.0	0.2
Without pay	I6	---	(I)	---
Not reported	430	I3	0.2	0.I

Race & Nativity	Postmasters					
	Number			Percent distribution		
	Total	Male	Female	Total	Male	Female
Colored	343	296	47	0.6	0.6	0.5
Negro	289	244	36	0.5	0.5	0.4
Indian	45	37	8	0.I	0.I	0.I
Mongolian	I8	I5	3	(I)	(')	(')

30-27d-30

Encyclopaedia Africana

Ghana

1961-3

41|12E|1

[Encyclopedia Africana?]

Confidential

AFRICAN RESEARCH and PUBLICATIONS

INTRODUCTORY NOTES

It is urgent that Africans themselves should have a total grasp of the transformation in Africa on the economic, political social and cultural planes. They must analyse and understand a process before being able to direct it.

A contribution to this analysis in the form of an Iventory of African realities is needed; such a directory would not be the equivalent of the Actor's Yearbook. From the African point of view, in the given global as well as internal situation of Africa, an encyclopaedia is itself a political and propagandist act.

The methodology of any encyclopaedia consciously or unconsciously reveals and is impregnated with a theory - the organisation of material, the decisions as to relevance and significance etc. are not random. (Lord Hailey had his theory of Africa).

We are taking the African continent as a whole, not because it is a convention, but because the principle of progress is unity But the bulk of the information contained will illustrate exactly the measure of difficulty in translating such an aspiration into economic or cultural or political reality. The Pan-Africanist must first of all grasp concretely the intensive and extensive theory of progress, political, economic, social and personal, for Africa. There is a vital need for such experts and theorists in Africa at this time.

Speed in digesting and producing the most recent material is also demanded. This means rapid, hard work and close contact with Africans, visiting African countries as well as reading academic and specialised works in French, English. It is time that African sociologists, political theorists, agronomists, economists replace Europeans as 'experts' on their country. It is time that European intellectual and philosophical colonialism (a structure which has regressive and progressive elements just as classical administrative and economic colonialism had) should be transcended.

Our position is clear enough. Rigorous analysis of the facts is itself part of the process which will enable Africans to control their own evolution, social and economic organisation, and real emancipation from residual colonial or neo-colonial domination at all levels.

ENCYCLOPAEDIA OF THE NEGRO

Incorporated in the District of Columbia, May 10, 1932

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Atlanta University, Atlanta, Georgia

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DR. ROBERT EZRA PARK } Editors-in-Chief

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30-27-72

Dr. C. P. Fagnani,

606 W. 122nd St.,

New York City.

30-11-16

Fisk University

Undated Material

109 Randolph St Richmond, Ind.

Karol Fahnestock

American Composer

Pianist

Comments by Leading Conductors, Educators and Soloists on one of Americas' Composers, Karol Fahnestock.

"In my opinion you are a true composer in the idiom of 20th Century Music."
Leopold Stokowski
World Famous Conductor

"- - - A great credit to any School of Music - - - for which your fine qualifications - - - recommend you."
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Pres. Ithaca College, Ithaca, N. Y.

"It is evident you know your orchestra - - - well."
Izler Solomon
American Conductor

"The piano writing is fine, not surprising since you are a pianist as well as a composer."
Grant Johannesen
Outstanding American Pianist

Mr. Fahnestock's compositions have been widely performed both in Europe and America. His piano compositions have been publicly performed by such pianists as Robert Goldsand and Henri Deering, many times soloist at the Lewisohn Stadium. Among others, they have also been presented by Radio W. O. S. U., Ohio State University, the Fine Arts Foundation of Fort Wayne, Radio Sofia, the Cincinnati Conservatory Orch., the Dayton Philharmonic under Paul Katz, the Moscow University Chorus, the Penna. Civic Orchestra, and at Miami University, to list only a few.

Personal Representative - Genia Cherkassky, Concert Management - 117 West 58th Street
New York 19, N. Y. - Telephone CIrcle 6-3225 or CIrcle 7-5590

4 | 9 | 121

FARRAR & RINEHART
INCORPORATED

To _____

From Miss Murphy

(Herman - Pls. see me)

Mr. W. E. B. Du Bois secretary

69 Fifth Avenue

material on Hall Johnson

30-16-6

Herman

or Miss Murphy.

[Howard FAST]

HOWARD FAST

There is no greater inspiration for all of the Jewish people, indeed for oppressed people everywhere, than the mighty saga of Judah the Maccabee and his brothers. This is the tale of Chanaka, or the Feast of the Lights.

Because no one has retold this ancient and proud story better than Howard Fast in his beloved book, MY GLORIOUS BROTHERS, we have decided to honor him and the working people of the 23rd Congressional District with a presentation of these beautiful drawings.

They were originally conceived and executed by one of America's foremost artists as illustrations for Howard Fast's book. Here are pictures of Judah the Maccabee, his brother, Simon, and Ruth, whom Simon loved. We believe they are pictures you will cherish and preserve. We believe they will be for you, as for us, a symbol of the splendid struggle of our people for independence and freedom today.

At the same time, we believe they are expressive of the life and struggle of Howard Fast. We feel that few American Jews deserve better than he, the name of Maccabee today. We honor him because he has held that "resistance to tyranny" is the highest duty of a Jew and an American. We honor him because he has never wavered or compromised in the struggle for freedom.

He is the people's candidate and the American Labor Party candidate for Congress in your district, the 23rd Congressional District. We are proud to support him. We are proud to have such a candidate. We believe you will vote for him because he has never failed us in our most precious cause, the cause of peace and freedom.

LEON STRAUS, VICE PRESIDENT, Fur and Leather Workers Union
ALEX SIROTA, MANAGER, Local 140, United Furniture Workers of America, CIO

Issued by INDEPENDENT CITIZENS COMMITTEE FOR THE ELECTION OF HOWARD FAST
953 Southern Boulevard, Bronx 59, N. Y.

SIMON

BROTHER OF JUDAH

For
Shirley & Dr DuBois
With love
Hope Stevens

RUTH

JUDAH
THE MACCABEE

[Ferrell]

PFC James L. Ferrell

2168 E. 40

attended Central High

Parents

Brother Leslie Jr.

Sister. mrs. Idell Martin

Cleveland

Hero soldier

4/21/21

[OSCAR Ficklin]

UNION ELECTRIC LIGHT AND POWER COMPANY

TWELFTH AND LOCUST STREETS

SAINT LOUIS

31-13-141

Born in Memphis Tenn. Attained High school education, Parents not able to send me further. Came to St Louis 20 yrs ago. First got, Porter in Brokers' office, was given job as mail clerk and posting cotton quotations. Was discharged when a non resident owener in the company came, and thought the job was too good for a Negro. Secured was Porter in Whole-Sale drug Co. Worked up to an asst in Laboratory, lost out again when the white help threatened to strike if I was allowed to continue. Was some what discouraged as it seemed that my ambitions was my downfall Next got with above company which is accurately given in the Union Magazine I sent you.

3/-13-142

UNION ELECTRIC LIGHT AND POWER COMPANY

TWELFTH AND LOCUST STREETS

SAINT LOUIS

Married + have a Daughter now attending Howard U. Have always been Race Man and have been connecting with all movements for the good of the Negro.

Was Officer in the Church, but can't stand the stupp the average Negro Minister tries to put over.

Ex Secy of Local N.A.A.C.P. + hasn't been active until recently on acct of some things that I know is not for the welfare being of the Branch, But with the new Pres. I think things will change and have consented to serve on Committees and will help in Membership drive which is to start soon. Have never accepted a position that I would be placed in a position that I could criticize the things I sincerely thought was wrong

31-13-143

UNION ELECTRIC LIGHT AND POWER COMPANY

TWELFTH AND LOCUST STREETS

SAINT LOUIS

If these events in my life will be encouragement to any of the crisis readers to carry on in spite of the many hinderances, I think that then your kindness me have rendered a little more service in the Great cause

yours very Truly

Oscar S. Ficklin Chemist

*Note:- Am also buying my home 12 room Flat value $10000 owner owe about $1100.00

[FISCH]

Congratulations →

DAVID H. FISCH
100 LINDEN BOULEVARD
BROOKLYN. N. Y.
INGERSOLL 2-2980

30-28-1

Dear Dr. DeVoise

Congratulations! I think your talk tonight was the best, bravest & most honest talk I've heard in years.

Again. Congratulations & good luck.

David H. Fisch

File Fisk

CLASS 1888

Maria Benson (Mrs Nixon)
712 Spring St
Shelbyville, Tenn

Leonora Bowers (Mrs J O Williams)
405 Carter Street
Marshall, Texas

William Edward Burghardt DuBois (Dr.)
69 Fifth Ave
New York City

Ransom Crowder Edmondson
1702 Florida Avenue N
Washington, D C

Mary Stewart (Mrs Wm E Josenberger)
703 N Eleventh St
Fort Smith, Ark

[FISK?]

On Monday morning the students awoke resolved toattend all classes, and take part in all activities, but were informed during the course of the first meal in the dining room that they should attend no classes until further notified; they were informed however, to meet in the auditorium. Since it is an acknowledged fact that little can be accomplished by large gatherings and since the men were organized the men did not report, but sent their committee to represent them.

The Student Protest Committee was refused a hearing, instead of which at ten minutes of nine they were ordered to go out and have every student back in class by nine o'clock, or they would be giving the school due reason to believe that they were desirous of leaving school.

By the time the committee got the men together, it was past nine o'clock, and the students felt that the order to be in classes in ten minutes did not allow obedience to it.

36-1-45

[Friday Night forum of Newark]

188 Scheerer Avenue
Newark 12, N. J.

DR. WM. DUBOIS
31 GRACE COURT
BROOKLYN, NEW YORK.

DEAR DR. DUBOIS:

In our first undertaking, the Friday Night Forum of Newark has just completed a successful series with the following participating speakers:-

Dr. Harry F. Ward
Mr. Kumar Goshal
Dr. Richard Morford
Dr. J. Spencer Kennard, Jr.
Dr. Russ Nixon

39-46-249

We are now engaging speakers for ten months starting with September. Our Committee would like to invite you to be one of our speakers.

The Friday Night Forum meets the third Friday of every month and would appreciate your giving us two possible dates so that we can formulate our series in advance.

For your convenience, please fill out the form below.

Sincerely yours,
David Rocklin
David Rocklin, Chairman

- -

NAME_____

Address_____

Topics_____

_____

Date_____Alternate Date_____

Fee_____

[Friends of Freedom...]

30-16-13

How to form a regular branch of the Friends of Freedom for India 7 East 15th St. New York City.

1. Ten or more individuals upholding India's right to complete national independence may form a regular branch of the Friends of Freedom for India.

2. These individuals will elect their own officers and forward the same to the National Organizer.

3. The secretary of such a branch will then collect and forward the membership applications with membership fees, $1.00 each to the general secretary.

4. Each branch shall fix the dues payable to it by its own members apart from the national membership fee.

5. The secretary will also send the branch affiliation fee of five dollars a year to the general secretary.

6. When these regulations have been complied with, the general secretary will issue and forward to the branch secretary, a national membership card for each member, as also a branch certificate.

7. The name after which this branch will be known is left to the discretion of the branch organization, but to avoid confusion it is desirable that in the same locality no two organizations shall have the same name.

How to form an associate branch of the Friends of Freedom for India 7 East 15th St. New York City.

1. Any bonafide organization upholding India's right to complete independence may formally join the Friends of Freedom for India as its associate branch by payment of an affiliation fee of five dollars to the general secretary.

2. Members of these associate branches are eligible to regular membership of the Friends of Freedom for India on payment of membership due of one dollar a year.

3. The names of the officers of such organizations shall be forwarded to the general secretary in prescribed form which can be obtained from national headquarters.

Forms and membership cards will be obtained from national headquarters.

[friendship Book]

Our country needs friends

THE WORLD'S PEOPLE
NEED US AS FRIENDS

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We can be good neighbors, all

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Chapter Index of Friendship Book, actual size, on 11 x 8½ page

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W. E. B. Dubois, Rockwell Kent, Howard Fast, Mary van Kleeck, Robert Morss Lovett, Dr. Willard Uphaus, Holland Roberts, Anton Refregier, Dr. John A. Kingsley, Philip Morrison . . .

74 **DEAR AMERICAN FRIENDS:** *Sean O'Casey, Dyson Carter, Leopold Infeld, D. N. Pritt, Emilio Sereni and other world peace leaders from Canada, England, France, Luxembourg, Argentina, Italy, Sweden, Poland and Japan ask for American-Soviet friendship in the interest of their people.*

85 **THE PEOPLE OF THE USSR** *send us their messages of friendship, peace: from Nicolai Tikhanov, Constantin Simonov, Ilya Ehrenburg, religious leaders of all denominations—and a Soviet forgeman, textile worker, teacher and scientist.*

92 **WE GREET THE PEOPLE OF THE SOVIET UNION**
American peace workers send messages of friendship

98 *Index of Authors;* 100 *Publisher's Announcement*

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[WALTER A. GAY, JR.]

HOUSTON HALL
UNIVERSITY OF PENNSYLVANIA

30-23-35

Our prices vary, regards being paid to the quarters & environments desired. But in no case are they under $10 - ten dollars per week - and in no case are they more $15 per week.

We would appreciate an immediate response as our bookings & reservations come rather rapidly.

Sincerely
Walter A Gay Jr.

31-5-63 [Gibbons?]

My dear Mr Du Bois.

We are asking a few friends for five o'clock on Saturday, to meet Mr and Mrs Sallis, and Stokely, and he pleased to see you.

Very possibly you will not remember meeting

me as I say Sisters. Mrs
James's.

Hoping to see you,
I am, Yrs very truly,
Margaret Gibbons

May 20th
107 Spring St.

[Gilbert]

ETHEL BEDIENT GILBERT - HOTEL WOODSTOCK - NEW YORK CITY

May 7.

Dear Dr DuBois:

I really meant to say "Thank you" for the very nice note you wrote me when I was wrinkling my brow about the Choir. That seems years ago. I'm managing much deeper wrinkles and much tighter nerves now!

I'm glad you are going to be at Fisk for Commencement and hope I can be there. I shall have

31-5-33

to go back to park but don't know yet when it will be. If you have a manuscript, do send a copy in advance to my office so some one can get out a good release on it.

Your half-page advertisement on the Crisis is interesting. Why "Harder 40"? Why not "40", just? Why "Ike"? Why not "She"? At least you didn't mention color. Seriously, I hope you do find just the person to make "the Crisis" move rapidly from its critical condition.

Sincerely,

Stuart B. Gilbert

[Giovannitti ?]

"Biblioteca Rossa" Casa Editrice
UMBERTO NIERI, Seg. Tes.
112 E. 19th Street
New York, N. Y.

Dear Dr. DuBois,

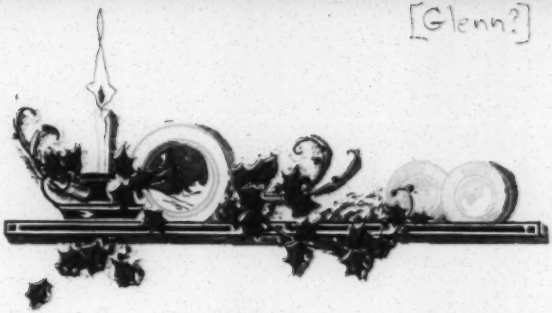
I think the colored head of Lincoln is most striking and arresting. The sculptor, Mr. Onorio Ruotolo, is a friend of mine who would love to have it known among the Negroes - and would gladly present to ~~any Negro~~ the original to any Negro Organization or institution that would of standing. ~~and~~ I wish you could use it in the Crisis -

Sincerely
Arturo Giovannitti

In great haste. Kindly excuse pencil.

49-13-45

[Glenn?]



30-23-47

Christmas Greetings
with Best Wishes for your happiness
in the Coming Year

Mr and Mrs A. J. Glenn

Adelina Mamaqi

GLORIOUS DAUGHTERS of the ALBANIAN PEOPLE

EF 8818

[Godwin St. A.ME. ZION Church]

The Twenty-first

Annual Spring Fair

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Corner Ellison and Summer Streets

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MARCH 9th to 16th.

The Fair from an artistic viewpoint will be fascinating, decorations gorgeous, evening programs inspiring and up-lifting, articles of every description on sale, also delectable food—really a department in embryo. To our many friends in Paterson and surrounding towns who have visited our Fairs in previous years we extend a cordial welcome to spend an evening with us in this social atmosphere.

32-34-55

-:- PROGRAMS -:-

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of Spring Lake, N. J.

Assisted by Rev. C. C. Williams and others

Thursday, March 10th—Senior Choir. Mme. Bynes, Directress

Friday, March 11th—Junior Choir. Mrs. Ida R. Hart, Directress

Saturday, March 12th—Market Day. Cake Sale

Monday, March 14th—Fraternal Night. Lodges and Sister Churches

Tuesday, March 15—Sunday School. Mrs. C. Anderson, Superintendent, and representatives of church auxiliaries

Wednesday, March 16th—Old Godwin St. Choir. Mr. John Dry, Director

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GENERAL ADMISSION . . . . . 10 CENTS

[Gold Coast]

40-7D-12

CHIEFS AND PEOPLE IN A NEW GOLD COAST CONSTITUTION

BY

Dr. J. C. de Graft-Johnson, President of the Gold Coast Union of Great Britain and Ireland.

One of the major problems facing the Gold Coast to-day is how far the Chiefs can be integrated into any system of popular government that may be established. To begin with, I had hoped to make a detailed study of the position of Chiefs from the historical standpoint. Unfortunately, I cannot do so as all my investigations show that the term "Chief" has no historical meaning in the Gold Coast. The word "Chief" is an Anglo-Saxon word employed by the English to describe the "Ahenefo" of the Gold Coast in the same way as they speak of the Clan-Chiefs of Scotland.

Until 1901, the British Officials in the Gold Coast used to address the more important "Ahenefo" as "Kings". With the death of Queen Victoria and the accession of Edward VII, the officials dropped the word "King" as there could not be two kings, one subject to the other. The anomaly should have been detected earlier, but as the "Ahenefo" in the Gold Coast were independent of the British Crown during the early part of Queen Victoria's reign, the practice of addressing the "Ahenefo" as "Kings" was allowed to continue until the Queen's death.

The British officials now addressed the "Ahenefo" as "Head Chiefs". The Gold Coast Aborigines Rights Protection Society protested against the use of the new title "Head Chief". It must be stressed that in the Gold Coast the "Ahenefo" normally have the title "Nana","Nii", "Nene", "Togbe", and "Na". The indigenous title means"grandfather", nothing more, nothing less. The relation-:ship between the "Ahenefo" and their people was a personal one, because each member of the community estimated and respected the "Ahenefo" as much as he estimated and respected his own grandparents.

In the Gold Coast to-day, many of the "Ahenefo" are given the title "Omanhene" to distinguish them from the lesser "Ahenefo". "Oman" is an Akan word meaning state and as there are "Ahenefo" for each of the various villages and towns as distinct from the states, the need for a distinguishing title was found necessary.

Before 1901, the word "Omanhene" was not in common use in the Gold Coast. Following on the protest made by the Gold Coast Aborigines Rights Protection Society against the dropping of the word "king" in 1901 and the use of the new title "Head Chief", the Gold Coast Government asked the Aborigines Society to suggest a word which would adequately describe some of the more prominent and important "Ahenefo". The Society suggested the word "Omanhene", thus introducing a new usage into the Akan language.

For the greater part of the remainder of this article, we shall confine ourselves to the use of the words "Chief" and "Chiefs" instead of the more correct Gold Coast words "Ohene" and "Ahenefo".

The Chief's post was always functional. Whether as head of a village, town, state, army, the Chief's position entailed responsibility: responsibility to the village, town, state, and so on. The responsibility was never one sided, for it entailed equal responsibility on the part of the state (oman), town, village, etc. The services involved were mutual services, a fact which is reflected in the Akan saying "Otu som nkwaa na nkwaa som Otu" (Otu the Chief serves his people and his people serve him in return). Once a Chief fails to put service to his people first, he loses every right to remain a Chief and forfeits the position which he is holding.

40-7D-13

To the question "Who are the people?", the Gold Coast answer is : "the people who make every Chief what he is and who can still reduce him to what he was".

We cannot blame the early British administrators unduly for thinking that the Chief held a position in Gold Coast society equivalent to the position of a Norman King, Duke, Earl, or Lord. Official contacts with the Gold Coast institutions ~~are~~ have continued long enough for the administrators to realise their mistakes. It must be added that we as a people have however contributed materially towards the perpetuation of these past mistakes. Some of us call ourselves "princes". No doubt, the word "prince" is held by us to be the English equivalent of the Akan word "Oheneba". As already pointed out, the words "Chief" and "King" have no strict equivalents in any of the Gold Coast languages. That being the case, we cannot see how the title "prince" can be applied to any member of our society. The Akans say "Oheneba nyi nyea neagya tse asi", meaning "A Chief's son is is one whose father is still alive". Once the Chief joins his ancestors or abdicates or is destooled the title "Oheneba" as applied to his children becomes meaningless. Unfortunately, to-day some of us do not pay attention to this ancient usage.

All that has been said above goes to endorse the view that that the position of the Chief is functional as well as ornamental: functional in that he represents the Head of the State, town or village and has to perform specific duties; ornamental in the sense that his powers are carefully circumscribed so that he can never assume the position of a dictator. Political power was in the hands of the Chief and his Councillors, subject of course to the popular will of the people. The popular will of the people was generally reflected by the Asafo, the Amantow Miensa, "korenti na Akomu" and such larger units in the society. Women were closely associated with all these units and they sometimes held the ranks of generals in the army, and what is more, the fact that the largest tribal groups in the Gold Coast have a matrilineal system has enabled women to have social, economic and political power in spite of polygamy.

The next point we should like to raise is whether a Chief had the right to leave his own state, town or village, either in time of war or in time of peace. Investigations show that this right has always existed. The Chiefs of Abura, Nomabo, Mankesim and many others used to attend the Peace and War Councils of the Fanti States and we even have the case of the short-lived Fanti Confederacy Council. We had the "Kotoko" council of the Ashantis which has now been replaced by the Ashanti Confederacy Council.

One thing however must be made clear and that is the Chief attended these meetings with his Councillors. The chances of any decisions arrived at in the course of these meetings being repudiated by the people were therefore reduced to an absolute minimum.

Bearing the above facts in mind, can we honestly say that the Joint Provincial Council of Chiefs of the Gold Coast Colony reflects our traditional pattern? Before answering this question, we should like to recall certain facts. We have already made mention of the Gold Coast Aborigines Rights Protection Society. This society was founded by men of goodwill, men who put their country first. The Society had the full support of the Chiefs and State Councillors of the Colony proper, as distinct from Ashanti and the Northern Territories.

40-70-14

The Society spoke in the name of Chiefs and People of the Colony proper, but in 1921 the British Government informed the Society that the Society would no longer be recognised as the official medium of communication with the Chiefs and People. This step enabled the British Government to plan for the establishment of the Provincial Council of Chiefs.

One important factor contributed towards the willingness of the Chiefs to enter the Provincial Councils. Those of you who have studied the West African Congress of the 1920's will remember that the leaders of the Congress put forward certain constitutional proposals to the Secretary of State for the Colonies without first consulting the Chiefs and the State Councillors. The Chiefs and the State Councillors as the custodians of our traditional cultural heritage, resented this slighting on the part of the West African Congress. To-day we tend to blame people like the late Nana Sir Ofori Atta for the conflict which developed and for the repudiation of the West African Congress's proposals. The fact is: if we must face the truth, we must face tradition, even though we do not want tradition to weigh too heavily on us and thus impede our progress. Leaders like the late Mr. Casely Hayford realised after the West African Congress that if the Gold Coast is to make any real constitutional progress, the people and the Chiefs must work in close harmony just as they were wont to do during the more fruitful years of the Aborigines Society. As the Akan saying goes, "Obi nkwatsir kokobatsir mbo pow" (one does not ignore the thumb while securing a knot). Because of this, the late Mr. Casely Hayford took steps that resulted in reconciliation with the late Nana Sir Ofori Atta and thus secured the willing co-operation of the Chiefs and the State Councillors in all political matters affecting the country.

The above mentioned move came too late for anything to be done about the Provincial Councils. In the Provincial Councils, the Chiefs became representatives or delegates from their various areas or states. They went as individuals and not as "Chiefs and Councillors". This was a departure from tradition. By our ancient usage, when individuals

40-7D-15

are to be sent to represent a state, an important Chief is not sent. A lesser light is sent so that he may report back to the Elders. This ancient usage has been adhered to by Otumfuo Nana Sir Agyeman Prempeh II in his relationship with the Executive and Legislative Councils. The lesser light realises that he is accountable to his elders and to the people at home, and in the circumstances, he endeavours never to exceed his mandate. In the case of a Chief attending a Legislative Council, the chances of his exceeding his mandate are infinite, and because of this the Akans of the Gold Coast postulate the question "Wona na orekobo no amandzie?" (To whom is he going to give an account of his mission?). There is the difficulty.

Obviously the Chiefs would not wish to see constitutional changes which would render their positions absurd. If constitutional changes involve their being pushed into the background, the Chiefs would do everything in their power to oppose these changes, and we could not blame them if they did. We have already seen many of the Chiefs making sure of their seats in the Legislative and Executive Councils. We have even seen the case of a Chief or Togbe who was traditionally known as "the Hidden Fear", leave the sanctuary of his residence and take up his seat in the Legislative Council.

It is true that some of the very important Chiefs can never be induced to take up seats in the Legislative and Executive Councils, but it is also true that other Chiefs, perhaps partly for financial reasons, but most certainly by reason of maintaining their importance in a larger unit, are not prepared to vacate their seats in the Councils. These Chiefs may only elect to stay out of Council if they are assured of continued importance and adequate income. They may also wish to retain their functional, as well as their ornamental, powers.

We do not propose getting rid of our Chiefs, for they and their councillors are the custodians of our traditional cultural heritage, and a living force in our society.

To-day, the general feeling amongst most literate and illiterate Gold Coast Africans is that the Chiefs should elect not to attend the Legislative Council. This general feeling is not based on any opposition to the Chiefs, but springs from a genuine desire to preserve the dignity and importance of the Chiefs. In the first place attendance at the Legislative Council meetings involves long absences from one's state and therefore less attention to one's local duties; in the second place acrimonious exchanges of words between a Chief and a non-Chief tend to rob the Chief of much of his dignity; and in the third place any general ill-feeling towards a Chief in Council tends to render him less popular with his own people and undermines his position on the stool.

What has been said above in no way detracts from the natural ability and political sagacity of quite a number of the Chiefs. Were it an easy task for a Chief to perform the duties of a Lord Mayor and at the same time hold the post of member of the Assembly (Legislative Council) and member of the Cabinet (Executive Council), it might not be necessary for us to urge the Chiefs to remember the traditional practice of sending a lesser light as delegate to the Council.

It has been suggested that the Chiefs should detach themselves from the people and form a second chamber or senate. Duties in a second chamber might well be compelled to neglect their local duties, the duties for which they were originally elected to their stools. The Chief's dignity and power have always depended on the extent to which he applies himself to the performance of his local duties, and gains the confidence, respect and affection of people. Remove him from his own state and you suspend him in mid-air and deprive him both of his roots and the source of his power and dignity.

4)2d.57

John C. de Graft-Johnson.

M.A., B.Com., Ph.D. (Edin.)

F R. Econ. S., A.I B.

31-13-137

Form 1228A

Charge to the account of The Crisis Magazine, 69 Fifth Ave., N.Y.C.

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DAY LETTER	
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NIGHT LETTER	

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8. Special terms governing the transmission of messages under the classes of messages enumerated below shall apply to messages in each of such respective classes in addition to all the foregoing terms.
9. No employee of the company is authorized to vary the foregoing.

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SPECIAL TERMS APPLYING TO DAY LETTERS:

In further consideration of the reduced rate for this special Day Letter service, the following special terms in addition to those enumerated above are hereby agreed to:

A. Day Letters may be forwarded by the Telegraph Company as a deferred service and the transmission and delivery of such Day Letters is, in all respects, subordinate to the priority of transmission and delivery of regular telegrams.

B. Day Letters shall be written in plain English. Code language is not permissible.

C. This Day Letter is received subject to the express understanding and agreement that the Company does not undertake that a Day Letter shall be delivered on the day of its date absolutely, and at all events; but that the Company's obligation in this respect is subject to the condition that there shall remain sufficient time for the transmission and delivery of such Day Letter on the day of its date during regular office hours, subject to the priority of the transmission of regular telegrams under the conditions named above.

No employee of the Company is authorized to vary the foregoing.

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A. Night Letters may at the option of the Telegraph Company be mailed at destination to the addressees, and the Company shall be deemed to have discharged its obligation in such cases with respect to delivery by mailing such Night Letters at destination, postage prepaid.

B. Night Letters shall be written in plain English. Code language is not permissible.

No employee of the Company is authorized to vary the foregoing.

[Guggenheim]

Smith

36-1-35

JOHN SIMON GUGGENHEIM MEMORIAL FOUNDATION

I regard Albert A. Smith as an exceptionally promising young artist. I have followed his career for over ten years and published some of his work in THE CRISIS. He comes of an excellent family; has had good training, and I trust he will get the chance to continue his study.

Grace Towns Hamilton

ATLANTA URBAN LEAGUE
ATLANTA, GEORGIA

[Harding-Coolidge ... 1920?]

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30-1-7

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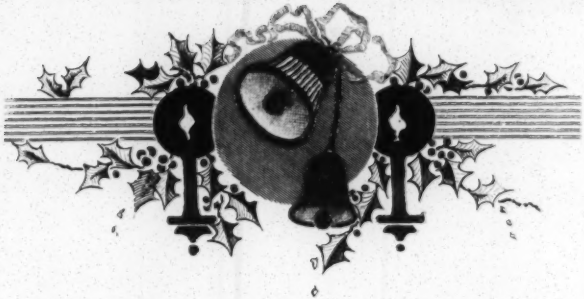
20-1319

[Hawkins]



30-33-45

Wishing you a Merry Christmas

and a Happy New Year

Mr. and Mrs. Mason Albert Hawkins

[Ethyl Hirsch]

3/-13-16

Dear Dr Dubois:-

This Sentinel had been in my grip a week and I had not read it until yesterday. first of all I was attracted by this Editorial from New Orleans, because the name Montgomery is the same name as that old seamstress who had something to do with my changing my residence from a home where I was getting along to one where I was treated like a servant and degraded.

Anna Jordan a C. S. practitioner, 2nd cousin on my fathers side, said for every sickness that, a wrong one, or a lie there to counteract it. Evidently by this account there have al-

ways been very good people among the negroes, even before I was ever heard of, tho I never knew much about it. I never did anything against any negro but once in my life and that was when I was about 6 yrs. old, so I guess I am forgiven for that, and since I took up C.S. and went back in memory to those days I know why I did it, and I have told my practitioner and other practitioners and C.S. people about it.

I lived in the country and went to school with a lot of rough hateful children, all they knew was to tease and torment others, and when we got to school there was all the abuse of the rich ones who lived in town to meet. We who came in from the country were cowed down and made fun of and everything done to make us sensitive and to feel inferior.

There was just one boy in the room that I hated and he hated me, for no reason. He was a great big fat boy, son of a lawyer from Kentucky, this father was my father and my Uncles lawyer but they did not know these child matters. My father was

3/-13-17

away from home a great deal and when he was home we did not bother him with unpleasant matters besides I would have been ashamed to tell how others hurt me, to have told it would have been to admit my own inferiority. Since I am grown I learned long ago to think differently, but many people still think did reason in that childish way covering up faults instead of exposing them, that's why there is so much trouble and the strong oppress the weak, and the weak get punished or hung.

This boy Edward Parker, would come to school quite often with a big sack of candy, and eat it himself without offering any one else any, except a few of his own kind. He did it to show how important he was and the teacher could not control him, and he spoiled the discipline of the whole room. He loved to hurt the feelings of others who were not dressed as well as he was and

quite often he would bring his Uncle to visit the school, a Senator from K.Y. Edw. Parker, this of course added to his prestige. When you can't get along with people you think you have to fight them or a child does, so one day I took my vengance out on Bennie Sanders, a Jackson boy. All I said was "You're a darkie" or something like that but that was enuf, the teacher slapped my face, and that was what all I them I wanted, a chance to defend that darkie at my expense. The minute I said it I was ashamed of what I had said, but I had done it to get their good will and their popularity, and instead I got a slap in the face! Edw. Parker always was a big ill mannered bully, that no one liked, and his mother was a beautiful Southern society lady, his brother Clarence was mean too, in a different way, he did the fighting himself but Ed. was smart enuf to get some one else to fight for him then Knock them down for it. The teacher used to whip him till she raised big welts and blisters and even drew blood but he would'nt cry. Clarence went with my guardians neice Kitty Williams a Catholic girl from Cleveland, and Ernest Burg, my fathers hired man after Papa had picked him up on the road broke, put him to work, and taught

31-13-18

him the Sheep business in which he became rich, married Parkers hired girl, Rose Schuyler, also a catholic. I never thot I this for a long time, until since I took up C.S. and then I remembered how this lawyer Fred Parker had the handling of the legal matters pertaining to our estate after my father death.

One day in H.S. I walked home with Leatha Sanders, Bennies sister. She was in my modern language class and I admired her for her fluency in French and wanted to know her. I asked her what she was going to do when she got thru college, and she said she was going to a school for colored people in Wash. D.C. This interested me. I didnt know there was such a thing as a college for colored students, I dont

suppose any one else did, everyone had to learn. Leetta told me about her home life, their orchestra and how her mother had died and left the three children for Jackson to raise. He was their mother's sweetheart.

Next day Harriet Parker came to me and said I shouldn't do that, everyone would talk about me, etc.; she seemed to be doing it for my good so I thanked her, but continued to do as I pleased. I had learned by that time that there was only one reason anyway why I was not accepted by the crowd I would like to have gone with so it didn't matter.

The reason was that I never had pretty clothes like others had because I had a guardian that I hated to be obligated to, he would give me nothing not even my rights without it made it an obligation and an insult, and so I said nothing to no one and tried to keep myself as independent from him as possible, and when it came to an insult or an argument I would fight.

All this is what I went thru with when I was supposed to be under protection of the law, I was always lonely, and unhappy, but no one knew it, I was proud and ashamed for people to know. At Haney's I got along all right, but it was too far

91-13-19

from the guardian's house he wanted me near to him so he could take me to a show occasionally, but I never got to see a decent show. It was always a leg show, with a lot of chorus girls, he enjoyed that then he would talk about it all the way home, he would go buy the tickets. I knew nothing about buying theatre tickets so he bought them and his choice was that kind and I had to like it altho I that it was a waste of time. Whenever Grace went it was always something worth seeing.

One time I had been with him to Walla Walla where my brothers and sisters were in the I.O.O.F. home, we had also been to Pullman. Coming back I was glad to have a lady with us, but he got rid of her and let her go on home when she offered to take me to the house, by telling her that I could go home to my Uncle's

house, but after she had left us we found the street car was not running as he very well knew, so I had to go home with him. I went straight up to Grace's room and locked myself in but he came up and begged and threatened till I finally came out, and he made me go down stairs and sleep with him.

All night I never closed my eyes and I wonedit take off my clothes and thats a sample of what I had to endure with him, in his reeking old tobacco saturated room.

Because I will not put myself clear down in the mud for my experience with Vance, and because I claim it was my natural after all I went thru with the guardian and no help from my folks, for me to like some one, I had 12 years of insult and abuse from Max Jacoby.

He called the attention of my Uncle but I do not know what my Uncle said, I never cared find out, I was afraid to tell any one, be-

31-13-2

Cause people were so mean, they would blame me, and I liked Vance because he is the only one who was kind to me, but after I left Max and took up C.S. again, I got my mind cleared and I realized that all Vance ever did or intended to do was to insult me. He had influential friends in society, who had plenty of money. If he had been any good he would have sent me away to school or seen that my Uncle and guardian did. but instead he was kind to me until he could win my confidence and lay me on the floor. Thats the only good thing I can say for him, and Guy said that, He laid me on the floor so I couldnt fall any lower." and Max Jacoby had that beautiful expression, You fell to him," I never fell, I didnt care.

I came home my day as I said after about an hours fight with Mc Caffrty, begging, kissing, accusing, Vance had done it! he cried. I was driven to desperation.

When I got home I didnt even know Vance was there if he had not intercepted me I would have gone straight upstairs to my room and cried all I went to sleep, that was all there was to do, but he met me shut me in and made me tell him. He found out what he wanted to know, he knew I was proud and sensitive and took advantage.

I never liked Vance, his voice or anything about him so you may know I did not run after him, I ran from him, thats why I refused to be blamed for wrongs others put upon me. No one is to blame for being an orphan and having to grow up without training I dont care anything about the Virgin Mary either, neither does Max, I never knew what a Virgin

31-13-21

was till Max told me. I would be just as happy if I never knew; I think like Mrs. Eddy say the body is best let alone, spiritual training and healing is all any child needs, they are none of them perfect, but would be a lot better if grown ups didn't come around with a lot of silly accusations and suggest to the innocent mind what it never thot of. If every child born into this world could have a C.S. practitioner instead of a Doctor, and be trained by a mother who herself understood Christian Science instead of having to learn it all as I did from nasty little bastard English girls that

Knew nothing but self-abuse, a lot of the immorality which causes crime would be knocked in the head, right there, and my experience alone is enuf to teach the world a lesson about Doctors and the medical profession

There is no disease known to the medical profession that Christian Science can not heal. Jesus did and he told his disciples to do likewise. Now instead of donating money for cancer cures, leprosy cures etc: why don't our philanthropists devote their energies along lines I said, they will if you do your part to get back there, and the world owes me this much support.

Kate O'Hara lectured in Denver and told us that crime was largely the result

3-13-27

If the war psychology, it all goes back to the same first cause I mentioned, and work has been and is being done along the line of international peace, and the $50,000,000 left recently to further birth control if directed into channels of spiritual healing will be the first great ~~stop~~ constructive step toward reform.

There should be C.S. healing in the schools instead of Drs. and nurses, and after the child's mind is made receptive to the truth then Education of the right Kind should follow

The Constitution of the U.S. says all men are created free and equal, they are if society will only let them be, and it is for those who know and have had some advantages to make others lay off.

No one shall be persecuted for their religious belief. Catholics have already persecuted Jews. Protestants and Christian Scientists.

There is only one religion to uphold and that is the one that can do what Jesus said to do, if the rest will lay off.

Please do your part.

Sincerely,

Ethyl Jacoby Hinds

Take this up with a Protestant there and long in Reno.

There are others also.
I want your race to know the truth and to help me. They were also the best of them, and the way is the straight and narrow and there is the gate.

[Horne]

30-28-28

210 West 150th Street
New York City
New York

My dear Mr. and Mrs. Horne,

On my way North I at last got a hold of your address and telephone number and wore the phone out trying to make you hear. In the meantime I suppose you were at Saratoga Springs. My greetings to the millionaires! If I get a chance I will call you up when I go South.

Very sincerely yours,

W. E. B. Du Bois

Mr. and Mrs. Frank Horne
709 Eleventh Street Northwest
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40-84-22

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30-23-28

INDUSTRIAL CONFERENCE

THE DATE - May 18th to 20th, from Friday evening dinner through Sunday noon.

THE PLACE * HUDSON GUILD FARM, 8 miles from Netcong, N.J. There will be some opportunity for recreation. The facilities include swimming, tennis, volley ball, hiking and canoeing.

THE COST - $8.00 for 2 nights and 6 meals.

TRAIN CONNECTIONS - Leave Lackawanna, Hoboken, Friday 4:45 P. M. Daylight Saving Time, (running via Boonton). Arrive at Netcong 6:07, which train will be met by several autos. At other times a bus can be taken, the bus charge being $1.00 or $2.00 round trip.

TRAIN FARE -$2.60 round trip from Hoboken by getting 10-ride tickets. Regular fare $1.77 each way.

date?

Mrs. Robert G. Ingersoll
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Wednesdays in January

A-N8-01

The Old Servant

Edwin A. Harleston

Du Bois

15-22-44

LECTURES AT THE INSTITUTE OF RACE RELATIONS

Tuesday morning.....	July 25.....	African Culture
Wednesday morning.....	July 26.....	Economics of Slavery
Wednesday afternoon.....	July 26.....	The Reconstruction of Democracy
Thursday morning.....	July 27.....	The Dictatorship of Southern Labor
Friday evening.....	July 28.....	The Present Economic Condition of American Negroes.

[International School of Vedic & Allied Research]

38-12-203

The West has in the past been, and now increasingly is studying about the East, particularly about India, her culture and philosophy; and the interest of the West in this matter is growing enormously every day as is evidenced by constant references to India in the daily press, and in publications of even the popular type. It is the devoted labor of the western scholar in the field of Indian culture which is mainly responsible for the creation of this interest in India, who herself has been equally awakened thereby to a newer appreciation of her own pastachievements. But great and immense as the work of the western scholars has been, the cultural material on which they have worked has by no means been exhausted. Besides, so far little opportunity has been afforded for western scholars to work systematically and sustainedly with the scholars of India on the materials already available and on others which are known to exist but are still outside the reach of the West -- some of these latter coming down as traditions from the remotest times. They are today, (unlike the traditions of Greece and several other ancient countries which are dead), as fresh as in their origin, and mould the lives and thoughts of the genuine Indian scholar as do the western traditions, scientific or otherwise, mould the life and thought of the West.

That a systematic, sustained, and above all, sincere co-operation of these Indian scholars with the scholars of the West is sure to be of immense advantage for a better and

a fuller, and in a number of cases, a more correct understanding of Eastern culture, can hardly be questioned. But for this further and more fully co-operative, and yet scholarly, study of, and research into, the Indian cultural materials, it is desirable, even necessary, to have an organized agency, which, using the scientific and critical methods of the West, shall bring into a co-operative attack upon the mass of materials now available or to be discovered later, the most scholarly minds of both the East and the West.

38-12-204

The West scarcely realizes that, while there are numerous Indian students and scholars who, having received a western education (whether in India itself or in Europe and America), are fully acquainted with and make daily use of the fruits of western scholarship, there are ~~x~~ other Indian scholars whose education and training are entirely eastern, and who are not only great masters of the different branches of the ancient learning of India, but are the living repositories of her ancient traditions: they are at the present moment as entirely out of the reach of the western scholar as they are uninfluenced by western thought -- chiefly for want of a suitable agency of intercommunication and truly sympathetic co-operation.

In addition, archaeology now apparently indicates, by discoveries made at Tel-el-Amarna, and in Armenia and amid Hittite ruins in Anatolia, and recently in the Indus valley in India, that an early contact between the Aryan and Sumero-Semitic cultures may not have been unlikely. For a successful

and systematic working of this fresh field of research, a new agency seems also to be called for.

It is therefore proposed to organize an institution in which western and eastern scholars (both those with a western education as well as the others with a purely eastern training) shall together make a study of the wealth of material which is now known, and shall carry on further research with a view not only to discovering additional material in the field of archaeology, but also to making available the literary and traditional material known to exist but at present not accessible to the western scholar.

38-12-205

An institution under the name of "The International School of Vedic and Allied Research" has already been promised ample support by scholarly men of India, and in this country <u>full</u> financial support for its working has also been offered. It is proposed that, to start with, the institution will have the following departments:

a. Department of Vedic, Sanskritic and Aryan studies and research. As one of its first duties, this department will, it is proposed, undertake a scholarly study of Hindu philosophy from the Vedic times downward, if only on account of the tremendous interest in the subject on the part of the western public -- an interest which is being exploited for their personal advantage, in a number of cases, by persons least competent to deal with it. It is a task which none of the existing scholarly and educational institutions are doing systematically or adequately at the present moment.

b. Department of Semitic studies and research, endeavoring to discover any clues of a contact between Aryan and Semitic cultures in antiquity, which does not now seem unlikely.

c. Department of Archaeological Research which will organize further explorations in regions where seeming evidence of such a contact has already been discovered, and in other areas which may be indicated by new discoveries in the future.

d. Department of Educational and scholarly relations, which will arrange exchange of professorships, studentships, and interchange of suitable and useful literatures, for the purpose of establishing a really scholarly and intelligent co-operation in cultural studies and research between the West and the East.

38-12-206

In view of the tremendous interest of America in India and of India in America, it is unthinkable that American scholars should not participate in the work of the institution. The immediate task is to win their co-operation upon its directive and advisory councils.

The purpose of this letter is to invite your attention to the proposal that such an institution shall be organized. May we request that you reply with an expression of opinion as to the feasibility of this plan, with suggestions for its further prosecution and with an expression of your willingness to co-operate, in any form you find possible, in carrying out the objects of the institution? This tentative proposal is made only to men whose institutional connexions guarantee their standing in the world of scholarship, as it is their co-operation which alone can ensure the scientific and unbiased nature of the

study and research to be carried on under the auspices of the institution.

A meeting of those interested will be held in the near future when a further statement will be given of the plans now formulated and the steps already taken.

38-12-207

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[Jenkins]

Care of
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Vi nte;
lano, Italie.

My Dear Friend, and Doctor;

Here I am in the land of Verdi and Toscanini, the latter the world's greatest operatic and orchestral conductor, who inspired me when I was a lad of sixteen to hope someday to captain some similar organisation as the Metropolitan Opera Orchestra which I had the good fortune to hear inspite of the jim-crow policy of the bourbon south when that New York company gave a six weeks season of opera in Atlanta Georgia.

I have not seen Toscannini in action since my arrival here as I have been occupied every evening, but at the first opportunity I shall certainly go to the Scala and pay my respects in the distance to this great master and idol of my youth.

The house in which I am living, you will be interested to know, is within one hundred yards of the villa of the famous Mascagni. I was made aware of this fact by an ordinary layman who conducted me to my hotel in a genuinely proud voice; in very much the same manner, I should imagine, that a Georgia or Mississippi backwoodsman would point out to a stranger visiting his town a tree which had stedidly served the purpose of a number of lynchings! ----Excuse me this intrusion of so morbid a note, and perhaps very much out of place.

I am having wonderful success here, my work consist of a couple of saxophone solos in the third act of the Italian production of the famous operreta "The Merry Widow" In the cabaret scene I play "The Swan" by St. Saen and "Marchita" Always I have been encored, and have received compliments from all sides including the members of the theatrical orchestra who all acclaim me a sincere musician and fully justified of the manner in which I am advertised along with the list of stars on the big sign in front of the theatre and around the town which is as follows: "Professor D Jennkins (the two "n's") il piu celebre saxafonista del mondo".

A little instance that will indicate to you just what they think of me and incidentally prove a certain charm of these latin people's artistic superiority to mere petty complexion discrimination is this: last week the entire company of about 160 people had to go a matter of about 70miles from Milan to give a show for one night only. Three omnibuses and three private cars were hired to take us tha journey and backthe same night. Well, your friend from Carolina wasplaced in one of the private cars (the latest limousine models) with the two principal sopranos and the two tenors, my seat was actually between the two ladies, one which happened to be, as an irony of fate, a very charming American girl from California who is married to a Spanish Marquise. He, too, is very charming (former Spanish Consul t. the U.S.A.) and is one of my staunchest admirers.

I suppose I am the first Negro to appear on the Italian theatrical stage without dancing or doing anything in a comic line!

30-26-1

[Johnson]

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Amanda Kemp

30·30-54

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EDUCATIONAL STUDIES

STUDY NO. 10 STUDY No. 10

FOR THE

JUNIOR CITIZENS' CLUB

SUBJECT:

"THE NEGRO—HIS RELATION TO AMERICA"

PRELIMINARY STATEMENT

The study of the Negro should be free from any thoughtless prejudice, or any unreasoning hatred. It should be a study of the Negro as he *is*—as God created him as to Race and Color, and Natural Characteristics. He must be studied as a Negro and not as a *White Man* with a black skin. He should be studied without any maudlin sentimentality on one hand or Race or sectional antagonism on the other. He should be studied with a cold eye on the facts. The Negro in America is an American Problem that only White Americans can solve. Therefore Juniors should be students of this problem.

SOME THINGS TO REMEMBER

1—It is no longer a local problem for the South to struggle with. It is now a National problem with which both North and South are equally interested, with the South being better equipped with a practical knowledge concerning it.

Both North and South being alike responsible for the Negros presence in America. Facing this fact we should cease all sectional abuse and share as a Nation the responsibility for whatever curse or blessing the Negro has gotten from his slavery to the Anglo-Saxon.

2.—Following the emancipation of the Negro many Americans made an attempt to atone for the wrong of slavery by honoring the ex-slaves with the gift of the franchise. It proved to be one of America's most collossal blunders, for the franchise was a responsibility for which he was unprepared—and as a Race—is still unprepared. It was an attempt to repeal a natural law by an act of Congress.

3.—Some of the most talented and cultured men of our land have devoted their lives to the Negroes uplifting and millions of dollars have been spent on him by both North and South. What has been the answer to it all? Isolated cases of remarkable ability have arisen among them—like Frederick Douglas, Booker T. Washington, Paul Lawrence Dunbar, W. E. B. DuBois, etc. The ambition of this sluggish race has been stirred in many quarters. But after all these years the Negro is still a benighted race intellectually and morally, a burden instead of a blessing, a menacing problem in our National life. And there are many things that would force one to the conclusion that great masses of the Negroes are worse off today in America than when they were in slavery.

A PITIFUL SITUATION

We should remember these statements when we look at or think of the Negro in America. They should appeal to pity—not to hatred.

SIX SIGNIFICANT FACTS

Coupled with the above statements, are six significant facts, based on the United States Census of 1910 from which they may be verified:

First. The Negro is much the most criminal element of our population.

Second. The Negro is constantly increasing in criminality, being more criminal as a free man than he was as a slave, and increasing a third more criminal each ten years.

3.—Over seven-tenths of the Negro criminals are under thirty years of age.

4.—The Negro is three and one-half times as criminal in the North as in the South.

5.—The Negro is three times as criminal as the native whites and one and one-half times as criminal as the foreign whites made up of the scum of Europe and Asia.

6.—The Negroes who can read and write furnish a much larger percent of criminals than the illiterates, a thing to be said of no other element of our population, or of any other people on earth of whom we have criminal statistics.

HISTORICAL AND SCIENTIFIC FACTS

A.—History has pointed out repeatedly that whenever an *inferior* race comes into relation with a *superior* race—*one* of *three* things has always happened:

1.—The inferior race has been reduced to some form of *slavery*, as the Negro has been in the past, *or*,

2.—The inferior or weaker race has become exterminated by advancing civilization as has been witnessed among many inferior peoples, of the past. It is a process going on before our eyes today in Hawaii, New Zealand, Australia, and many of the Indian peoples of North America and South America. These inferior peoples could not keep up in the march of progress and sooner or later went down.

3.—The third thing possible of happening has been *amalgamation* of the inferior peoples with the *superior* peoples. Illustrations of this are seen today in the hybrid population in the Philippines, and the half-breed population of Mexico, and much of South America.

WHAT SHALL RESULT IN THE UNITED STATES?

1.—The *first* alternative of the three—or *slavery*—is gone by forever. We would not have it again if we could.

2.—The *second* alternative of the three—or *extermination*—cannot possibly occur. There are too many of them and they are breeding too fast, and they would come much faster were it not for two major diseases,

viz: Tuberculosis which *increases* their death rate, and Syphillis which *decreases* their birth rate. Besides—extermination like slavery is unthinkable.

3.—What about *amalgamation* as the third and last alternative? Must this be the future of the Negro's relation to America? In former years this dream of amalgamation by the Negro was dissolved by the old Ku Klux Klan, and for years after no Negro would dare to dream of it or ask for it. But in recent years—especially in the North—the younger generation of Negroes are beginning to dream white dreams, of amalgamation. That instead of "fading out" by fornication, they will be absorbed by the White race.

SCIENCE WARNS US

Science today has stepped before us and warns us that amalgamation, *in any form*, is a violation of a stern law of nature. It tells us that "wherever colored blood mingles with white blood it always causes a degeneracy of the white blood." Thomas Dixon—the author of "Leopard Spots," "The Klansman," etc., in his book on "The Sins of the Fathers," declared there were hundreds of thousands of reasons why slavery should have been abolished in this country when it was. He spoke as a scientist when he said this. His "reasons" were the Mulatoes, Octoroons, etc., who inherited the vices of both white and black and the virtues of neither. Science thunders its warnings against miscegeneration as a crime against the human race. If "White Supremacy" is to be maintained in America, then White Americans must insist that the white peoples must remain white and the black peoples must remain black.

WHAT NEXT?

The three above alternatives being found unworkable as a solution of the Negro's future—then *what?*

PRACTICAL SOLUTIONS FOR THE NEGRO

Our *Juniors* tomorrow will face a growing Negro problem, greater than our Seniors face today. *Juniors!* Get ready to meet it.

By the grace of God help to make a new bit of history in the realm of Negro destiny.

First.—Deal with the actual conditions. Gail Hamilton, a noted writer said: "If God made the White man white, the Yellow man yellow, the Brown man brown, the Red man red, He no doubt intended them to remain that color." The black man is a negro, and in dealing with him, remember that back of this black race are at least forty centuries of benighted and barbarous existence. The Negro's present condition is not the result of his slavery to the white man. The Negro's present condition roots itself back through centuries of racial degeneration in the jungles of Africa. This condition cannot be reversed in a day or a generation. A four years course in high school or college will not uproot the ancestral inheritance of millenimums of barbarity, that has never made any contribution to the growth of modern civilization.

The very skull of the Negro would have pointed out this lesson to us had we stopped to let the scientist show us the thickness of it and the early age at which its sutures harden.

Millions of the black race in America have been deluded into a false belief that they—already—are "just as good as a white man," and in many cases act as if they thought they were superior to the white man. This attitude is often a nuisance and is becoming more and more a menace to racial peace. The Anglo-Saxon himself leaped by no such suddenness to his present supremacy.

With kindness, patience, and firmness, let us help the Negro to realize the wrong to his race which is self inflicted by his egotism of ignorance.

MORALITY

Second. The immorality of the Negro is appalling. One of our first steps in writing a new chapter for the Negro in America, must deal with this. So long as Negro children are bred as hogs in a pen the filth of the swine will be in their nature and the curse of their immorality in our social order.

INDUSTRIAL EDUCATION

Third. Booker T. Washington learned the secret of Negro progress when he declared that "Hand training must ever precede intellectual culture." Give the Negro a place in the army of toil, and insist that instead of Latin and Greek he learn how to use tools, how to make brick, forge iron, till the soil and build a home.

Many and varied lines of thought and action will swarm into the brain of every student of the Problem of the Negro in America. But mutual recrimination and sectional distrust should not be allowed to cripple the next generation as they did the last one.

May we, the men of this day when we shall pass from the stage of action, go with the firm faith that the *Juniors* of today, who will be the leaders of tomorrow, will stand in our places and lift ever higher and higher the banner of *White Supremacy*, and help to make the Negro a blessing instead of a curse to America.

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[LOGAN]

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— F. García Calderon, Latin America: Its Rise and Progress
— Carleton Beals, Banana Gold
— Dana G. Munro, Five Republics of Central America
Pim and Seeman, Dottings on the Road, etc.
— Paul Reboux, Blancs et Noirs
Frederick Ober, Up in West Indian Neighbors
Hudson Strode, The Pageant of Cuba
~~Carleton Beals~~
Charles E. Chapman, A History of the Cuban Republic
Knowlton Hiper, Porto Rico
M. G. Lewis, Journal of a West India Proprietor
Davenport and Stazzerda, Race Crossing in Jamaica
Martha Warren Beckwith, Black Roadways
— Lafcadio Hearn, Two years in the French W. I.
Samuel Hazard, Santo Domingo
H. P. Davis, Black Democracy
Lawrence de Besault, President Trujillo, His Work and the Dominican Republic
— Sumner Welles, Naboth's Vineyard (Dominican Rep.)
Clark and associates, Porto Rico and Its Problems
Morton C. Kahn, Djuka (Dutch Guiana)
— Melville Herskovits, Rebel Destiny
Sir Harry Johnston, The Negro in the New World
South American Handbook
Rafael Reyes, The Two Americas
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Economics: Principles and problems.
2 v. Harpers. 1937. pp. X, 704;
VIII, 652 $2.50 each vol'.

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The Amer. Econ. Rev., December, 1937.

p. 779

[Locke?]

The Lincoln School
425 West 123rd Street
New York City

Mr. William Pickens
National Association for the
Advancement of Colored People

30-16-15

Dear Mr. Pickens:

I must ask our little class secretary send you appropriate expression of our gratitude to you for coming to us and helping us so very much in our study of the Negro in American life today. Christ a different expression of what your visit had done in way of stimulating thought I found on my desk one morning recently, and I want to share it with you. Isn't it rather a challenge to those who think fourteen and fifteen year old boys and girls do only childish thinking? I hope you like it as much as I do.

May I hope that some time you can arrange for me to meet Rachel DuBois? I should like it very much.

Sincerely yours,

Elmina R. Locke

[n.d., 1925?]

Contest

SONGS IN ORDER OF MERIT -

1 1. MY AFRICAN MAID
By EDNA ROSALYNE HEARD

4 2. SWEETHEART MINE
By J. HARVEY HEBRON

3 3. BETTER DAYS ARE COMING BYE AND BYE
By VELMA D. NUTTER

2 4. IF LOVE WERE ONLY BLOWING
By JEANNETTE L. NORMAN

2 envelopes & 5 were not returned to me & enclose envelopes & postages for same

5/22/14

2 critics to whom I have submitted these, find "Better Days" too much like "Honey Land" & Al Johns, I have marked them as follows -

1 My African Maid
2 If love were only flowers,
3 Better Days honorable mention
4 Sweetheart - Mine -

remarks of critics
"Lacking in originality - or strength though sweet & pleasing".

I like best "If love were only blowing" but - how do the critics in their decision, S. A. Mathews

32-9-3 [Macalester College]

Dr. W. E. B. Du Bois

Honorarium from
Macalester College

Cooperative

Sherwood Eddy
52 Vanderbilt Ave

Brick. School

31-5-21 [McLaughlin]

The Editor.
The Crisis
New York City.

Comment on articles, etc

Dear Sir,

Your "Crisis" deeply interests me and I am pleased to know and read of your endeavors to give the colored man his place.

We give Dago, Russian Jew, and all sorts of foreigners a better chance than our native colored man, yet he makes a more superior citizen than any of them.

I have personally come in touch with some colored men here - fine fellows in their call of live - and I must confess that my experience is that as far as common decency, sense and honor (and for various reasons I feel ashamed to confess it) they put my race in the shade. for and by their "white" dealings.

The colored man is entitled to and will get respect from every right thinking man.

Wishing you all success and I am sure it will come.

I am.
Yours Very truly.
E. Ernest McLaughlin.

— J. E. McLAUGHLIN — BOX 3044. WINNIPEG CANADA.

[MARTIN]

139 W. 136 St.

Dr. W. E. B. Du Bois,

My dear Dr. Du Bois, - I wish to express to you personally our sincere thanks and gratitude for your kind remarks at the unveiling of the Portrait of my husband the late David I. Martin.

Yours very sincerely,

Mrs. David I. Martin
and Family

31-13-164

[MARTIN]

31-13-163

Dr. and Mrs. W. E. B. Du Bois sends congratulations and good wishes to Mr. and Mrs. Eugene M. Martin, Jr., on the occasion of their marriage, June 30th.

40/5d/160

religious qualification for the colonial and town suffrage. The removal of those two stumbling blocks could only be brought about by hard knocks; and the acceptance of those two reforms was a proof that they had long stood in the way of the prosperity and happiness of the people of Massachusetts."*

The Province Charter

In 1691, under William III, Massachusetts received a new charter known as the Province Charter, since it vested the territory formerly comprised in Maine, New Plymouth, and Massachusetts, together with Nantucket and Martha's Vineyard, in the "Province of the Massachusetts Bay in New England." Although it granted more self-government than most of the other colonies enjoyed, it was not so free as the old charter. Under the Province Charter, the governor, appointed by the king, had the right to veto the election by the General Court of members of the upper house, and to veto measures passed by the General Court. The laws were also subject to disallowance by the King. The appointment of judges, too, was in the hands of the governor and council, but this was an important act as it separated the courts from the legislature. Property, not religion, was made the basis of suffrage. The Royal Governor never became as powerful in fact as he was on paper, as he was dependent on the General Court for his salary, and as a result had to sign most of the laws that it passed. The first Royal Governor, Sir William Phips, was a Negro boy who became rich by discovering a sunken Spanish treasure ship.

Some gains in this change were: (1) suffrage was extended to all men who met a certain small property qualification; (2) toleration was extended to all Protestant sects; and (3) an independent judiciary. Also the territory of Massachusetts was enlarged to include Nantucket, Martha's Vineyard, Plymouth, and Maine. Maine remained a part of Massachusetts until March 15, 1820. Nova Scotia was named in the charter, but at that time it was French and when it was conquered by England it was made a separate English province.

* "Commonwealth History of Massachusetts. Chap. XXI. By A. B. Hart. State's History by Publishers."

ERRATUM

Page 157—substitute for the last sentence of the first paragraph under "The Province Charter" the following:

"The first Royal Governor, Sir William Phips, was a Maine boy who became rich by discovering a sunken Spanish treasure ship."

Commonwealth of Massachusetts
Department of Education, 1930, No. I
Whole number 212

Material suggested for use in the schools in observance of the Tercentenary of Massachusetts Bay Colony and of the General Court and 150th Anniversary of the adoption of the constitution of the Commonwealth.

This bulletin has been prepared by the following committee:

Frank P. Mores, Chairman
Supervisor of Secondary Education
Boston

41|2|2

Negro Gov't
Mass.

41/2/1

[Mathews]

Mrs. E. R. Mathews

430 EAST FIFTY-SEVENTH STREET

3-13-54

Dear Dr. Du Bois

I did not include you in my lecture Friday night as I thought it would not really interest you. But should you come down for our social time & supper at half past nine we would love it & that you would like.

Ruby.

As ever.
Julius Mathews

for Dr. Chr Boes

[Mathews]

Mathews

430 EAST FIFTY-SEVENTH STREET

31-13-53

Dear Dr. DuBois:-

Here is a little resume of Lawrence Freeman's opera which I asked Mr. Rathbone to write. If it is of use to you use it - & if not never mind,

Sincerely

S. A. Mathews

May 19

WHY YOU HAVE A FAMILY NAME AND WHAT IT MEANS TO YOU

Primitive personal names doubtless originated soon after the invention of spoken language, although the date of their first use is lost in the darkness of ages preceding recorded history. For thousands of years thereafter, first or given names were the only designations that men and women bore; and in the dawn of historic times, when the world was less crowded than it is today and every man knew his neighbor, one title of address was sufficient. Only gradually, with the passing centuries and the increasing complexity of civilized society, did a need arise for more specific designations. While the roots of our system of family names may be traced back to early civilized times, actually the hereditary surname as we know it today dates from a time scarcely earlier than nine hundred years ago.

A surname is a name added to a baptismal or Christian name for the purposes of making it more specific and of indicating family relationship or descent. Classified according to origin, most surnames fall into four general categories: (1) those formed from the given name of the sire; (2) those arising from bodily or personal characteristics; (3) those derived from locality or place or residence; and (4) those derived from occupation. It is easier to understand the story of the development of our institution of surnames if these classifications are borne in mind.

As early as biblical times certain distinguishing appellations were occasionally employed in addition to the given name, as, for instance, Joshua the son of Nun, Simon the son of Jonas, Judas of Galilee, and Simon the Zealot. In ancient Greece daughters were named after their fathers, as Chryseis, the daughter of Chryses; and sons' names were usually an enlarged form of the father's, as Hieronymus, son of Hiero. The Romans, with the rise of their civiliza-

tion, met the need for hereditary designations by inventing a complex system whereby every patrician traced his descent by taking several names. None of them, however, exactly corresponded to surnames as we know them, for the "clan name", although hereditary, was given also to slaves and other dependents. This system proved to be but a temporary innovation; the overthrow of the Western Empire by barbarian invaders brought about its end and a reversion to the primitive custom of a single name.

The ancient Scandinavians and for the most part the Germans had only individual names, and there were no family names, strictly speaking, among the Celts. But as family and tribal groups grew in size, individual names became inadequate and the need for supplementary appellations began to be felt. Among the first employed were such terms as "the Strong", "the Hardy", "the Stern", "the Dreadful-in-battle"; and the nations of northern Europe soon adopted the practice of adding the father's name to the son's, as Oscar son of Carnuth and Dermid son of Duthno.

True surnames, in the sense of hereditary designations, date in England from about the year 1000. Largely they were introduced from Normandy, although there are records of Saxon surnames prior to the Norman Conquest. Perhaps the oldest known surname in England is that of Hwita Hatte, a keeper of bees, whose daughter was Tate Hatte. During the reign of Edward the Confessor (1042-1066) there were Saxon tenants in Suffolk bearing such names as Suert Magno, Stigand Soror, Siuward Rufus, and Leuric Hobbesune (Hobson); and the Domesday record of 1085-1086, which exhibits some curious combinations of Saxon forenames with Norman family names, shows surnames in still more general use.

By the end of the twelfth century hereditary names had become common in England. But even by 1465 they were not universal. During the reign of Edward V a law was passed to compel certain Irish outlaws to adopt surnames: "They shall take unto them a Surname, either of some Town, or some Colour, as Blacke or Brown, or some Art or Science, as Smyth or Carpenter, or some Office, as Cooke or Butler." And as late as the beginning of the nineteenth century a similar decree compelled Jews in Germany and Austria to add a German surname to the single names which they had previously used.

As stated above, family names may be divided into four general classes according to their origin. One of the largest of these classes is that comprising surnames derived from the given name of the father. Such names were formed by means of an added prefix or suffix denoting either "son of" or a diminutive. English names terminating in son, ing, and kin are of this type, as are also the innumerable names prefixed with the Gaelic Mac, the Norman Fitz, the Welsh ap, and the Irish O'. Thus John's sons became Johnsons; William's sons, Williamsons or Wilsons; Richard's sons, Richardsons or Richardses (the final "s" of "Richards" being a contraction of "son"); Neill's sons, MacNeills; Herbert's sons, FitzHerberts; Thomas's sons, ap Thomases (ap has been dropped from many names of which it was formerly a part); and Reilly's sons, O'Reillys.

Another class of surnames, those arising from some bodily or personal characteristic of their first bearer, apparently grew out of what were in the first instance nicknames. Thus Peter the strong became Peter Strong, Roger of small stature became Roger Little or Roger Small, and black-haired William or blond Alfred became William Black or Alfred White. From among the many names of this type, only a few need be mentioned: Long, Short, Hardy, Wise, Good, Gladman, Lover, and Youngman.

A third class of family names, and perhaps the largest of all, is that comprising local surnames--names derived from and originally designating the place of residence of the bearer. Such names were popular in France at an early date and were introduced into England by the Normans, many of whom were known by the titles of their estates. The surnames adopted by the nobility were mainly of this type, being used with the particles de, de la, or del (meaning "of" or "of the"). The Saxon equivalent was the word atte ("at the"), employed in such names as John atte Brook, Edmund atte Lane, Godwin atte Brigg, and William atte Bourne. A vestige of this usage survives in the names Atwell, Atwood, and Atwater; in other cases the Norman de was substituted; and in still others, such as Wood, Briggs, and Lane, the particle was dropped. The surnames of some of the Pilgrim fathers illustrate place designations: for instance, Winthrop means "from the friendly village"; Endicott, "an end cottage"; Bradford, "at the broad ford"; and Standish, "a

stony park". The suffixes "ford", "ham", "ley", and "ton", denoting locality, are of frequent occurrence in such names as Ashford, Bingham, Burley, and Norton.

While England enjoyed a period of comparative peace under Edward the Confessor, a fourth class of surnames arose--names derived from occupation. The earliest of these seem to have been official names, such as Bishop, Mayor, Fawcett (judge), Alderman, Reeve, Sheriff, Chamberlain, Chancellor, Chaplain, Deacon, Latimer (interpreter), Marshall, Sumner (summoner), and Parker (park-keeper). Trade and craft names, although of the same general type, were of somewhat later origin. Currier was a dresser of skins, Webster a weaver, Wainwright a wagonbuilder, and Baxter a baker. Such names as Smith, Taylor, Barber, Shepherd, Carter, Mason, and Miller are self-explanatory.

Many surnames of today which seem to defy classification or explanation are corruptions of ancient forms which have become disguised almost beyond recognition. Longfellow, for instance, was originally Longueville, Longshanks was Longchamps, Troublefield was Tuberville, Wrinch was Renshaw, Diggles was Douglas, and Snooks was Sevenoaks. Such corruptions of family names, resulting from ignorance of spelling, variations in pronunciation, or merely from the preference of the bearer, tend to baffle both the genealogist and the etymologist. Shakespeare's name is found in some twenty-seven different forms, and the majority of English and Anglo-American surnames have, in their history, appeared in four to a dozen or more variant spellings.

In America a greater variety of family names exists than anywhere else in the world. Surnames of every race and nation are represented. While the greater number are of English, Scotch, Irish, or Welsh origin, brought to this country by scions of families which had borne these names for generations prior to emigration, many others, from central and southern Europe and from the Slavic countries, where the use of surnames is generally a more recently established practice, present considerable difficulty to the student of etymology and family history.

Those Americans who possess old and honored names--who trace the history of their surnames back to sturdy immigrant

ancestors, or even beyond, across the seas, and into the dim mists of antiquity--may be rightfully proud of their heritage. While the name, in its origin, may seem ingenious, humble, surprising, or matter-of-fact, its significance today lies not in a literal interpretation of its original meaning but in the many things that have happened to it since it first came into use. In the beginning it was only a word, a convenient label to distinguish one John from his neighbor John who lived across the field. But soon it established itself as a part of the bearer's individuality; and as it passed to his children, his children's children, and their children, it became the symbol not of one man but of a family and all that that family stood for. Handed down from generation to generation, it grew inseparably associated with the achievement, the tradition, and the prestige of the family. Like the coat of arms--that vivid symbolization of the name which warrior ancestors bore in battle--the name itself, borne through every event of a man's life and through the lives of scores of his progenitors, became the badge of family honor--the "good name" to be proud of, to protect, and to fight for if need be. As the worthy deeds of the marching generations have given it dignity and splendor, it has become an institution, a family rallying cry, and the most treasured possession of those who bear it.

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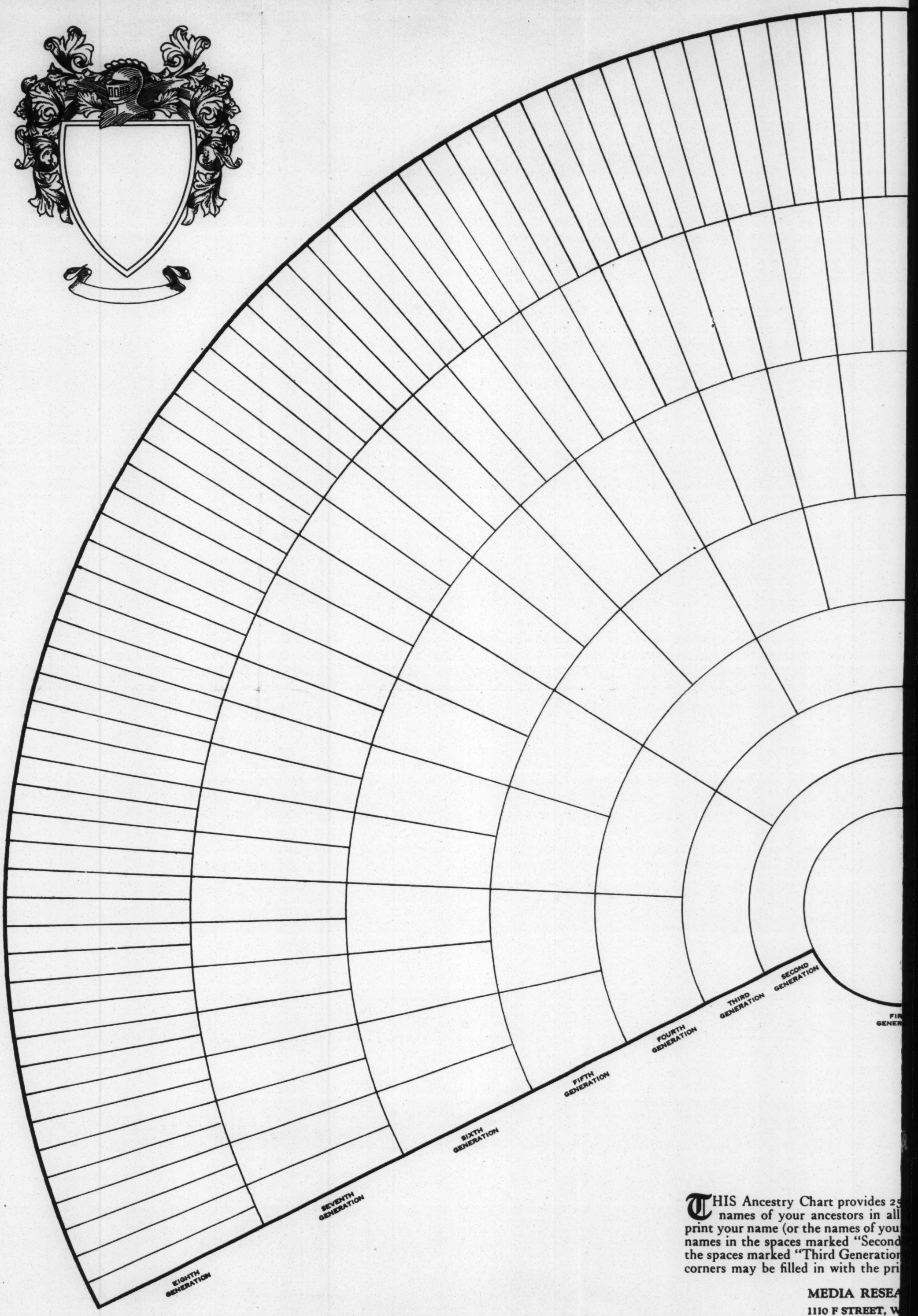

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names of your ancestors in all
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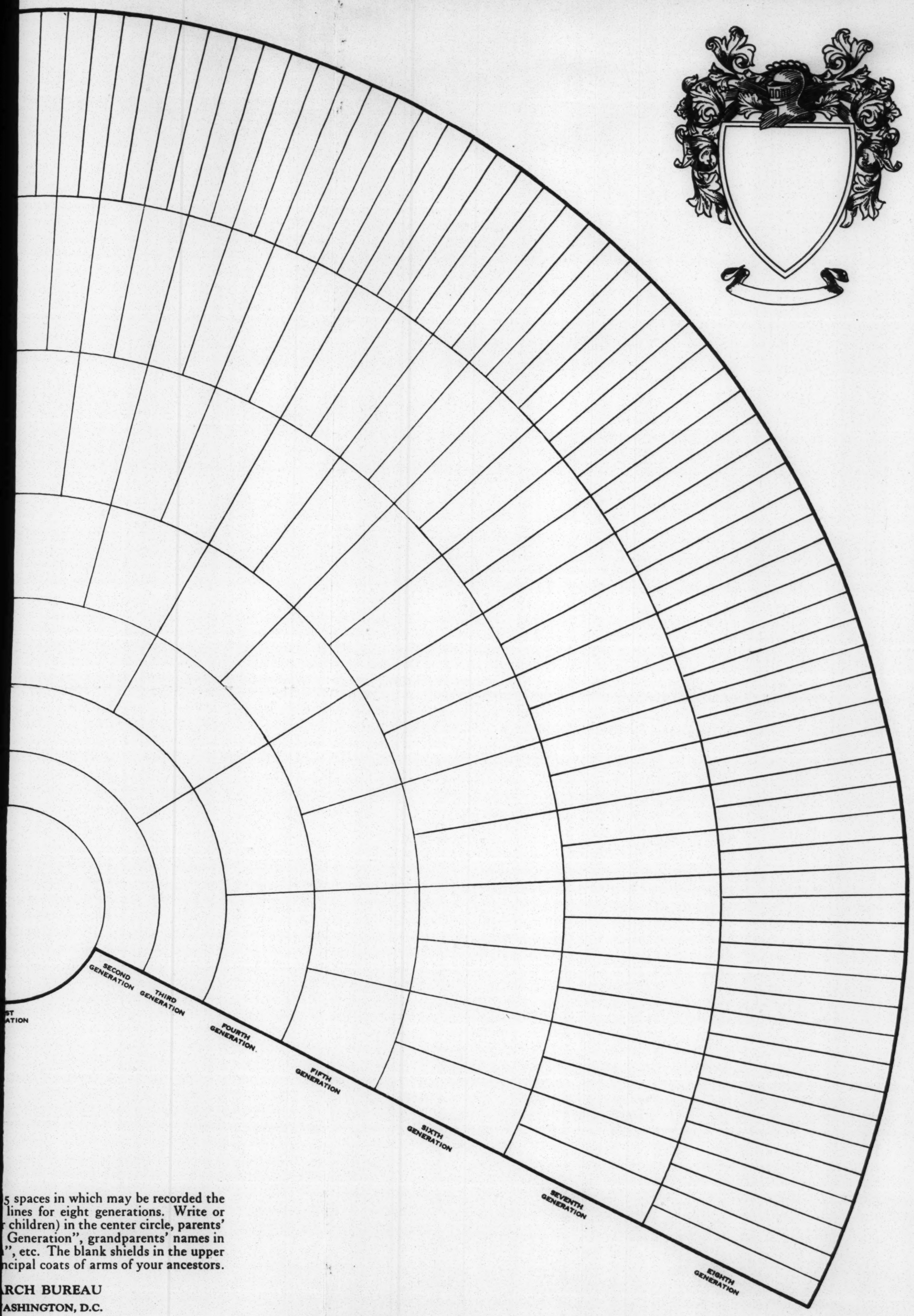

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32B-15-32

The family of the late

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wish to express their appreciation

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during their recent bereavement

32B-15-31

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32-11-5

Taylor Ohio
[Morris]

31-13-20

Dear Sir.

I have been a reader of your monthly for some time at my home, and would appreciate it much if you could furnish me with the following information. What is the most liberal city in the country regarding to treatment to your people, such as that given it by the bill of rights and the means that are open to them to make a living. A recent magazine that I have read spoken of San Francisco, while other sources refer to Cleveland, Toledo Minneapolis and Seattle. Please give me this information from your point of view also to the above cities

Arturo Morris
%621 Warren St

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Correct this condition by ceasing to be a renter. It is cheaper to pay interest on money borrowed to buy your home than to pay rent.

As a renter you are buying the house for the other person, when by the same amount regularly invested in this Association, oft-times less than your rent payments, you may own the place. The seeming obstacle is the first payment, which you can save by taking out shares in THE MUTUAL BUILDING & LOAN ASSOCIATION, which is the first step to own your home.

OWN YOUR "OWN" HOME!

YOUR town, its growth, enterprise, cleanliness, and prosperity, is your job. Are you working at it? No greater devotion can be shown to your community than to become a member of this building and loan association and save to your own home, or to assist, by your savings, some one else to own their home, and thus add to its beauty and cleanliness.

Statistics show that the home builder is the best citizen, a decided asset to any community.

Hasten the time when every man shall serve God under his own vine and fig-tree by taking out shares in this Association.

STIMULATE THRIFT IN YOURSELF AND ENCOURAGE IT IN THOSE AROUND YOU!

Thrift is the habit of spending less than you earn and saving the difference, which difference, to many a person, has been the borderline between home and comfort or poverty and want.

However small the amount, save regularly and you can find no better place for those small savings than to take out shares in this Association, for we receive as low as 25 cents per week.

Take out shares in this Association and you need not worry about "OLD AGE," that vicious time in life when snubs seem most bitter and kindnesses most infrequent.

THE MUTUAL BUILDING & LOAN ASSOCIATION

is an Association in which every member shares alike; the earnings are divided equally with each member, whether you were in the Association from the beginning or just joined the last quarter.

Take out shares in this Association and you need not worry because you are short of money.

OUR PLAN—

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To become a member of this Association, call at the office, pay an entrance fee of 25 cents for each share you take, and a weekly payment of 25 cents for each share for approximately 330 weeks, about which time your book, will mature and you will receive a check for $100.00 for every weekly payment of 25 cents made.

Thus, for one share, pay an entrance fee of 25 cents, 25 cents each week until maturity, when you will receive a check for $100.00, though you will only have paid into the Association about $82.50.

$200.00

Should you take two shares, pay an entrance fee of 50 cents, and a weekly pay-

ment of 50 cents until maturity, when you will receive the Association's check for $200.00, though you will actually have paid into the Association only about $165.00.

$500.00

Were you to take out five shares you would pay an entrance fee of $1.25 (25 cents for each share), and a weekly payment of $1.25 until maturity, when you will receive a check for $500.00, though you will only have paid into the Association about $412.50.

$1000.00

And should you subscribe for 10 shares you would pay an entrance fee of $2.50 (25 cents for each share), and a weekly payment of $2.50 until maturity, when you will receive the Association's check for $1,000.00, having paid into the Association only about $825.00. The $175.00 will be your share of the earnings of your Association.

Or for any number of shares you care to take, multiply that number of shares by 25 cents and you will have your entrance fee which you only pay upon joining, and the same amount will be your weekly payments, and you are started on the road to success and prosperity.

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This Association can be used as a savings bank for the accumulation of funds to pur-

chase a home, to embark in business, or to give you protection during life and health, for as a prominent business man said, "Taking out shares in this Association is better than life insurance; you don't have to die or suffer on accident to win, nor wait three or five years to borrow."

From all over the civilized world comes reports showing the splendid success of the building and loan idea, and these reports show that they are piling up such assets each year and are growing so rapidly that the figures are simply astouding, and in the long list of these institutions not a single failure appears in any one of them that were locally managed.

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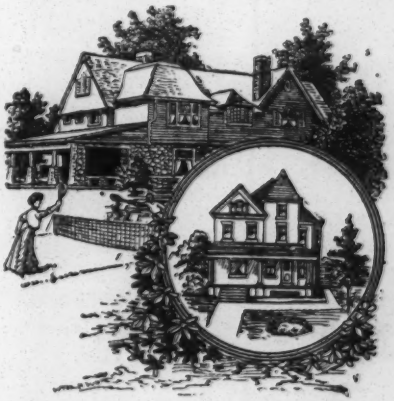

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PLAYING.....MR. LLOYD H. BAILER

DISMISSING.....MIZ PAH

Grace F. Nail [Grace Nail]

R. F. D. No. 3, CROSSROADS
GREAT BARRINGTON
MASSACHUSETTS

Dear Mr. DuBois:-

Greeting, and how are you?

Well, as you see, I'm in Barrington for a while and am surely a pleasant for a time to enjoy its peace and quiet. However, my mission is not to acquaint you with my goings on. I am writing principally in the interest of two friends of mine who would like to know if you would be interested in selling your place here, if so at what price

R. F. D. No. 3, CROSSROADS
GREAT BARRINGTON
MASSACHUSETTS

3-13-63

-and on what terms, don't know if you have seen it recently, but it is in pretty bad shape, floors, doors and windows gone and the ell is about to collapse, do you know if water is available etc.

Now this is not a business venture on my part, just a courtesy I'm extending to them.

Hoping you are well

I am Very Truly Yours

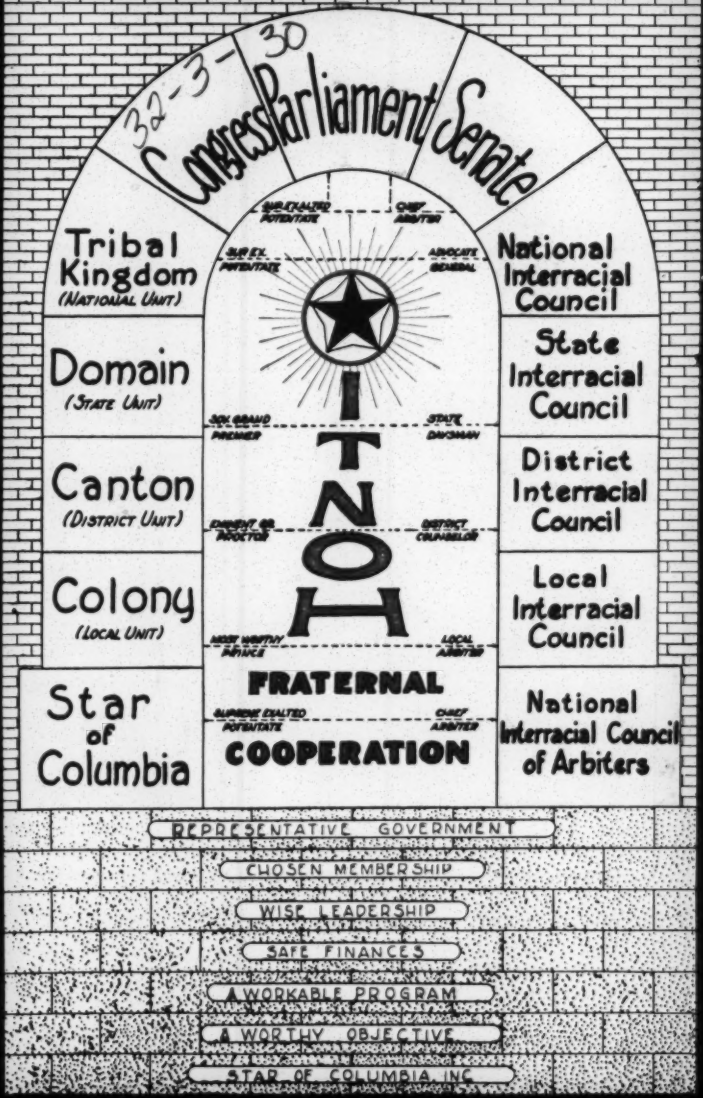
J. F. Nast

29 Alamo
Berkeley 8

Christmas Greetings

and Best Wishes for the Coming Year

Roy & Jolley Nast


32-3-30
Congress Parliament Senate
Tribal Kingdom
(National Unit)
Domain
(State Unit)
Canton
(District Unit)
Colony
(Local Unit)
Star of Columbia
SUB EX. POTENTATE
CHIEF ARBITER
SUB EX. POTENTATE
ADVOCATE GENERAL
SOV. GRAND PREMIER
STATE CHAIRMAN
EMINENT GR. PROCTOR
DISTRICT CHANCELLOR
MOST WORTHY PRIVATE
LOCAL ARBITER
ITNOH
FRATERNAL
SUPREME EXALTED POTENTATE
CHIEF ARBITER
COOPERATION
National Interracial Council
State Interracial Council
District Interracial Council
Local Interracial Council
National Interracial Council of Arbiters
REPRESENTATIVE GOVERNMENT
CHOSEN MEMBERSHIP
WISE LEADERSHIP
SAFE FINANCES
A WORKABLE PROGRAM
A WORTHY OBJECTIVE
STAR OF COLUMBIA INC.

Do You Favor a Movement that is Chartered:

1. To establish a perfect understanding between the White and Colored races of America?
2. To insure fraternal co-operation between these two races?
3. To encourage Vocational Training of Colored people in occupations, trades and professions?
4. To secure co-operation between employers and their Colored employees?
5. To promote education, health, sanitation, thrift, civic and racial pride?
6. To inculcate the spirit of patriotism, law and order?
7. To provide a system of advice, council, meditation, and arbitration in settling differences and disputes?
8. To pledge its faith in the Holy Bible as a basis of National integrity; Equity of Community interests; Domestic contentment and personal safety?

I favor the above and desire to become a member of This Movement. If accepted I promise to support the above principles.

(MR., MRS. or MISS).....

ADDRESS ..... Phone.....

Will pay $.....on....., 192....., $.....on....., 192.....

$.....on....., 192....., and balance in full on....., 192.....

Proposed by .....

Guaranteed by ..... **No 39701**

Form 127, Star of Columbia Press, Dallas, Texas.

Date.....192.....

THE NATIONAL NEGRO BOARD OF TRADE

The objects of the Association shall be to advance the commercial, industrial and civic welfare of the city. To aid in the conservation and advancement of the business and professional interests of the City and State.

To foster and encourage the agricultural development of the trade territory of the city and to bring into closer union and cooperation the peple of this section; to establish and maintain in the city a general exchange and Board of Trade where the conditions of other markets and ruling quotations at such markets shall be published; where all statistics and information which may facilitate the general trade inclusive of the various branches thereof in the city shall be collected and disseminated for the benefit of its members and such other persons whom said board may extend such privileges; where such members and such other persons to whom such privileges may be extended may meet for the exchange of views and the transaction of business; and where all matters and things within the legitimate scope of said association may be attended to; to adjust controversies between its members; to establish just and equitable principles, uniform usages, rules and regulations, and to generally promote the interests of its members and to increase the facilities of trade and commerce of the City, and State along racial lines, etc.

Any reputable individual, firm or corporation, or any federation, club, unincorporated association or society or similar organization, interested in the objects of the association as above expressed, shall be eligible to active membership therein.

Five Bureaus:

Commercial Bureau.
Industrial Bureau.
Civic Bureau.
Rural Bureau.
Traffic and Transportation Bureau.

Yours Truly,

JOHN H. HARRELL,
National Organizer and President

L. C. Franklin Miller .
Executive Secretary.

Office . 608 Kaighn Ave .
Camden, N. J.

32-40-102

THE NATIONAL NEGRO BOARD OF TRADE

Is the first Business Association to have five systematized bureaus, including every business known on land and sea pertaining to the Race.

IF IN CHARLESTON
JOIN THE LOCAL BOARD

STATE OF SOUTH CAROLINA

C. M. ENGLISH,
1st Vice Pres.

G. W. SPANN,
Sect'y.

Rev. M. M. MOUZON,
Chaplain.

STATE OF GEORGIA

H. T. SINGLETON
1st Vice Pres.

JOHN H. HARRELL,
National Organizer
and President.

THE NATIONAL NEGRO BOARD OF TRADE

A Chamber of Commerce for Race Men.

Every individual that believes in racial uplift, should feel it his indispensible duty to be a member of this Association, because it includes within its activities all matters affecting the commercial and industrial life of the City, State, and the United States along racial lines, etc.

[NATIONAL Urban League]

49|10|485

and civic welfare of Atlanta.

The Board of Directors of the Atlanta Urban League in expression of good wishes to Mrs. Hamilton, and confidence in Mr. Thompson, quoted from the Fortieth Anniversary Report of the Atlanta Urban League as follows:

> "The work of one year can not be separated from that of years to come. Preventive social action must continue from year to year...proceeding from basic fact-finding to plans for remedial action, to the ultimate correction of conditions which limit our city's potential development".

AFTER THE FIRST OF SEPTEMBER, MRS. HAMILTON CAN BE REACHED IN CARE OF THE NATIONAL YWCA 41 EXCHANGE PLACE, S. E., ATLANTA 3, GEORGIA

NEGRO NEWSPAPERS & PERIODICALS

THE WORLD(9000)
312 17th St.N.
Birmingham, Ala.

California Eagle
4075 S.Central Avenue
Los Angeles, Calif.

The Tribune (17000)
4215 S.Central Ave.
Los Angeles, Calif.

The Sentinel(22000)
Los Angeles, Calif.

California Voice(11500)
2624 San Pablo Ave.
Oakland, Calif.

The Lighthouse(70000)
San Diego, Calif.

Washington Afro-American
Washington, D.C.(14000)

Florida Star(15500)
Jacksonvilee,Fla.

Florida Sentinel(9,500)
Tampa, Fla.

The World (28000)
210 Auburn Ave.N.E.
Atlanta, Ga.

Chicago Defender(54000)
3435 Indiana Ave
Chicago, Ill.

Recorder(13000)
Indianapolis,Ind.

Times(11000)
Wichita, Kansas

Louisiana Weekly(17000)
New Orleans, La.

Baltimore Afro-American
Baltimore, Md.(36000)

Boston Times(17000)
Boston, Mass.

Guardian
56 Pemberton Sq.
Boston, Mass.

Boston Chronicle
794 Tremont St.
Boston,Mass.

Michigan Chronicle(28000)
268 Eliot St.
Detroit,Mich.

Detroit Tribune
2146 Antoine St.
Detroit, Mich.

Call(26000)
1715 East 18th Street
Kansas City, Mo.

The Argus
St.Louis, Mo.

New York Recorder(17000)
Brooklyn,N.Y.

New York Age-Defender(24000)
New York,N.Y.

Amsterdam News(35000)
2340 8th Avenue
New York, N.Y.

The Crisis(32000)
20 West 40th St.
New York 18, N.Y.

Call & Post(24000)
2319 E.55th Street
Cleveland, O.

Oklahoma Eagle(12000)
Tulsa, Okla.

Black Dispatch
324 N.E. 2nd St.
Oklahoma City, Okla.

Phila.Afro-American(11000)
704 S.Broad St.
Phila.Pa.

Phila.Independent(25M)
1708 Lombard Ave.
Phila.Pa.

Phila.Tribune(12M)
524 S.16th St.
Phila. Pa.

Pittburgh Courier(136M)
2628 Centre Ave.
Pittsburgh, Pa.

Informer & Texas Freeman
Houston, Tex.(17M)

Journal & Guide
719 E.Olney Road
Norfolk, Va.

Richmond Afro-American
Richmond, Va.(21M)

Phylon
Atlanta University
Atlanta, Ga.

Journal of Negro Educatio
Howard University
Washington 1,DC.

Negro Educ.Review(Q)
P.O.Box 4675
Jacksonvill,Fla.

Journal of Negro History
1538 9th St.NW.
Washington DC.
att: Wm. Brewer

California Eagle, Los Angeles, California

Los Angeles Sentinel, 1112 East 43 Street, Los Angeles 11, Calif.

Chicago Defender, 3435 Indiana avenue, Chicago, Illinois

Louisville Defender, Louisville, Ky.

Carl Murphy, Baltimore Afro-American, 628 N. Eutaw street, Baltimore 1, Md.

Detroit Chronicle, 268 East Eliot street, Detroit, Mich.

The Argus, St. Louis, Mo.

Kansas City Call, 1716 East 18 street, Kansas City, Mo.

Amsterdam News, 2340 Eighth avenue, New York City

Associated Negro Press, 373 West 126 street, New York City 27

New York Age, 15 West 125 street, New York City 27

Pittsburgh Courier, 2091 Seventh avenue, New York City 27

Cleveland Call and Post, Cleveland, Ohio

Black Dispatch, Box 68, Oklahoma City, Okla.

Philadelphia Tribune, Philadelphia, Pa.

P.
P. L. Prattis, Pittsburgh Courier, 2628 Centre avenue, Pittsburgh 19, Pa.

Houston Informer, 2418 Leland avenue, Houston 3, Tex

Norfolk Journal and Guide, Norfolk 1, Va.

The Atlanta World, Atlanta, Georgia

NEW WORLD REVIEW

23 West 26 Street, New York 10

Telephone: MUrray Hill 3-3855

[Nelson]

3/-13-177

c/o Mrs Lewis Mounts
Ballard Normal School
Macon, Ga.

The Crisis
69 Fifth Ave.
New York

Gentlemen:

I would like to offer the enclosed story to the Crisis; I do not mind if you keep it a long time before you use it, but am truly anxious it shall be used. This is not my own name, and the address is that of a friend who will mail this for me. I am white person. This assumed name can be published but not the city addr. If you do not use story, kindly return to the above address.

Very truly yours
(miss) Dorothy Nelson

[N.Y. World-Telegram]

New York World-Telegram and The Sun

New York 15, N.Y.

31-5-8

Dear Sir:

Thank you for your letter for our Reader Forum.

From the scores of letters we receive daily we try to print those which, in our judgment, will be of the greatest interest to the greatest number of our readers. Space limitations enable us to print but a limited number so we try to make the selection as varied as possible.

We are grateful for your interest.

Sincerely yours,

Lee Wood.

Executive Editor.

written c1945

1910 (undated typed memo in WEBD papers) 2078

The Story of the Niagara Movement and the N. A. A. C. P.

36-6-182

1. Boston. Monroe Trotter criticizes Booker T. Washington in public meeting and is put in jail. (Date ?)

2. June, 1905. I send out from Atlanta a Call to a few selected persons "for organized determination and aggressive action on the part of men who believe in Negro freedom and growth." I propose a conference during that summer "to oppose firmly present methods of strangling honest criticism, to organize intelligent and honest Negroes, and to support organs of news and public opinion."

3. Fifty-nine men from 17 different states signed a Call for a meeting near Buffalo, New York during the week of July 9, 1905.

4. I went to Buffalo and hired a little hotel on the Canada side of the river at Fort Erie and waited for the men to attend the meeting called for July 11, 12, 13 and 14. If sufficient men had not come to pay for the hotel, I should certainly been in bankruptcy and perhaps in jail, but as a matter of fact, 29 men, representing 14 states, came.

5. The Niagara Movement was organized January 31, 1906, and was incorporated in the District of Columbia with the following object:

"Its particular business and objects are to advocate and promote the following principles:

(a) Freedom of speech and criticism.

(b) An unfettered and unsubsidized press.

(c) Manhood suffrage.

(d) The abolition of all caste distinctions based simply on race and color.

(e) The recognition of the principles of human brotherhood as a practical present creed.

COLOR AND DEMOCRACY
COLONIES AND PEACE

NATIONAL ASSOCIATION FOR THE
ADVANCEMENT OF COLORED PEOPLE
20 WEST 40TH STREET
NEW YORK 18, N. Y.

DEPARTMENT OF SPECIAL RESEARCH
W. E. BURGHARDT DUBOIS
DIRECTOR
HUGH H. SMYTHE
RESEARCH ASSISTANT

Webb undated memo 1910

2079

(f) The recognition of the highest and best human training as the monopoly of no class or race.

(g) A belief in the dignity of labor.

(h) United effort to realize these ideals under wise and courageous leadership.

36-6-183

6. The Movement grew. In August, 1906, we met at Harpers Ferry, West Virginia. It was a great and significant meeting, and among the few white visitors was Mary White Ovington of New York.

7. 1907, the Niagara Movement met in Boston. There were internal difficulties of organization and we were subject to violent attack on the part of periodicals like the Outlook and the friends of Hampton and Tuskegee.

8. 1908. A lynching took place in the birthplace of Abraham Lincoln. William English Walling and his wife, Anna Strunsky visited Springfield. Walling wrote an article in the Independent and suggested that something must be done to finish the emancipation begun by Lincoln.

9. Mary White Ovington suggested to Walling and Oswald Garrison Villard that a conference be called in New York and that white friends of the Negro be invited and also those who had organized and were supporting the Niagara Movement.

10. 1909, June, the Conference met in New York.

11. 1910. The N. A. A. C. P. was organized out of this Conference and the Niagara Movement held no further meetings. There was no formal merger but seven of the charter members of the Niagara Movement went on the Board of Directors of the new organization and practically all of the membership was represented on the Advisory Committee.

12. John E. Milholland at a mass meeting in New York suggested that

undated memo
1910

2080

the N. A. A. C. P. must not be merely an annual conference but must have an office and paid workers.

13. 1910, August. The office opens at 20 Vesey Street with a Secretary and myself as Director of Publications and Research.

14. 1910, November, THE CRISIS is born.

36-6-184

[five b-d papers]

The Story of the Niagara Movement and the N. A. A. C. P.

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(e) The recognition of the principles of human brotherhood as a practical present creed.

49-33-8

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46-33-10

Under the present Financial Set-up of the National Office of the N.A.A.C.P., in respect to financial support, the following schedule shows the proportionate support of regions and the allocation of delegates is made on the basis of this support.

	Percentage of Financial Support	Number of Delegates allotted
New England	(2.8)	3
Middle Atlantic	(11.2)	11
East -North Central	(9.2)	10
West -North Central	(4.4)	4
South Atlantic	(---)	4
East -South Central	(1.2)	2
West South Central	(2.40	2
Mountain	(.8)	1
Pacific	(3.2)	3
		40 -Directors.

47-6-362

REGION NUMBER ONE
NEW ENGLAND
REGIONAL CENTERS
Boston, Mass.
New York City, N.Y.

Maine
New Hampshire
Vermont
Massachusetts
Rhode Island
Connecticut
New York

REGION NUMBER TWO
MIDDLE ATLANTIC
REGIONAL CENTERS
Pittsburg, Pa.
Washington, D. C.

New Jersey
Pennsylvania
Maryland
Delaware
Virginia
District of Columbis

REGION NUMBER THREE
EAST SOUTH ATLANTIC
REGIONAL CENTERS
Birmingham, Ala.
Atlanta, Ga.

North Carolina
South Carolina
Georgia
Florida
Alabama

REGION NUMBER FOUR
EAST NORTH CENTRAL
REGIONAL CENTERS
Cleveland, Ohio
Chicago, Illinois

West Virginia
Ohio
Michigan
Indiana
Illinois
Minnesota
Wisconsin
Missouri

REGION NUMBER FIVE
WEST NORTH CENTRAL
REGIONAL CENTERS
Denver, Colorado
Kansas City, Missouri

Iowa
North Dakota
South Dakota
Kansas
Nebraska
Colorado

REGION NUMBER SIX
EAST SOUTH CENTRAL
REGIONAL CENTERS
Memphis, Tennessee
Oklahoma City, Okla.

Kentucky
Tennessee
Mississippi
Arkansas
Louisiana
Texas
Oklahoma

REGION NUMBER SEVEN
WEST CENTRAL STATES
REGIONAL CENTERS
Phoenix, Ariz.

New Mexico
Arizona
Nevada

REGION NUMBER EIGHT
MOUNTAIN STATES
REGIONAL CENTERS
Salt Lake City, Utah
Cheyenne, Wyoming

Montana
Idaho
Utah
Wyoming

REGION NUMBER NINE
WEST COAST
REGIONAL CENTERS
San Francisco, California
Los Angeles, California

Oregon
Washington
California.

105-6-30

[NAACP]

Mrs. S. Joe Brown, President,
National Association for the Advancement of Colored People,
207 Sixth Avenue,
Des Moines, Iowa.

30-146-4

My dear Mrs. Brown:

The following is a detailed report of the initial work of your Bibliography Committee.

The Committee met at the City Library from four to five-thirty on Thursday, April 23, members present being Mr. Forrest Spaulding, City Librarian; Mrs. S. J. Dillon; Mr. J. B. Morris, Attorney; Mrs. Gertrude E. Rush, Attorney; Mrs. Agnes Lee ~~Samuelson~~ Hermansen, County Recorder; and Miss E. Eugenia Shepperd. Those unable to attend were Mr. Victor Shultz, Mrs. George W. Webber, and Miss Anna Mae Manuel.

The following plans were made:

First, to see that another evening of the Book Forum be devoted to Negro literature (Mr. Spaulding being responsible for carrying this out).

Second, to request that the whole of one issue of the Book Page or parts of a number of issues be given to Negro literature (Mrs. Dillon responsible).

Third, to suggest to Mrs. Webber that she include books by Negroes in the next series of book reviews which she gives (Mr. Spaulding).

Fourth, to have Negro books added to those reviewed in Mr. Spaulding's radio talks (Mr. Morris to assist in preparing the reviews).

Fifth, to appeal to the Federation of Women's Clubs for support in promoting interest in Negro literature (Mrs. Hermansen).

Sixth, to prepare a topical bibliography of the most interesting and authentic books by and about Negroes (Miss Shepperd assisted by Mrs. Dillon and Mrs. Rush); publish this in the Bystander, and have printed several hundred additional copies of the list (Mrs. Morris); and distribute copies of this list to all social service organizations, school English departments, and women's clubs in the City, and to all other groups or individuals interested.

It was decided not to sponsor a public meeting for the discussion of Negro literature, because the individuals so reached would be almost entirely those already interested and informed, and because such a meeting would duplicate what is already being done by the Book Forum and the Inter-Racial Forum.

30-146-5

The following recommendations are made by the Committee to the Des Moines Branch of the N.A.A.C.P.:

First, that a resolution be adopted regarding the need for books on the Negro in America which will be suitable for children in the elementary grades, and which will be scientific rather than sentimental or prejudicial. (Mr. Spaulding has volunteered to send the resolution, if adapted, to the Publishers Weekly.)

Second, that if possible some arrangement be made whereby high school history teachers, supervisors of elementary history and geography, classroom teachers, and so public school pupils, may be informed of the facts found by anthropology concerning similarity and kinship of all races, and concerning the actual economic and cultural achievements of the Negro in America. It was suggested that the best method of approach for this would be to discuss the question first with such men as Mr. Steeper and Mr. Davis in order to form a tentative plan before taking the matter up with Mr. Studebaker.

Third, that the Forum (at Jewish Community Center) be urged to secure some notable Negro leader, such as Dr. W.E.B. Du Bois or Dr. Mordicai Johnson, as one of their speakers for the coming season.

Fourth, that Mayor Crouch be asked to set aside officially one week in February (the one usually observed by colored and interracial groups) for special attention to Negro life, and that the various committees of the Branch make special plans for aiding in the observance of this week.

Fifth, that a Speaker's Bureau be established which will compile a list of all members of the Association willing to speak before clubs or other groups, together with the topics on which they are prepared to talk; and that all literary, professional, and social service organizations in the City be informed that single speakers or entire programs will be furnished on request to any group desiring to give one meeting over to the study of Negro problems and achievements.

We shall be glad to have your criticism of our work, and any additional suggestions.

Respectfully submitted,

E. Eugenia Shepperd, Chairman pro tem.

[NAACP?]

PROGRAM - ANNUAL MEETING

(A) Music (2 or 3 selections)
(a, b, c) .....CHOIR

(B) Prayer.....Rev. J. W. Brown, Pastor
Mother Zion Church

(C) Introduction of Chairman

(D) Remarks.....Miss M. W. Ovington

(E) Sole.....Mme. Lulu Robinson Jones

(F) Address (Subject).....Dr. W. E. B. Du Bois

(G) Remarks.....R. W. Bagnall

(H) Lift Every Voice And Sing.....Led by CHOIR

(I) Address.....Hon. George Holden Tinkham

(J) Announcements

(K) Music CHOIR

(L) Benediction

father had collected and stored with them. Mr. Spingarn has all the data. He concluded that the pictures were worthless and that the boy really wanted money.

The legal work shows two things: (1) the need of a lawyer to devote his entire time to this work; and to develop it; (2) a clear definition of the lines we should follow.

The Legal Committee during the year decided upon the following principles:

1. The Association would take no cases except those which showed discrimination because of color.

2. That it would take no more saloon cases.

3. That for the present all civil rights cases in New York and vicinity should be referred to colored lawyers who are willing to take them on contingency.

In its work the Committee is aiming to bring cases which would test broad principles, such as the grandfather case, the Louisville and St. Louis segregation cases, and the Jim Crow car case already mentioned.

Memorandum to Mr. Shuyard & Mr. Willard:

I have received a date $8/10 & 33 on my October salary, which the Security States was in full of account. May I ask y this is your understandy?

~~W.C.D. Dr~~

30-29-27

[NAACP]

Voted that beginn with the
month of January the fund of the
salary of M D, L & R paid from
the general fund be reduced from
$2500 to $1300 a year with the understood
that be balance be. added from the
Crisis fund

Printing	$35	
Rent		25
Multigraph	28	
Miscel.	25	
	88	
Copies printed	10	
	98	90 - 100
Cover		
Size		

30 - 29 - 35

PERSONS WHO SHOULD BE MEMBERS OF THE BOARD OF DIRECTORS OF THE N.A.A.C.P.

30-29-37

H. H. Pace - Atlanta

R. R. Church - Memphis

R. W. Bagnall - Detroit

Warley - Louisville

Mrs. Virgil Boutte - New York

Mason Hawkins - Baltimore

Robert Brown - Newark

G. W. Mitchell - Philadelphia

L. M. Hershaw - Washington, D. C.

E. C. Mickey - Charleston, S. C.

Dunn - New Orleans, La.

Charles A. Pitman - St. Louis

- Charleston, W. Va.

We should encourage a system of NOMINATIONS to the nominating committee from the various branches and localities.

NAACP

SUBJECTS FOR HISTORICAL RESEARCH

30-29-30

The Empire of the Songhay

Negroland

Zymbabwe

Timbukla

Fetish

Antar

Queen Nefertari

Candace

Touissaint L'Overture

Abyssinia

Estevanico

Maceo

Slavery in Brazil

The Bush Negroes of Guiana

Hayti and the Seige of Savannah

The / Voodoo Cult

The Negro Church

The Negro in the Revolution

" " " " War of 1812

" " " " Civil War

Negro Beneficial and Insurance Societies

Negro Plots and Insurrections

Negro and Seminole Wars

Education of Slaves

Negro in the north before 1863

Freedmen's Bureau

REPORT OF THE DIRECTOR OF PUBLICATION AND RESEARCH FOR THE MONTH OF NOVEMBER.

30-29-31

The net paid circulation of THE CRISIS for November was 44,900 copies. The cash income was $2,962. We have a balance of $ 621 in the bank. There is no indebtedness, and the net worth of the business is $ 8,408.

We have begun a special drive for an increased circulation. Mr. T. J. Calloway, of Washington, D. C., is helping us with it and is to be paid according to results. We are hoping for a circulation of 75,000. After this drive which will last until April we shall hire an advertising agent.

The director has lectured during the month before 1,200 public school teachers in Rochester, N. Y., and attended a meeting of the Anti-Lynching Committee.

W.E.B. DuBois
[NAACP]
32.30.1

DEFENDING YOUR CIVIL RIGHTS

HANDBOOK

ON WHAT TO DO

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

20 West 40th Street • New York 18, N. Y.

REMEMBER

Throughout the years of its existence, the National Association for the Advancement of Colored People has been waging a continuous battle for the protection of the civil rights of American citizens.

This pamphlet is not intended to exhaust the law on civil rights. It is a simple statement of what your rights are and how to obtain and protect them.

It is important to remember that the struggle to obtain and protect these rights is never over. Even where the Constitution, our laws and our courts forbid invasions of such rights, the people must be vigilant to make sure that their rights are kept alive.

A right is something like a muscle in the human body. If you do not exercise it or use it, it becomes weak and powerless.

This pamphlet cannot possibly cover every conceivable situation. If you have any further questions concerning the free exercise of your civil rights, whether or not herein covered, you may direct your inquiries to the:

LEGAL DEPARTMENT — N.A.A.C.P.

20 West 40th Street

New York 18, New York

or to the local Legal Redress Committee of the nearest branch of the National Association for the Advancement of Colored People.

STATE CIVIL RIGHTS STATUTES

Many states have passed laws making certain types of discrimination illegal and providing either civil or criminal relief for a violation of the law. (See: Summary of State Civil Rights Acts at end of pamphlet).

The following procedure should always be borne in mind in connection with your rights under such laws:

1. **Study carefully the law in your state so as to know exactly what your rights are.**
2. **Conduct yourself so as always to remain within the limits of your rights while forcing the opposition to place itself in the wrong.**
3. **When seeking public accommodations to which you are entitled under the civil rights law, you must act in a calm, dignified, deliberate manner and at least follow all of the steps outlined below.**

32.30.2

The following steps apply with obvious minor changes to all of the types of places of public accommodation mentioned in the law. For purposes of description, let us assume that the place of public accommodation is a theatre.

Do the Following

a) In seeking the accommodation, one should be as definite and specific as possible, so there may be no possibility of a misunderstanding. Next, the money covering the ticket or other charge should be actually produced and offered. The law should be read or cited to the person concerned so as to make the refusal deliberate. If accommodations are denied on grounds other than that of race and there are grounds to believe the reason is false, either remain as near as possible to see what disposition is made of white persons seeking accommodations behind you, or else arrange for a white person or a Negro of fair complexion to apply.

b) If the person who refuses the accommodation is a subordinate, ask to speak to the next higher in authority. The same request for accommodation, the same offer of money, the same reading or citing of the law should be made over again to this person. If he refuses, demand the next higher in authority, and on up until the person in charge is reached

and that person finally refuses the accommodation. Get the name and official position of each person, and make a note of the same; together with time and place of refusal.

c) If the management calls a policeman, one should welcome the officer and call upon him to assist in upholding the law. Read or cite the law to the policeman, then ask him to witness the fact of refusal. In the presence of the policeman, one should make anew the same request for accommodation, the same tender of money, and the same reading or citing of the law. If one is orderly, the policeman has no right to arrest, for he is supposed to be the guardian of the law. False arrest subjects him at least to a civil suit for damages.

d) If the policeman insists on removing you, state that you are not going to resist physically but that he must arrest you. That means a laying on of hands. Once more, however, the point is to avoid physical combat if possible, so it may be sufficient under some circumstances if the policeman makes a bullying threat. Again the policeman should be advised that you move only because you are threatened by superior force. The case for an assault is then complete against him.

e) A policeman has no right to arrest for a violation of the Civil Rights Act committed out of his presence unless a warrant is first sworn out. A violation of the law constitutes a misdemeanor. But he does have the right to arrest for a violation of the law committed in his presence. Therefore, after being refused accommodations in his presence, one should demand that the policeman arrest the violator. If he refuses, charges should be preferred against him.

f) As a matter of fact, after being refused accommodations, one should go to the police station and ask a policeman to accompany one back to the premises for protection and enforcement of the criminal law of the State. If the policeman refuses, seek his superior and continue as high up as possible; then prefer charges against the shirkers of duty.

g) One should be sure he has a perfect case which will stand up before swearing out a warrant, and should be sure that he can establish that the refusal was on account of race or color. The Civil Rights Act does not give Negroes any superior rights; it merely removes disabilities and places

them on the same level and subject to the same limitations as other citizens. Therefore, in each instance try to obtain the ground of refusal or secure proof that white citizens are being accorded accommodations at the same time, same place, and under the same conditions where Negroes are refused.

NOTE: If the facility is the type of place, either restaurant or hotel, that makes reservations in advance, it would be wise to telephone for the reservation or write or wire the hotel for such reservations without indicating your race. If possible, obtain confirmation of your reservation by wire or letter. Upon arrival at the place of accommodation, ask for your reservation and when refused, present your wire or letter of confirmation and call the attention of the manager to the fact that reservations were made in advance. Doing this ofttimes obtains the accommodations for you and will always lay a firmer groundwork if and when the violator is prosecuted in court.

32, 30, 3

When you have met one of the situations described above, notify the Legal Redress Committee of your NAACP branch and refer the matter to them for advice and assistance.

What To Do If Arrested

If you are ever arrested, remember that the mere fact of such arrest does not prevent you from exercising your rights as a citizen.

You have a right immediately to know the charges against you. You should demand this information from the arresting officer at once. You have a right to get in touch with your attorney and you should demand the opportunity to do so immediately. You also have a right to remain silent until you have spoken with your lawyer. It is usually best to do so, for anything you might say while in the custody of the police may subsequently prove very harmful and could be used against you.

If you feel that you are being unlawfully and wrongfully held, and if the charges against you appear to have been levied solely because you are a Negro, call the chairman of your NAACP Legal Redress Committee immediately and request assistance.

THE CONSTITUTION AND FEDERAL STATUTES

PEONAGE

> "Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."
>
> —U.S. Constitution, 13th Amendment

By virtue of this constitutional amendment, slavery was abolished. Statutes enacted to implement the amendment make peonage (holding a person in servitude against his will) a federal crime.

> "Whoever holds, arrests, returns, or causes to be held, arrested, or returned, or in any manner aids in the arrest or return of any person to a condition of peonage, shall be fined not more than $5,000, or imprisoned not more than five years, or both."
>
> —Title 18, Sect. 444, United States Code

Section 445, Title 18, makes individuals who obstruct or attempt to obstruct the enforcement of Section 444 also guilty of a crime.

What To Do

Whenever you obtain information concerning individuals who are being held in peonage, you should immediately investigate the facts to the best of your ability and try to obtain, if possible, a statement from the persons held against their will. Put all of the information that you obtain, either from observation or interview, into affidavit form and forward it to the NAACP National Office.

The Department of Justice is duty bound to investigate all such cases and prosecute persons violating this statute and constitutional amendment. The National Office of the NAACP, upon receipt of the affidavits mentioned above, will see to it that they are forwarded through the proper governmental channels.

FRANCHISE

As a general rule, the measure of rights and privileges conferred upon any group on the American political scene is in direct proportion to the extent to which that group exercises its right to vote. This right is protected by the United States Constitution.

> "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude."
>
> —U.S. Constitution, 15th Amendment, Section 2.

What To Do

Two things to remember:

1) **You must register in order to vote. This means signing your name on the official registration book in your community.**

2) **If you live in a poll tax state, you must pay this tax before you are eligible to vote. Save your poll tax receipt and present it at the time you attempt to register.**

Any refusal by public officials to permit the exercising of this right should be immediately reported to your local NAACP branch where the matter will be referred to the Legal Redress Committee for advice. In the absence of such available machinery, write to the Legal Department of the NAACP, 20 West 40th Street, New York 18, N. Y.

32.30.4

JURY SERVICE

Citizens possessing all other qualifications may not be barred from jury service in federal or state courts solely because of race or color. If from experience you know that Negroes are systematically excluded from jury service in your county, investigation to ascertain the persons responsible for such exclusion should immediately be held and affidavits containing the information gathered should be forwarded to the National Office of the NAACP.

Where a Negro is charged with a crime in such a county, it is important to protect his constitutional right not to have members of his race systematically excluded from the grand jury indicting him or from the petit jury trying him.

In all such cases, the attorney representing the defendant should immediately raise by proper motion the question of such exclusion, if it exists in the county. For specific details concerning this procedure, see your local NAACP Legal Redress Committee or write to the National Office, Legal Department.

PICKETING

Decisions of the Supreme Court of the United States have clearly held that picketing is a form of free speech protected by the United States Constitution. If your branch uses this technique as a method of protest against anti-Negro exhibitions or acts or discrimination in employment or service, your right to picket it protected by law so long as you are orderly and do not unreasonably interfere with pedestrian traffic passing along the public street.

LEAFLETS AND PUBLIC MEETINGS

The Supreme Court of the United States has clearly held that the right to distribute leaflets and to hold public meetings are protected by the Constitution. Some cities may have ordinances controlling this matter. Be sure to ascertain their content, for if they are reasonable, they are valid. Whenever an incident of interference with either of these rights occurs, notify your local Legal Redress Committee immediately or the National Office, Legal Department.

NOTE: Many cities have local ordinances requiring permits or licenses for picketing or leaflet distribution. It is wise, therefore, to check such ordinances before starting your picket lines or distributing your leaflets. If you have any questions concerning the validity of these laws or the specific application of the ordinance in your city to the type of action you desire to undertake, speak to your local Legal Redress Committee of the NAACP or write to the National Office, Legal Department.

TRANSPORTATION

Recent decisions outlawing segregation in transportation apply only to interstate travel (from one state to another). State segregation statutes have been declared inapplicable to interstate passengers by the United States Supreme Court. The conviction of an interstate passenger on a charge of disorderly conduct for refusing to follow the direction of a bus driver to move to a segregated section has been declared unconstitutional by the Supreme Court of Virginia.

What To Do

A. Reservations

Whenever possible to obtain reservations for travel, one should do so in advance, preferably by telephone. If an attempt is made to move you once you have taken your seat or berth, it is important to remember the following:

(1) **You have an absolute right to remain in the accommodation called for by your reservation.**

(2) **You must, under no conditions, allow yourself to become disorderly, but should firmly refuse to move, pointing out that your ticket calls for the accommodation which you occupy.**

(3) **You should move only if in fear of immediate bodily harm or if physically forced to move by agents of the carrier.**

(4) **Wherever possible obtain the names or other means of identification of the individuals forcing your removal and report this along with all other details of the incident to the Legal Redress Committee of your branch or State Conference or write to the National Office, Legal Department.**

B. Unreserved Seats

Where reservations cannot be obtained when traveling interstate, you should take whatever seat is most readily available. If required to move, as described above, you should insist upon knowing pursuant to what authority the carrier's agent insists that you be segregated. If the conductor or bus driver says he is relying on a state segregation law, you should point out that such statutes were declared inapplicable by the United States Supreme Court in the case of *Morgan* v. *The Commonwealth of Virginia.* If they rely on rules or regulations of the carrier, you should insist upon having such rules exhibited to you and a reasonable explanation of why you are required to move; then only should you move if equally comfortable accommodations are provided and after protesting the inconvenience caused by such removal. In all such cases report the facts thereof as above.

YOUR ORGANIZATION

We must never lose sight of the importance of organization as a means of defending and advancing civil rights. If an individual is deprived of his rights, he is usually helpless to do very much about it by himself. Only through some organized group can he adequately defend himself. Through the power and strength of your NAACP Branch, State Conference of Branches and National Office, you can obtain from the police and the courts the real measure of protection of your constitutional rights.

The history of the past two decades, both in and out of the courts, has proved that the National Association for the Advancement of Colored People constitutes the most vital single force in American life for the protection of the basic civil rights of all American citizens.

N.A.A.C.P. Legal Defense and Educational Fund, Inc.

20 West 40th Street

New York 18, N. Y.

I wish to make a contribution for the support of your legal work and am attaching

$.....

Name .....

Address .....

City and State .....

(Checks should be made payable to Allan Knight Chalmers, treasurer.)

—Contributions are deductible for U.S. Income Tax purposes—

APPENDIX

State	Places Covered	Penalty	Procedure
California	Inns, restaurants, hotels, eating houses, ice cream and soft drink parlors where sold for consumption on premises, barber shops, bath houses, theatres, skating rinks, public conveyances and all other places of public accommodation or amusement.	Damages of at least $100.	Civil suit through private attorney.
Colorado	Inns, restaurants, eating houses, barber shops, public conveyances on land or water, theatres, all other places of public accommodation and amusement.	Civil suit also criminal penalty which may include payment to victim, and up to one year's imprisonment.	Private attorney for civil suit; police to make arrest; prosecuting attorney to institute criminal action.
Connecticut	Places of public accommodation, resort or amusement, hotels, restaurants, public conveyances and stations, theatres, parks.	Fine of $25 to $100, up to 30 days in prison, or both.	Call police to make arrest or on prosecuting attorney to institute criminal action.
Illinois	Inns, restaurants, eating houses, hotels, soda fountains, soft drink parlors, taverns, roadhouses, barber shops, department stores, clothing stores, hat stores, shoe stores, bathrooms, restrooms, theatres, skating rinks, concerts, cafes, bicycle rinks, elevators, ice cream parlors or rooms, railroads, omnibuses, buses, stages, airplanes, street cars, boats, funeral hearses and public conveyances.	Establishment which discriminates is guilty of public nuisance and may be stopped.	Duty of sheriff or police authorities to investigate, secure evidence and sign complaint. State's attorney in every county to prosecute.
Indiana	Inns, restaurants, eating houses, barber shops, public accommodations and amusement.	Up to $100 payment to victim and fine of $100, or up to 30 days in prison or both.	Call police to make arrest or State's attorney to prosecute; civil action through private attorney.
Iowa	Inns, restaurants, public conveyances, barber shops, bath houses, theatres and other places of amusement.	Fine up to $100 and imprisonment up to 30 days.	Call police to make arrest or State's attorney to prosecute.

APPENDIX—(Continued)

State	Places Covered	Penalty	Procedure
Kansas	Inn, hotel or boarding house, or any place of entertainment or amusement for which a license is required by any of the municipal authorities of state, steamboat, railroad, stage coach, omnibus, streetcar, or any other means of public carriage for persons or freight in the state.	Fine of $10 to $1000, civil damages to victim.	Call police to make arrest or on State's attorney to prosecute; civil action through private attorney.
Massachusetts	Place of public accommodation, resort or amusement, any inn, whether for entertainment, housing or lodging of transient guests, or for the benefit of those seeking health, recreation or rest; restauraunt, eating house, public conveyance on land, water, air, bath house, barber shop, theatre and music hall.	Fine up to $300 or imprisonment up to one year or both, payment of $100 to $500 to victim. Fine of up to $100 or imprisonment up to 30 days or both for advertising.	Call police to make arrest or State's attorney to prosecute; civil suit, private attorney.
Michigan	Inns, hotels, restaurants, eating houses, barber shops, billiard parlors, stores, public conveyances on land and water, theatres, motion picture houses, public educational institutions, elevators, escalators, air transportation and all other places of public accommodations, amusements, and recreation.	Fine of $15 to $100 or imprisonment for 10 to 90 days or both.	Call on police to make arrest or on State's attorney to prosecute; private attorney for civil suit for damages.
Minnesota	Public conveyances, theatres, or other places of amusement, hotels, barber shops, saloons, restaurants, or other places of refreshment, entertainment or accommodations.	Violator guilty of gross misdemeanor—civil suit for damages up to $500.	Call police to make arrest or on State's attorney to prosecute; private attorney for civil suit.
Nebraska	Inns, restaurants, public conveyances, barber shops, theatres and other places of public amusement.	Violation is a crime.	Call on police to make arrest or on State's attorney to prosecute.
New Jersey	Public conveyances and stations or terminals, garages, hospitals, cemeteries, theatres, boardwalks, circuses and other places of entertainment, hotels, restaurants.	Civil action suit damages going to state.	Attorney General has duty to enforce civil rights by suing for damages to be collected by state.

APPENDIX—(Continued)

State	Places Covered	Penalty	Procedure
New York	Hotels, restaurants, eating houses, buffets, saloons, barrooms, ice cream parlors, soda fountains, theatres, motion picture houses, roof gardens, music halls, race courses, gymnasiums, shooting galleries, pool parlors, public conveyances, stations and terminals, stores, barber shops, garages, hospitals.	Fine of $100 to $500 or imprisonment of 30 to 90 days or both.	Call police to make arrest or prosecuting attorney; also civil suit for damages.
Ohio	Inn, restaurant, eating house, barber shop, public conveyance, by air, land or water, theatre, store or other place of public accommodation or amusement.	Fine of $50 to $500 or imprisonment of 30 to 90 days or both.	Call police to make arrest or prosecuting attorney to institute criminal action.
Pennsylvania	Any place of public accommodation, resort or amusement. Also includes special provision for railroads.	Fine up to $100 or prison up to 90 days or both. $500 for railroad discrimination or prison up to 90 days or both.	Call police to make arrest or State's attorney to prosecute.
Rhode Island	Licensed inns, restaurants, eating houses, bath houses, music halls, skating rinks, theatres, public conveyances on land or water or any licensed place of public accommodation or amusement.	Violation is crime.	Call police to make arrest or prosecuting attorney to institute criminal action.
Washington	Any place of public resort, accommodation, assemblage or amusement.	Violation is a crime.	Call police to make arrest or State's attorney to prosecute; private attorney for civil suit.
Wisconsin	Inns, restaurants, saloons, barber shops, eating houses, public conveyances on land or water, or any place of public accommodation or amusement.	Fine of up to $100 or imprisonment up to 6 months, or both. Civil suit.	Call on police to make arrest or on State's attorney to prosecute; sue for civil damages through private attorney.

[Pan African Congress]

According to the ancient Greeks

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E T H I O P I A N S

WERE "THE MOST JUST OF MEN".

—

Mary Kinsley, the Scotch missionary, cheerfully agreed with this, asserting that unspoiled Negro ethics were extraordinarily subtle and in many respects superior to the code of right and wrong which she entered West Africa to teach.

—

Come to the Pan-African Congress and learn some of the problems confronting the Negro world today.

—

Westminster Hall, Nov. 4, 5, 6.

[re: Patterson] [1936?]

INFORMATION ON FRAUDS

John R. Cochran, Chairman, Henry A. Meetze, on part of Senate; Gerhard Muller, J. G. Blue, S. Dibble, on part of House. Report of the Joint Investigating Committee on Public Frauds and Election of Hon. J. J. Patterson to the United States Senate, Made to the General Assembly of South Carolina at the Regular Session, 1877-78. Columbia: Calvo & Patton, State Printers, 1878. 937 pages.

The frauds are treated in the following order:

1. Supplies
2. Public Printing
3. Hardy Solomon's Claim
4. The Swindle of the Greenville and Columbia Railroad
5. The Impeachment Swindle
6. Blue Ridge Railroad Scrip, Validating Act, and Financial Settlement
7. Penitentiary and Orphan Asylum Frauds
8. W. J. Whipper and his Fraudulent Pay Certificates. T. C. Dunn and the Southern Life Insurance Company Bonds. Sinking Fund Frauds.
9. Election of Honorable John J. Patterson to the United States Senate.

Copy

15-13

This book is in the State Library here. By comparison you will be able to estimate its value. In it is given the testimony of many persons, especially those who held offices such as the Clerk of the Senate and the Sergeant at arms.

STATUTS DE LA SOCIETE AFRICAINE DE CULTURE

PREAMBULE

40/10/120

L'une des conclusions à tirer des travaux et débats du Premier Congrès Mondial des Ecrivains et Artistes Noirs est une prise de conscience. Celle de la nécessité impérieuse de nous organiser et d'organiser notre action culturelle de telle sorte que :

a) nos cultures soient d'abord interprétées par nous-mêmes

b) qu'elles traduisent à la fois notre vie intime la plus réelle, et leur vocation universelle.

Depuis cette guerre mondiale, l'évidence s'est imposée chaque jour plus cruellement précise que la culture agit sur l'âme et sur le destin des peuples selon l'usage qu'en font ou l'orientation que lui donnent les pouvoirs publics. On peut, par la culture, détruire l'équilibre moral d'une communauté ou d'un individu, comme on peut renforcer en eux la loi en l'homme et l'optimisme de la création.

C'est une des raisons qui avaient amené les hommes de culture d'Europe à constituer la Société Européenne de Culture, dont l'idéal est des plus heureux : sauvegarder la liberté du dialogue entre les hommes de toute origine, de tout régime politique, de toute confession ou race.

La Société Européenne de Culture ne pouvait cependant pas suffisamment assumer la mission de poser et résoudre les problèmes spécifiques aux cultures noires. Il nous faut une organisation originale.

Car il ne s'agit pas seulement de favoriser la rencontre et la collaboration sur le plan culturel d'hommes de toutes tendances philosophique, politique ou spirituelle.

Il convient également d'aider la culture occidentale, à combler les insuffisances, à détruire les préjugés qui, effectivement, limitent son sens de l'universel.

Il s'agit surtout de donner voix à nos peuples sur qui l'isolement, le silence et l'impuissance font peser les plus grandes menaces.

En Europe - entre peuples dont l'équipement technique et les institutions ont été depuis longtemps éprouvés et modernisés - on a constaté combien certains régimes politiques mettaient en danger avec les vies humaines, les consciences et la culture. On comprend combien, en face des puissances occidentales, sont périlleusement exposés des peuples dont le style et les institutions culturels ne sont pas protégés ou sont dominés par une culture étrangère.

.../...

Ces diverses raisons et la foi ardente que nous avons en nous-mêmes, le sens profond de nos responsabilités spécifiques, en ces heures graves de l'histoire, nous conduisent à assumer pleinement notre mission d'hommes de culture du monde noir, qui sera :

A) d'affirmer, défendre, enrichir nos cultures nationales ;

B) de nous prononcer sur le sens des événements et des oeuvres culturelles du monde, dans la mesure ou ceux-ci concernent notre vie et notre destin ;

C) de prendre et faire prendre une conscience chaque jour plus précise, de nos responsabilités d'hommes de culture:

1 - devant nos cultures nationales,
2 - devant la culture en général.

La S.A.C. se propose en outre de promouvoir le respect des droits de l'homme ainsi qu'ils sont définis dans la Charte des Nations Unies et dans la Déclaration Universelle des Droits de l'Homme.

La S.A.C. se propose de coordonner ses activités avec les gouvernements et les organisations non gouvernementales afin que l'esprit de la Charte des Nations Unies et de la Déclaration Universelle des Droits de l'Homme soit appliqué dans le Monde en général, en Afrique en particulier.

La S.A.C. se propose d'oeuvrer pour l'égalité des droits économiques de chaque individu dans toutes les communautés humaines, sans égard à leur race, leur religion.

Dans ce but, est constituée la SOCIETE AFRICAINE DE CULTURE Assemblée culturelle internationale des Peuples Noirs.

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1 - B U T S

Article 1 - La SOCIETE AFRICAINE DE CULTURE a pour but d'unir, par des liens de solidarité et d'amitié, les hommes de culture du monde noir.

Article 2 - Ces derniers, conscients de leur mission, entendent:

a) créer ou favoriser, dans la crise actuelle, les conditions nécessaires à l'épanouissement de leurs propres cultures et dans les Etats africains Indépendants et chez les peuples noirs des autres pays.

b) coopérer au développement et à l'assainissement de la culture universelle.

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40/10/19

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.../...

Telephone and Telegrams :
Buckhurst 2463.
Cables : Ethiopnews, London.

Miss E. SYLVIA PANKHURST

Hon. Sec.: Princess Tsahai Memorial Hospital Council.
Editor: " New Times and Ethiopia News."

3, Charteris Road,
Woodford, Essex,
England.

SYLVIA PANKHURST

Notes for the Memorial Issue of Ethiopian Observer

See: article file

40/10/116

[People's Credit Union]

INTEREST LESS THAN 6 PER CENT

BORROW

SMALL AMOUNTS OF MONEY
FOR USEFUL PURPOSES

PAY BACK WEEKLY

Inquire at the Office
203 W. 138th St.
New York

PEOPLE'S CREDIT UNION

Under the Supervision of the
New York State Banking Department

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For the Benefit of the Members of the
People's Economic Association, Inc.

OFFICERS

C. BENJ. CURLEY - - - - - - - President

WILLIAM K. BELL - - - - - - Vice-President

THOMAS B. DYETT - - - - - - - Secretary

V. KENNETH DUNCAN - - - - - Treasurer

C. D. KING - - Chairman Supervisory Committee

JOHN W. DUNCAN - Chairman Credit Committee

DIRECTORS

WILLIAM K. BELL
President, Bell and Delany Inc., Haberdashers

C. BENJ. CURLEY
President People's Credit Union

V. KENNETH DUNCAN
Treasurer, Duncan Bros. Funeral Home, Inc.

THOMAS B. DYETT
Assistant District Attorney New York County

GEORGE E. HALL
Assistant District Attorney New York County

RUSSELL P. WEST
Sect'y Monarch Lodge, No. 45, I. B. P. O. E. W.

Helps You Help Yourself

"Credit is the most important tool in production, and the class that does not own and control this essential tool, will find itself enslaved to those who control it."

203 West 138th Street

Edgecombe 2218

PEOPLE'S CREDIT UNION

is a financial institution, authorized by and supervised by the Banking Department of New York State, having three primary purposes:

(a) The encouragement of thrift among the working classes, through a system of savings, specializing in the smallest units, on a weekly investment plan, making saving a habit;

(b) The use of the funds thus accumulated for the benefit of those contributing them, in providing credit at low cost in time of unemployment, sickness, death and other need;

(c) The education of its members in matters concerning management and control of finance.

ORGANIZATION

"In its method of organization, operation and control; the credit union is a "bank in miniature," concerned with the *smallest units of saving* and equally *small questions of credit.* The emphasis is upon savings in installments at regular and frequent intervals."

A CONSERVATIVE INVESTMENT

CAPITAL

The funds of the PEOPLE'S CREDIT UNION are accumulated by the issuance of shares at $5.00 which may be paid for in cash or in regular weekly installments. There is a small entrance fee of ten cents per share.

Fully paid shares may be transferred to any person eligible for membership, subject to the approval of the Board of Directors and upon the payment of a transfer fee of twenty-five cents per share.

DEPOSITS

In addition a shareholder may deposit any amount up to $2,000 and receive interest just like he would in a regular bank. Deposits draw interests at 4½ per centum per annum payable quarterly.

PASS BOOK

Each member receives a pass book in which is entered all moneys paid by him to the credit union on account of shares, deposits and loans, all moneys withdrawn by him.

A FRIEND IN NEED

LOANS

Loans are made to members of the PEOPLE'S CREDIT UNION for useful purposes at a low rate of interest, to be repaid weekly over such period as the management deems wise in each case.

THE LOAN IS A STRICTLY BUSINESS PROPOSITION. THE CREDIT UNION IS NOT A CHARITABLE INSTITUTION.

It is interested in making small loans only and it requires satisfactory security for each loan, as, for example, the endorsement of applicant's note by a fellow member together with the surrender and pledge of their certificates of shares in the credit union, Liberty Bonds, a chattel mortgage, assignment of life insurance, real estate mortgage, etc.

HOW LOANS ARE MADE

Applications for loans must be signed and must set forth the purpose. If the applicant is not a member of the PEOPLE'S CREDIT UNION, he must subscribe for at least two shares when the application is filed if he is eligible to membership.

A COMMUNITY SERVICE

INTEREST AND DIVIDENDS

The earnings of the PEOPLE'S CREDIT UNION are distributed to the members in dividends on shares and interest on deposits. Dividends and interest paid by the average credit union compare very favorably with the earnings on deposits in other savings institution.

IMPORTANT

The People's Credit Union operates for the benefit of members of the People's Economic Association, Inc. ONLY. The purpose of the economic association is to "find ways and means to improve the economic condition of its members; to enable them to obtain better credit facilities; to better acquaint them with the methods of operation in use in the business world; to help with employment problems; to encourage prompt attention to business obligations; to promote thrift and industry." The general membership is $1.50 per year.

Anyone interested in such a program, who agrees to abide by the rules of the association is eligible to apply for membership. Such membership terminates by death, resignation or failure to pay dues or assessments or conduct detrimental to its welfare.

WHEN ONE CEASES TO BE A MEMBER OF THE PEOPLE'S ECONOMIC ASSOCIATION, INC., HE IS NO LONGER ENTITLED TO THE PRIVILEGES AND BENEFITS OF THE PEOPLE'S CREDIT UNION.

A Much Needed Service in Harlem at Last!

* * * * *

PEOPLE'S CREDIT UNION

A financial institution Authorized and Supervised by the BANKING DEPARTMENT of the STATE of NEW YORK

TO MAKE SMALL LOANS

* * * * *

TO ACCEPT DEPOSITS

* * * * *

TO SELL SHARES

* * * * *

FOR MEMBERS ONLY

* * * * *

JOIN

[People's Economic Association]

PATRONS

Dr. A. D. MAXWELL
Mr. JOHNNIE JACKSON
Mr. H. C. FRANCIS
Mr. DAVID SAMPSON

PEOPLE'S ECONOMIC ASSOCIATION, INC.

Helps You Help Yourself

NEW YORK

203 WEST 138th STREET

EDGECOMBE 2218

OFFICERS

C. BENJ. CURLEY
President
THOMAS B. DYETT
Vice President
G. M. HARRIS
Secretary
V. KENNETH DUNCAN
Treasurer

32-3 & 31

Dear Friend:

This is sent to acquaint you with an organization that is concerned primarily with helping people to help themselves. Because of the increasing cost of living it is becoming necessary to give serious attention to the financial side of one's affairs. The People's Economic Association is having a most cordial reception because it is helping people with their money problems. It is concerned with helping deserving people to find employment; with helping them to buy the necessities of life cheaper; with loaning them small sums of money at low cost for useful purposes on easy terms; with providing them with facilities for saving money and earning interest and dividends.

The requirements are very simple. The benefits of the Association are available for its MEMBERS ONLY but any worth-while person is eligible to apply for membership. The general membership is only $1.50 per year.

One of the most useful services provided for members is the "MEMBERS BANK" known as the PEOPLE'S CREDIT UNION, authorized and supervised by the Banking Department of the State of New York. It is perhaps the most helpful organization in Harlem at this time. Any member may deposit his savings at interest with the People's Credit Union, may purchase shares at $5.10 apiece and earn dividends, may make application for the loan of small sums of money for useful purposes to be repaid weekly or monthly very much like the Morris Plan.

Just fill out your application. We will be glad to serve you at the office or at your home. Call Edgecombe 2218.

Very truly yours,

C. Benj Curley

C. Benj Curley, President

JOIN

PEOPLE'S ECONOMIC ASSOCIATION

INC.

32-3.35a

PURPOSE

To find ways and means to improve the economic condition of its members; to enable them to obtain better credit facilities; to better acquaint them with the methods of operation in use in the business world; to help with employment problems; to encourage prompt attention to business obligations; to promote thrift and industry.

Office

203 W. 138th STREET -- New York

Tel. Edgecomb 2218

C. BENJ. CURLEY, President

MEMBERSHIP

A GENERAL Membership is one dollar and fifty cents per calendar year or part thereof, payable in advance. This department is devoted to the general economic welfare of its membership such as giving advice on business matters, conducting lecture classes on business, helping to find jobs and issuing checks in exchange for cash to members without checking accounts at banks to enable them to pay their bills more conveniently.

A CLUB Membership is fifty cents per month. This department seeks to secure for its members the benefits to be derived from cooperative buying—that is from pooling their money and buying together.

A FRATERNAL Membership is fifty cents per month. This department undertakes to bring comfort and relief to its members in time of sickness and distress through visitation, and assistance in securing medicines, foods and other necessities.

A BUSINESS Membership is one dollar per week. This department concerns itself with supplying bookkeeping, advertising and management information to business organizations holding membership on the cooperative plan.

Select the membership that meets your needs

HELPS YOU TO LIVE BETTER

Membership in the People's Economic Association is subject to the rules and regulations by which it is governed. Such rules and regulations are subject to change as the Association may determine. A person undertakes membership on that condition. Any person agreeing to be governed by the laws, rules and regulations of the People's Economic Association whose application is approved by the Board of Directors may become a member upon payment of the prescribed fees. No indebtedness or obligation shall be incurred by any member in the name or on behalf of the People's Economic Association, Inc.

Membership in the People's Economic Association terminates by death, resignation or failure to pay dues or assessments or conduct detrimental to its welfare. The right of a member to vote and all his right, title and interest in or to the Association or its property shall cease on termination of his membership unless otherwise provided by law.

Devoted to our Business Needs

Tear off and mail to the Association with your membership fee

32-3-35?

Application for Membership
PEOPLE'S ECONOMIC ASS'N, Inc.
203 W. 138th St., New York

The undersigned, agreeing to abide by the laws, rules and regulations of the People's Economic Association, Inc., hereby makes application for the membership checked below:

☐ Associate Membership
☐ General Membership
☐ Club Membership
☐ Fraternal Membership
☐ Business Membership

Mr. Mrs. Miss .....
(Applicant sign here)

No. ..... Street ..... Apt ..... City .....

Date .....

People's Songs Inc.
126 West 21st Street
New York, 11, N. Y.

P E O P L E ' S A R T I S T S D I V I S I O N

Dear People's Artist:

At the end of February, People's Songs will celebrate its second birthday with a special Anniversary Issue of the People's Songs Bulletin.

I don't have to tell you about the important work which People's Songs, as well as its People's Artists Division, has done over the past two years. I am sure that in one form or another, you have participated in People's Songs job of establishing a greater audience and interest in all kinds of people's music.

At this time, the continued effectiveness of People's Songs, including its People's Artists Division, is hampered by serious financial difficulties. We are therefore calling upon all of our friends to express their birthday wishes with a paid greeting to the anniversary issue. The enclosed form should be self-explanatory.

I especially would like to call your attention to the provision made for reproducing photographs by way of greetings. We felt that many of our performers would like to send their greetings in this manner. Photographs submitted must be 2½" deep x 2" wide. If you do not have a photograph of this size, People's Songs will reduce the photo which you have for an additional $1.00, making the total cost $6.00.

Aside from the greetings indicated on the enclosed form, it will be possible for those of you who would like to take a larger greeting to do so. These are eighth, quarter, half and full-page greetings, and cost $15.00, $25.00, $45.00 and $80.00 respectively.

I wish that I could adequately express the importance of this to you, because to a certain extent the future of our organization depends upon the success of this campaign. I want to urge you to send your own greeting in as soon as possible. In addition, if you can get friends, business contacts (like the places where you get your instruments, etc.) to send their greetings or advertisements, that will be a great help.

Please make all checks payable to People's Songs Inc. I am counting on hearing from you in the very near future.

Sincerely,

L Jacobson

UOPWA #16

Leonard Jacobson,
Director, People's Artists

MUSIC

Greetings to People's Songs

PEOPLE'S SONGS, INC.
126 WEST 21st STREET,
NEW YORK 11, N. Y.

DATE.....194..

Please insert my greetings to People's Songs in the 2nd Anniversary issue of the People's Songs Bulletin.

NAME .....

ADDRESS .....

CITY .....STATE .....

Enclosed find payment in the amount of $.....for the following: (check one).

- ☐ Printing of name.....~~$2.00~~ 1.00
- ☐ Printing of Photograph (2¼" deep x 2" wide)..... 5.00
- ☐ Individual greeting (1 column inch)..... 5.00
- ☐ Other (specify) ..... —

10

30-2867

[Phelps-Stokes fund?]

A

Angola

Africa

CY Phelps

42-98

CAMEROONS
Ahidjo, Ahmadou
Assale, Charles
Foncha, John Ngu
Moumié, Félix

CENTRAL AFRICAN REPUBLIC
Dacko, David

CHAD
Koulamallah, Ahmed
Lisette, Gabriel
Tombalbaye, Francois

CONGO
Bolya, Paul
Delvaux, Albert
Gisenza
Kasavubu, Joseph
Ileo,
Lumemba, Patrice
Tshombe, Moishe

DAHOMEY
Apithy, Sourou Migan
Maga, Hubert

GABOON
M'Ba, Léon

Gambia

GHANA
Adjei, Ako
Akiwumi, Augustus Malade
Allassani, Hon. Joseph Henry
Annorkwei II, Nene
Anturbam, Kofi
Asafu-Adjaye, Sir Edward Okyere
Asare, Francis Yao
Ayeh-kumi, Emmanuel
Baaka, Kofi
Bensah, E.K.
Bonne III Nii Kwabena
Botsio, Kojo
Busia, Kofi Abrefa
Casely-Hayford, Hon. Archie

GHANA CONT.
Chapman, Daniel Ahmling
Danquah, Joseph Boakye
Darku, Sir Tsibu
Edusei, Krobo
Egala, Imoru
Erzuah, John Bogolo
Gbedemah, Komla Agbeli
Kole, Nene Azzu Mate
Korsah, Sir Korbina Arku
Nkrumah, Kwame
Nylander, C.T.
Ofori-Atta, Hon. Aaron Eugene Asante
Prempeh II, Otumfuo Sir Osei Agyeman
Quaison-Sackey, Alexander
Welbeck, Hon. Nathaniel Azarco
Yeboah-Afari, Hon. Boahene

GUINEA
Touré

IVORY COAST
Denise, A.

KENYA
Gichuru, James Samuel
Kenyatta, Jomo
Mboya, Tom

LIBERIA
Barnes, Nathan
Brewer, George Tilman
Bright, Richard S.S.
Dennis, William E.
Jones, Ernest Cyril Brieley
King, Charles Tyrell O'Connor
Padmore, George Arthur
Simpson, Clarence Lorenzo
Tubman, William V.S.

Mozambique

NIGERIA
Abdul, Alhaji Maliki
Ademolo, Sir Adetokunbo Adegboyega
Aderemi, Sir Adesoji-Oni of Ife
Ahmadu, Bello Alhaji Sir- Saudauna of Sokoto
Akintola, Chief Samuel Ladoke
Awolowo, Chief Obafemm
Azikiwe, Nnamdi
Balewa, Sir Abubakar Tafuwa
Balogun, Kolawole

NIGERIA CONT.
Endeley, E.M.L.
Ita, Eyo
Manuwa, Chief the Hon. Sir Samuel Layinka Ayodeji
Mbu, Matthew Taiwo
Ojiako, Theodore Okam Chirkwueneka
Okorodudu, Michael Etinretseola Rhoderick
Okotie-Eboh, Chief Festus Sam
Okpara, Michael Iheonukara

NORTHERN RHODESIA
Kaunda, Kenneth David
Nkumbula, Harry

NYASALAND
Banda, Hastings Kamuzu

Republic of Congo

Ruanda-Urundi

SENEGAL
Dia, Mamadou
Dion, Alioune
Senghor, Léopold Sédar

SIERRA LEONE
Margai, Sir Milton Augustus Strieby

SOMALIA
Issa, Abdullahi

Southern Rhodesia

SUDANESE REPUBLIC
Keita, Modibo
Kone, Jean-Marie

TANGANYIKA
Nyerere, Julius Kamburage
Rugambwa, H.E. Cardinal Laurian

Togoland

UGANDA
Mugwanya, Matayo
Musazi, Ignatius Kangave
Mutesa II, Edward

UNION of SOUTH AFRICA
Luthuli, Chief Albert
Sobukwe, Robert Mangatiso

Mokhehle, Ntsu (Basuto Politician)
Seeiso, Constantine Bereng (Basuto Ruler)

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(add - Phelps-Stokes Fund)

Without doubt we have here the record of effort and the [Phelps-Stokes] expenditure of a public trust for great human objects which has accomplished much for the Negro race, and which deserves our thanks and appreciation. At the same time, it would be unfair if we did not express your candid criticism. First of all, we think that the proportion of expenditures might have been improved. We believe that at least half the fund should have come for Negro education and for gifts and scholarships, rather than so largely for educational surveys. Especially are scholarships needed for Negro students in the United States and Africa, and we wish instead of $25,000, $100,000 had been spent in this line. The expenditure of $200,000 for race relations seems to us also excessive. Especially hasit has been spent very largely for the education of white people. We are sure that such education is needed, but the training is effective if it arises from a real desire for knowledge rather than the artificial encouragement of a gift. If Southern white colleges do not see the necessity of studying the American Negro, is it really effective to endow such study? Our white South Africans learn as much about the American race problem on a well-remunerated trip here, rather than on visits which South Africa sees the necessity of financing. And finally, in all work for race relations, should not opportunity be made for the development and expenditure of the best among Negroes, rather than for encouraging whites to think that Negro advancement is entirely dependent upon them.

37-6-39

We admit that in all these matters there is room for argument and that specific cases always alter general principles and that

after all the proof of this past effort lies in future results. We particularly dissent from a thesis which the Phelps Stokes Fund and others have repeatedly put forth. Mainly, that education based on the Hampton-Tuskegee idea has been the real cause of the success of Negro education in the United States. We finally believe that the contrary is true that with all that Hampton and Tuskegee have done, and they have done much, that nevertheless their peculiar program of industrial education has not been successful and has been given up, while the essential soundness of the Atlanta, Fisk and Howard program of general and higher education and teacher training has proved the salvation of the Negro race.

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Notwithstanding all this criticism, we think the Phelps Stokes Fund for its work, and we venture to believe that

[Phi KAPPA DELTA]

lished and (2) those Inactive by order of the Local chapter or National Council. An Inactive member of the first division shall become active upon his return to school. An Inactive member of the second division may become active upon payment of all dues and assessments that are due and unpaid by him at the time of his transference to the Inactive list, together with an additional reinstatement fee of Fifty Cents.

3. **Graduate** Only former Active members, who have graduated from a recognized educational institution of collegiate rank, shall constitute the Graduate Class of this organization. Graduate members who pay the regular subscription price to THE FORENSIC shall retain the privilege of Active members.

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4. **Honorary.** Only college professors and educators, other than in public speaking, who have shown especial interest in forensic activity, and Alumni or former students of collegiate rank who have achieved distinction in public address, shall be eligible to admission as Honorary members. Honorary members may receive full credit for their college forensic activities toward their degree in Pi Kappa Delta.

5. **Transfers.** All students and instructors who transfer from recognized institutions may receive full credit for their previous forensic work towards eligibility for Pi Kappa Delta. Any member of Pi Kappa Delta who transfers to an institution not maintaining a chapter of Pi Kappa Delta may count subsequent debates or oratorical contests with recognized institutions toward a higher degree.

6. **Other Forensic Organizations.** Members of other forensic organizations may be admitted to Pi Kappa Delta or members of Pi Kappa Delta may be permitted to join other forensic organizations, only by arrangement of the National Councils of the two organizations.

Division B—Orders

The Orders shall be (1) Oratory, (2) Debate, (3) Instruction. The members of this society who are admitted because of achievement in Oratory, shall be of the order of Oratory; because of achievement in Debate, shall be of the Order of Debate; because of achievement in Instruction, shall be of the Order of Instruction. A member may be of one, two, or three orders, depending upon his qualifications.

2. Extemporaneous Speaking or Oratory shall be included in the order of Oratory and Extemporaneous Debates shall be included in the order of Debate.

Division C—Degrees

The degrees shall be (1) the Degree of Fraternity, (2) the Degree of Proficiency, (3) the Degree of Honor, and (4) the Degree of Special Distinction.

1. **Degree of Fraternity.** All members of this society shall be members of the Degree of Fraternity, and the requirements for eligibility to this degree shall be as follows: If of the Order of Oratory, the candidate shall have represented his college in a recognized intercollegiate oratorical contest. If of the order of debate, the candidate shall have participated in one winning decision debate; or in two losing debates; or in three no-decision debates, provided that a losing decision debate may be substituted for a no-decision debate. Participation in purely freshman debates shall not count toward either the requirement for admission or the requirements for advanced degrees. If of the order of Instruction, the candidate shall be an instructor in public speaking, or a coach of oratory or debate in a recognized college.

2. **Degree of Proficiency.** Eligibility to membership in the degree of Proficiency shall be determined as follows: If of the order of Oratory, the candidate shall have won as high as first place in a recognized intercolleg-

late contest of three or more contestants, or second in a recognized contest of six or more contestants, or third in a recognized contest of nine or more contestants; or shall have won the degree of Fraternity twice, with two different orations. If of the order of Debate, the candidate shall have been a member of three winning debate teams, participating in recognized intercollegiate debates, or shall have engaged in six debates. If of the Order of Instruction, the candidate shall have instructed in Public Speaking at least five members of the Degree of Proficiency.

3. **Degree of Honor.** Eligibility to membership in the Degree of Honor shall be determined as follows: If of the Order of Oratory, the candidate shall have won first honors in a recognized intercollegiate oratorical contest with six or more contestants, or second place in a recognized contest with nine or more contestants, or shall have won the degree of Fraternity three times with three different orations. If of the Order of Debate, the candidate shall have participated in debate for two years. He shall have been a member of five winning debate teams participating in recognized intercollegiate debates, or shall have engaged in twelve debates and these debates must have been on at least two different subjects. If of the Order of Instruction, the candidate shall have instructed in Public Speaking at least five members of the Degree of Honor, or shall have won at least sixty per cent of all debates participated in by his teams for three consecutive years.

4. **Degree of Special Distinction.** Eligibility to membership in the Degree of Special Distinction shall be determined as follows: If of the Order of Oratory, the candidate shall, in a recognized interstate oratorical contest in which contestants have won state preliminary contests, have ranked in the first half of the contestants; or shall have participated in at least four intercollegiate oratorical contests, entered by not

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less than six schools each; and shall have placed in the upper half of the contest not less than three times. The Degree of Special Distinction shall also be granted to orators who participate in the final round of the national Pi Kappa Delta contests, but provincial oratorical contests shall be considered as intercollegiate, and not as interstate contests. If of the Order of Debate, the candidate shall have participated in debate for three years. He shall have been a member of seven winning debate teams participating in recognized intercollegiate decision debates, or shall have been a member of eighteen debate teams, debating at least three different questions and shall have won at least half of all decision debates participated in. The debaters who participate in the final round of debates at the National Convention shall be granted the Degree of Special Distinction. If of the Order of Instruction, the candidate shall have instructed in Public Speaking at least five members of the Degree of Special Distinction, or shall have won at least sixty percent of all decision debates participated in by his teams for five consecutive years.

5. **Change in Standing.** Any member of this organization who after admission to membership may become eligible to a different Class, additional Order, or to a higher Degree, shall have his standing in the organization changed, upon application to the National Secretary on the official form. No combination of degrees in different Orders to obtain a higher degree than is held in either Order shall be permitted.

ARTICLE V—ORGANIZATION

Pi Kappa Delta shall be composed of three divisions: The Local Chapter, the Provincial Organization, and the National Organization.

Division A—The Local Chapter

1. **Local Chapter.** A Local Chapter shall be composed of five or more persons eligible to membership in this society as pro-

vided in Article III, Section 1. A Local Chapter may be established in any recognized college or university. Local Chapters may be of two kinds: Active and Graduate. Graduate Chapters shall differ from Active Local Chapters in that they may be established outside of educational institutions, and shall not be allowed to take in members who have not previously been members in good standing of Active Chapters.

2. **Charter.** A Charter bearing the seal of the organization and signed by the National President and Secretary shall be granted to each Local Chapter of this society upon its organization as such. The charters shall be duplicates of the standard form, filed as such with the National Historian.

3. **Size of Chapter.** No Local Chapter shall be allowed to retain its Charter if its Active membership for any school year falls below five. The membership on May 15th shall be considered as the membership for the current year. Each chapter shall report on its membership to the National Secretary on or before this date, and upon failure to do so may be suspended.

4. **Activities of Local Chapter.** The Local Chapter shall have full charge of all its activities within the limits of this constitution and the rules and regulations of the National Organization.

5. **Voting Power.** Each Local Chapter shall have one vote in the affairs of the Provincial Organization, or of the National Organization. This vote may be delegated to a representative in case of conventions and conclaves and shall be a majority vote of chapter members in case of referendum.

6. **Fees.** The initiation fee of all members of all classes except in the General Chapter, shall be five dollars, payable upon application for membership. Of this amount, one dollar shall be set aside in a special fund which shall be divided among the several province organizations by the Nation-

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al Council. The payment of the initiation fee shall entitle the member to receive THE FORENSIC as long as he remains an active member. The charter fee, payable upon the establishment of the chapter, shall be ten dollars.

7. **Officers.** Each Local Chapter shall elect officers at least once each year. The following officers must be included in the list of Local Officers: President, Vice President, Secretary-Treasurer, and Reporter or Corresponding Secretary.

8. **Local Chapter Finances.** The Local Chapter shall have the power to levy such assessments on its Active members as it may choose. Non-payment of assessments shall render the delinquent member liable to be transferred to Inactive membership at the option of the Local Chapter, due notice of such transfer being given to the National Secretary.

9. **Responsibility.** The President of the Local Chapter shall be the responsible head of the local organization as far as its relation with the National organization is concerned, and he shall be responsible for the fulfillment of the requirements of the constitution, and the regulations of the National organization.

10. **Expulsion.** The Local Chapter shall have power to expel any member. Notice of such expulsion shall be sent to the National Secretary on the official form, accompanied by the key of the member expelled. An expelled member may be readmitted to membership by a unanimous vote of the Local Chapter.

11. **Transference of Membership.** Any Active member in good standing may transfer his membership from one Local Chapter to another by securing a provisional dismissal from the chapter of which he is a member, provided such dismissal is accepted in due form by another chapter and forwarded to the National Secretary or is forwarded to

the National Secretary in connection with a petition for a new chapter.

12. **Duties.** Each Local Chapter shall provide itself with a local constitution, shall meet regularly, shall initiate new members annually using the obligation and ceremony provided by the National Organization, shall report new members and changes in standing of members to the National Secretary, shall collect membership fees promptly, and forward them to the National Secretary, and shall send an annual chapter letter to the Editor of THE FORENSIC.

13. **Convention Attendance.** Any chapter failing to have a delegate at the first national convention after the granting of its charter, or any chapter failing to have a delegate at two consecutive conventions shall have its charter suspended. Any charter thus suspended can be regranted only by action of a national convention, before which some delegate of the institution appears in person. Attendance at a National Convention shall be defined as answering present to roll call at not less than two business sessions of the convention. One of these business sessions must be the final session held, unless excused by the National President.

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14. **Suspended Chapters.** A local chapter under sentence of suspension by the National Council for any cause shall be deprived of all privileges of membership; shall have no vote in the provincial or national organizations; and may not initiate new members nor grant advanced degrees to its members during the period of suspension. Individuals eligible to membership may become members of the general chapter of Pi Kappa Delta. A suspended chapter may be reinstated only after it has fulfilled the obligations laid upon it by the National Council.

15. **Forensic News.** It shall be the duty of each chapter to keep the editor of THE FORENSIC supplied regularly with its college

paper by exchange or otherwise. On or before October 15 of each year, the editor shall notify each chapter as to where the college paper is to be sent. Each chapter which has not arranged this exchange by November 1st shall be fined one dollar and there shall be an additional one dollar for each and every month thereafter during which the college paper is not received.

Division B—Provincial Organization

1. **Provincial Organization.** Provinces of Pi Kappa Delta shall consist of not less than four nor more than fifteen chapters. It shall be the duty of the National Council to divide the chapters into provinces, which shall be numbered in the order of the admission of the oldest chapters in the province. Provinces later created shall be numbered in order of their creation; and the various provinces shall be officially designated by the numbers assigned. Each new chapter admitted shall be assigneed to a province by the national council. Any local chapter may petition the National Council for transfer to an adjoining province; but no such transfer shall be made without approval of the Governors of both provinces affected.

2. **Provincial Officers.** Provincial officers shall be a Governor, a Secretary-Treasurer, and such other officers as the provinces shall deem advisable. Provincial Governors shall be elected by the chapters composing the respective provinces at the biennial national conventions of Pi Kappa Delta, and shall hold office until the next biennial national convention. In case any province shall fail to elect a provincial governor at the biennial convention the National President of Pi Kappa Delta shall appoint a Governor to fill the term until the next national convention. The National President shall also fill by appointment any vacancy occuring in the provincial governorship, the appointee to serve until the next national

convention. The provincial governors shall be faculty members.

Provincial Secretary-Treasurers and other provincial officers shall be elected by the chapters of the province at the biennial conventions of the province, and shall hold office from the time of election until the next regular biennial provincial convention. Vacancies in provincial offices other than governorship shall be filled by appointment by the provincial governor.

The Provincial Governor shall have general jurisdiction over the affairs of the province, and shall be responsible to the National Council for the progress and welfare of the province and of the local chapters composing it. Any local chapter may be suspended by the National Council upon recommendation of the Provincial Governor.

The Provincial Secretary-Treasurer shall perform the ordinary duties of his office, and SHALL also prepare not later than May 1st of each year, a statement of revenues and expenditures of the province, and submit such statement in duplicate to the National Secretary-Treasurer and to each local chapter in the province.

32-39-143

3. **Provincial Conventions.** Each province shall hold a regular convention every second year, the Provincial Convention year being that in which no National Convention shall be held.

Each chapter must be represented at each regular biennial provincial convention unless excused by the Provincial Governor with the approval of the National President.

4. **Finances.** The National Council shall appropriate each year a sum of money from the National Treasury toward the expenses of the Provincial organization. Additional funds may be secured by assessment, and the Provincial Governor shall have power to levy an annual assessment on each chapter in the province, such assessments above this

sum may be made with unanimous consent of the chapters constituting the Province.

Division C—The National Organization

The National Organization shall be a federation of the Local Chapters of Pi Kappa Delta. It shall hold the supreme executive, legislative and judicial power, and shall be the source of all authority in this society, except as otherwise specifically provided for in this constitution. It shall not be a secret society. The National Organization shall be composed of the National Convention, the National Council, the Standing Committees, and the National General Chapter.

1. **The National Convention. (a) Representation.** Each Active Local Chapter shall be entitled to one representative in the National Convention. Each Graduate Chapter shall be entitled to one representative in the National Convention. The National General Chapter, when its membership comprises ten or more, shall be entitled to one delegate to the National Convention. Members of the National Council shall each be entitled to a vote in the National Convention.

(b) Quorum. A quorum of the National Convention shall consist of delegates, either Active or Graduate, from a majority of the Local Chapters.

(c) Time and Place The National Convention shall assemble biennially at the call of the National President at a time and place chosen by the National Council, the Council being guided in its choice of a place by vote of the preceding National Convention, or by a referendum vote of the chapters taken not more than nine months following the date of the preceding convention.

(d) Powers. In the National Convention shall be vested the supreme powers given to the National Organization. The actions, rules, and regulations of the National Convention shall be binding upon all Local Chapters, Province Organizations or

other subordinate organizations within Pi Kappa Delta. It shall elect the National Officers and may delegate to them such of its powers as it shall deem necessary or expedient. It shall have power to lay assessments upon the Local Chapters apportioned equally upon the individual members of the society. It shall have power to expel a member upon just cause or upon flagrant violation of the provisions of this constitution or of the obligation given at the time of admission into Pi Kappa Delta. It shall have the power of granting Local Chapters upon petition, except as otherwise provided in this constitution. It shall have power to vote expenditures from the National Treasury.

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2. **Officers and Duties.** The Elective officers of the National Organization of Pi Kappa Delta shall be President, First Vice President, Second Vice President, Third Vice President, Fouth Vice President, Secretary, who shall also act as Treasurer, Historian, and First and Second student representatives, one man and one woman. They shall be elected for a term of two years and shall hold office until their successors are duly elected. Officers shall assume their duties on the first day of July following their election.

(a) **President.** The National President shall be the executive head and shall preside at all meetings of the National Council and Convention.

(b) **First Vice-President.** The First Vice President shall assume the duties of the President in case of absence, resignation, or vacancy. He shall be Chairman of the Charter Committee.

(c) **Second Vice-Preisdent.** The Second Vice President shall act with the other officers on all matters coming before the National Council. He shall assume the duties of the President in case of the absence of President and First Vice President. He shall be supervisor of Convention arrangements and program.

(d) **Third Vice-President.** The Third

Vice President shall assume the duties of the President in case of the absence of President and First and Second Vice Presidents. He shall be Supervisor of Provinces and Chairman of the Committee on Inter-Chapter relations.

(e) Fourth Vice-President. The Fourth Vice President shall assume the duties of the President in case of the absence of the President and the First, Second, and Third Vice Presidents. He shall be Chairman of the Publicity Committee.

(f) Secretary. The National Secretary shall keep the minutes of the National Convention and of the National Council. He shall file all applications for membership and shall keep a complete record of the standing of each member. He shall have charge of the issuing of all charters and membership certificates. He shall collect the charter fees, membership fees and initiatory fees. He shall keep a complete record of the finances, supplies, etc., of the organization, and shall have charge of the issuing of keys to individual members. He shall make a report of the finances at least once each year for publication in THE FORENSIC, and for submission to the National Convention. He shall give bond upon request of the National Council or National Convention, and his accounts shall be audited at each convention. The National Council shall provide funds to defray the expenses of clerical work for the Secretary.

(g) Historian. The National Historian shall keep all documents and records pertaining to the growth and history of Pi Kappa Delta. He shall keep a file of all the publications of the society, and record notable achievements of its members or significant services to Pi Kappa Delta. He shall provide suitable material for publication in Baird's Manual, Banta's Greek Exchange, and all similar publications. He shall write an account of the year's progress at the

close to each academic year, giving the number of new chapters installed, number of members received, the number of degrees of advanced standing granted for each degree, and record all notable individual and chapter achievements. He shall present this history to the national president in time for publication in the first fall number of THE FORENSIC.

(b) Student Representatives. The First Student Representative shall be a man and shall serve with the Supervisor of Convention Arrangements and Program on the Convention Committee. He shall be Vice Chairman of the Men's Contests at the National Convention. The Second Student Representative shall be a woman and shall serve with the Supervisor of Convention arrangements and Program on the Convention Committee. She shall be Vice Chairman of the Women's Contests at the National Convention.

In addition the Student Representatives shall carry out whatever duties the National Council shall see fit to assign them.

3. **Appointive Officers and Committees.** **(a)** The National President with the approval of the other elective officers, shall appoint an Editor of THE FORENSIC. The Editor shall have direct charge of the publication of THE FORENSIC, subject to the general supervision of the National Council and Convention. He may appoint, with the approval of the National Council, such assistant editors and business managers as he may desire.

(b) Legal Advisor. The National President, with the approval of the other elective officers, shall appoint a Legal Advisor to the Society. His duties shall be to advise the Council in the making of contracts and agreements and in transacting legal business.

(c) Convention Officer. The National President, in conference with the Second Vice President, shall appoint a Convention Officer who shall serve on the Convention

Committee with the Second Vice President and the two Student Representatives. The Convention Officer shall have charge of the local arrangements for the National Convention.

4. **The National Council.** The National Council shall be composed of the Officers of the National Organization elected by the National Convention. Ex-Presidents of the Society shall be Honorary members of the National Council and may be consulted in matters of general policy.

(a) **Eligibility.** Any active member of Pi Kappa Delta who is in good standing shall be eligible to the National Council.

(b) **Powers.** The National Council shall act for the National Convention when the latter is not in session and shall be responsible to the National Convention, except when acting upon instructions obtained from the Local Chapters by referendum. The Council may call a referendum upon its own initiative or at the request of three Local Chapters. The National Council shall have the power of final action in admitting Local Chapters upon petition, except when such petitions are received within a period of six weeks before the time set for the National Convention. The National Council shall have power to vote expenditures from the National Treasury to pay the legitimate bills of the society and indebtedness incurred by action of the National Convention.

(c) **Fines.** Each member of the National Council and Governors of the several provinces, shall have power to compel correspondence from local chapters furnishing required information by the assessment of a fine of five dollars for failure on the part of the local chapter to respond to any such request by a reasonable date specified to the chapter by the national officer. Each failure on the part of a local chapter shall be considered a separate offense. Notification of the imposing of such

a fine shall be sent by the national officer to both the chapter on whom the fine is imposed and to the National Treasurer. The National Treasurer shall collect such fine.

(d) The National Council shall have power to suspend or expel any chapter for flagrant violation of the constitution or failure to carry out the duties imposed on local chapters by this constitution.

(e) **Vacancies in National Council.** In case a vacancy should arise in the National Council, the President shall within one month appoint some one to fill this vacancy. He shall send the appointment to each local chapter for confirmation. Each chapter shall have one vote. In case the majority of the chapters do not vote against the confirmation within thirty days after the mailing of the notice of appointment, the appointment shall be considered confirmed and the President shall notify the appointee of his selection and shall install him in office.

5. **Standing Committees. (a) The Charter Committee.** The National President shall appoint a Charter Committee composed of two or more members to act with the First Vice President, who shall be Chairman of the Committee. It shall be the function of this committee to investigate local organizations petitioning Pi Kappa Delta, to pass upon the petitions and make recommendations to the National Council, National Convention, or National Organization concerning them.

(b) **Publicity Committee.** A Publicity Committee of which the National Fourth Vice President shall be chairman, shall be appointed during each presidential administration, whose duty it shall be to advance the interests of Pi Kappa Delta by furnishing information about the society and its doings to newspapers, yearbooks, fraternity publications, etc. Each Local Chapter shall have a Publicity Officer, whose duty it shall be to cooperate with this committee.

(c) **Inter Forensic Relations.** The Na-

tional President shall appoint a committee on Inter Forensic Relations whose duty it shall be to consider all matters concerning the relations between Pi Kappa Delta and other honorary societies.

(d) **Inter Chapter Relations.** The President shall appoint a committee on Inter Chapter Relations, of which the Third Vice President shall be chairman. It shall be the duty of this committee to promote fraternal relations among chapters, settle disputes that may arise over various speaking contests and relations at conventions and at other times. This committee shall hear and act upon complaints that may arise concerning the conduct of the members of any chapter in its forensic relations.

(e) **Convention Committee.** The Second Vice President, the two student representatives, and the convention officer to be chosen as designated in Article V, Division C, Section 3, and one other to be designated by the National President, shall act as the convention committee. It shall be their duty to plan the arrangements and program for the National Convention, and to submit their plans for the approval of the National Council in time for action and for publication in January of the year in which the Convention is held.

6. **National General Chapter.** The National Organization shall maintain a General Chapter into whose membership it may assign members of suspended and abandoned chapters. The National Council and the National Convention may elect to membership in the General Chapter persons eligible to membership in Pi Kappa Delta under the terms provided in Article III of this Constitution. Members of the General Chapter shall pay to the National Treasurer, an initiation fee of $10.00. They shall have the same rights as those granted to members of the local chapters. A member of the General Chapter may with the consent of him-

self and the chapter in question, be made a member of an individual local chapter. He shall be initiated, if possible, through the local chapter and shall rank on an equality with the other members.

ARTICLE VI—OFFICIAL KEY

1. The official badge of Pi Kappa Delta shall be an honorary gold key, a duplicate of the official key filed with the Historian of the society as such.

2. **Key Description.** The Key shall denote Degree, Order and distinction of membership, in the following manner: The distinguishing mark of the Degree of Fraternity key shall be a Ruby set in the eye; of the Degree of Proficiency shall be a Pearl set in the eye; of the Degree of Honor shall be an Emerald set in the eye; of the Degree of Special Distinction, shall be a Diamond set in the eye. The distinguishing mark of the Order of Oratory shall be a Ruby set in the upper center; of the Order of Debate shall be a Pearl set in the upper center; of the Order of Instruction shall be an Emerald set in the upper center; of Honorary membership, shall be a Sapphire set in the upper center; of two orders shall be a Turquoise set in the upper center; of three orders shall be a Diamond set in the upper center.

3. **Key Regulations.** Pi Kappa Delta keys in good conditions and unengraved shall be exchangeable for other keys, or may have other sets inserted, upon application to the National Treasurer and the payment of the owner of the key of the cost of exchanging or additional jeweling. It shall be a misdemeanor for any member to accept a Pi Kappa Delta Key except through the National Secretary or to exchange keys or jewels except through the National Secretary or on his written consent. It shall be cause for the expulsion of any member if he shall voluntarily permit any one not

eligible to his standing in Pi Kappa Delta to wear his key. All keys shall be numbered and records kept of them by the National Secretary.

ARTICLE VII—THE FORENSIC

1. This society shall publish a magazine devoted to the interests of the organization, which shall be known as "THE FORENSIC of Pi Kappa Delta." The magazine shall contain the official papers of the society, news of its work and progress, general forensic news and articles such as briefs of debates, reports of oratorical contests and debates, and such other material as shall be suitable for a forensic magazine. Subscriptions shall be free to all Active members of this society, and in applying for membership the candidate also understands that he is subscribing for this magazine. The subscription price of the magazine shall be fixed by the National Council.

ARTICLE VIII—GRAND CATALOGUE

1. The National Secretary shall keep a Grand Catalogue of the names of members of Pi Kappa Delta, with a record of the Class, Orders, Degree, Graduation year, Key number, Chapter and address. The President of each Local Chapter shall send this information annually, or oftener if requested, to the Secretary on the official catalog forms.

ARTICLE IX—PROCEDURE

1. **Petition for Local Chapter.** The Petition shall be made on the official blank. It may be received by any member of the society but shall be forwarded to the Chairman of the Charter Committee, the National First Vice President. The petition shall be accompanied by a college information blank and by individual application blanks filled out by the signers of the petition. The petition should also be accompanied by a catalog of the college or university represented by the petitioners, and by endorsements of

chapters or members of Pi Kappa Delta. (In case of Graduate chapters no college information blanks, etc., shall be required.)

The chairman of the charter committee shall see that the blanks are properly filled out and that the petitioners are eligible. If the institution petitioning is on the recognized Extension List made by the previous convention he shall sign the application and forward it to the National Council for final action, also notifying the other members of the charter committee of the petition and the action he has taken. If the institution petitioning is not on the Recognized Extension List the chairman of the charter committee shall send full information concerning the petitioners and the petitioning institution to the other members of the Charter Committee. Each member of he Charter Committee shall vote "Yes" or "No" on the question of recommending the acceptance of the petition and the granting of a charter and send his vote to the chairman. If the institution petitioning is not on the Recognized Extension List the chairman of the Charter Committee shall, before casting his own vote, and before placing the vote of his committee befcre the National Council, consult the Local chapters in the state or section of the country in which it is proposed to install the new chapter and ascertain their attitude. In case all votes are favcrable the petition shall be sent to the National Council with a recommendation that a charter be granted. In case there are any votes in opposition from a member of the charter committee or from a local chapter the chairman of the Charter Committee shall place the petition before the National Council without recommendation. The National Council shall take final action or may take a referendum vote of all the local chapters if it shall see fit to do so, or may place the matter before the next National Convention.

When a charter has been granted by the National organization or Local Chapters in

referendum or convention, the National Secretary shall notify the Local petitioner. Upon receipt of this notification the members of the new Local Chapter shall send the charter fee and dues as provided in Article V., Section 6, to the National Secretary. The National President shall immediately appoint a member of the society to install the new chapter, and the National Secretary shall then forward the certificates of membership and the charter to the installing officer.

2. **Attendance at National Convention.** All institutions petitioning for a chapter of Pi Kappa Delta shall obligate themselves to send a delegate to the first National Convention following the granting of their petition.

3. **Installation.** The National Secretary shall furnish each new chapter with a copy of the Installation Ceremony and full instructions concerning the rules and regulations of the society and the obligations of the Local Chapter to Pi Kappa Delta. The new chapter shall pay the expenses of the officer sent to conduct the installation ceremony.

4. **Annual Initiation Ceremony.** It shall be the practice of each chapter to require all new members to take the initiatory obligation. A ritual initiation, approved by the National Organization, may be given each new member but such initiations shall not be secret.

ARTICLE X—RULES OF ORDER

1. Robert's Rules of Order shall be the authority of this society in Parliamentary procedure.

ARTICLE XI—AMENDMENTS

1. This Constitution may be amended at a regular National Convention by a two-thirds vote of the delegates present, or by a three-fourths vote in a referendum initiated by the National Council and taken as provided for in Article V., Division C, Section 4 (b).

RULINGS AND REGULATIONS

(Rulings interpretations and amendments made by the National Conventions, and directed by them to be appended to the Constitution).

1. Certificates are to be issued only when dues are fully paid to the National Secretary.

2. New chapters are to be installed only when dues of members and charter fees are in the hands of the National Secretary.

3. The Pi Kappa Delta key shall not be made up into fraternity jewelry, such as stick pins, cuff buttons, or the like. Members may wear the key as a pendant from a chain or fob, as a lavaliere, or as a pin.

4. All treasurers who are sending money for dues or keys must designate from whom the money or dues have been received.

5. Names shall not be entered in the catalog or carried by the Secretary until all application blanks and dues have been received.

6. Members of teams winning debates by forfeit shall be admitted to Pi Kappa Delta under the following conditions only. The team must have actually been on the platform ready to debate and the judges must have written a decision in its favor.

RESOLUTION ADOPTED AT THE FIFTH NATIONAL CONVENTION.

WHEREAS, the national contests of the society are planned to afford a well rounded forensic program for our institutions, and

WHEREAS, participation in these contests increases attendance at the national conventions, develops interest and enthusiasm, and disseminates the spirit and teachings of the society; therefore be it

RESOLVED, That the society in convention assembled recommend that each chapter, in so far as its membership permits, enter a contestant in each of the convention contests, and that participation in all of the convention contests to be held up as the ideal chapter program. Be it further

RESOLVED, that the national officers are hereby instructed to urge this program on the chapters in every possible way.

Pittsburgh THE Courier

AMERICA'S BEST WEEKLY

THE PITTSBURGH COURIER PUBLISHING CO., INC. Publishers
Center Avenue at Francis Street
PITTSBURGH, PENNSYLVANIA
Phone: Mayflower 1401

Branch Office: PHILADELPHIA

W. E. HANCE, Pres.
ROBT. L. VANN, Editor & Treas.
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RACE RELATIONS.

QUESTIONS:

1. Why is this matter of such vital importance to the United States?

   Answer: Because the United States is one of three places - India and South Africa being the other two - where the question of racial relations has reached serious proportions.

2. What conditions are responsible for this state of affairs?

   Answer: In all of the countries mentioned an attempt is being made to compel very large bodies of individuals to accept political and civic conditions which imply permanent racial inferiority.

3. Does any race accept the doctrine of their inferiority to another race?

   Answer: Never. They accept only the outward limitations until they are able to rebel against them.

4. What are the specific conditions in the United States?

   Answer: An attempt is being made to

   (a) establish permanent conditions of social and political inferiority for Negroes and all Oriental races including the Philippinos

   (b) to create a prejudice against Jews

   (c) to create a prejudice against Latin Races.

5. Which of these attempts is the more dangerous to the peace and prosperity of the Nation?

Answer: The attempts to create prejudice against the Latin races and the Jewish, are doomed to early failure and are consequently least dangerous. Notwithstanding both racial and religious prejudices existing on all sides, every indication points to the fact that assimilation, through intermarriage is making rapid progress.

(b) The attitude of the government of United States towards Oriental races is probably sowing the seeds of a devastating war. The fulfilment of our promise of independence to the Philippines would greatly modify the present situation.

(c) Our attitude towards the American Negro is undoubtedly the immediate danger ppint to the peace and prosperity of the Nation.

38-12-324

6. Is the attitude of our government towards these races consistent with our National Constitution and our political doctrines?

Answer: It is not, because the Constitution of the United States forbids discrimination among citizens "on account of race or color". In addition to this, practically all of the States guarantee to all citizens and inhabitants certain fundamental rights in their civil life; and above all, this Republic cherishes among its earliest and most fundamental ideals, a belief in freedom and opportunity for men of all nations, races and creeds.

7. How does the government justify its attitude in these matters?

Answer: They justify it in three ways:
First, by the assertion of a permanent biological superiority of one race over another.

Second, by the assertion that mixed races are inferior to pure races,

Third, by the assertion of the existence of natural biological race antagonisms,

Fourth, by the assumption that if equal political and civic rights are given to the so-called inferior races, social equality and intimacy must necessarily follow.

38-13-325

8. What evidence can be presented of the existence of permanent biological superiority of one race over another?

Answer: Modern science furnishes no proof that any of the "Racial" divisions of mankind are permanently or congenitally inferior or superior to any other groups. Biologically speaking, there is but one human race and the difference between the species of human beings is very small as compared with the difference between human beings and sub-human beings.

9. What evidences are there of mixed races being inferior to pure?

Answer: First of all, there are no strict rules or measurements by which we can definitely divide mankind into races. No matter how many race groups we define, all of them fade into each other, and all of the so-called present races are mixed groups. Prof Dorsey says that if none of our ancestors had intermarried there must have been on this earth 120 trillions people in A.D.1 and that there never were even 120 billions. Kaiser Wilhelm had 162 ancestors in 10 generations. He was entitled to 512.

10. What evidences are there of the existence of natural racial or biological antagonisms?

Answer: If by racial antagonism is meant physical repulsion and an unwillingness to mate, then the evidence is far from conclusive. It is probable that instances of mutual attraction are more frequent when types do not differ too greatly; we know that the Latin races marry freely with the African races and we should expect to find the same thing true between Russiand and Chinese. But the difference is only of degree; where the Anglo-Saxon and the Negro have lived side by side the proportion of children of mixed blood is constant.

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11. What justification is there for the assumption that if equal rights are given to the so-called inferior races, social equality and intimacy would inevitably follow:

Answer: No equality of political or civic rights can possibly deprive every individual of a free choice in his social relations. A man most certainly has a right to choose his wife and his friends in accordance with his own standards. No demand for social intimacy based on anything but natural sympathy has ever been made by any of the so-called inferior races.

12. Is it literally true that "all men are created equal with certain inalienable rights, among which are life, liberty and the pursuit of happiness"?

Answer: Assuredly this is not literally true. There are infinite inequalities and differences between men; and yet the fundamental fact which this oft-quoted statement aims to express is true; namely: that all normal human beings have a capacity for education and improvement and for enjoying life; and that practically without exception they can, if given a chance, be made better and more efficient human beings. Moreover, we have no right to assume that difference in gift or capacity means either inferiority and superiority.

13. What difference in gifts or capacities can be fairly claimed to exist between different racial groups?

Answer: If we distinguish broadly between white, yellow and black people, there is no proof that either in their evolutionary growth, in the capacity of individuals belonging to these groups or in their cultural accomplishment, any one of these main divisions of men is permanently and naturally superior to the others. Certain groups, large or small, may at certain times forge ahead in many marked respects and characteristics; and many others may correspondingly fall behind; but even in these cases individual accomplishments overlap and there can always be found, for instance, large

numbers of individual black men or yellow men superior to individual white men, even when the average of the white race in certain cultural accomplishments may be, at the same time, superior to the average of the black or yellow races.

14. In what accomplishments can the so-called Anglo-Saxon race fairly claim leadership at the present time?

Answer: The so-called Anglo-Saxon or Nordic group has never claimed superiority in any field of art or literature. In scientific discoveries, the Jewish Race* must admit equality of the Latin races, and of the The two fields in which they may reasonably claim some advance is in the application of scientific inventions to practical purposes and in the practice of self-government.

* In the brief period during which the Japanese have acquired western culture, they have already made independent contributions to science.

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15. How important is the advance in the two fields above mentioned and is there any connection between them?

Answer: It is probable that efficiency in self government is a matter of practice and that whatever slight advantage the Anglo-Saxon may possess will be overcome with time. It is also probable that the freedom resulting from self-government facilitates the practical application of scientific discoveries.

16. What is the best safe-guard for these advantages?

Answer: It is to the advantage of all men that as many human beings as possible reach their highest development and there is nothing in the ordinary circumstances of modern life which can degrade a group or nation

without its own consent of cooperation. If there are in any nation backward peoples, it is to the best interest of all that these backward people be educated, be remuneratively employed and be protected from crime, within and without. Especially should everybprotection and safeguard be put around the women and children of such groups.

17. What are the supposed advantages to the race claiming superiority of imposing an inferior status on any race?

Answer: The supposed advantage of this course of conduct is that the stigma of political, social and economic inferiority will serve to prevent inter-marriage and thus preserve the purity of the so-called superior race. An argument not advanced but obviously implicit, is a fear by the white race of a domination by the yellow or black. It is based on the ~~statement~~ that the yellow and black race are more prolific but this argument ignores the well established fact that population increases not in proportion to prosperity but in an inverse ratio.

18. What advantages are there in racial contacts on a basis of equality?

Answer: The great advantage and the one which people continually refuse to realize, is the chance to learn by contact, comparison and contrast; the chance to develop a spirit of tolerance toward the weaknesses, the misfortunes, the varying points of view of fellow human beings; and to realize that which is different and unusual may be more than simply annoying - it may be a chance of acquiring new and important ideas. Democracy does not mean sameness and levelling; it means a chance for Difference to express itself, and be known and tried out for a benefit which may accrue to all. Above all, if we are to realize Peace on Earth and the permanent abolitition of War, it will only be because Nations like the United States w thin their own borders and within certain limits, can permit people to look differently, dress differently, act differently and think differently, than the prevailing majority happen to look, dress, act and think. The practical problem of placing these "certain limits" is difficult, but we tend to try to make them too narrow rather than too broad.

38-13-328

19. What are the effects on the so-called inferior races?

Answer: The stigma of inferiority undoubtedly has a demoralizing effect on the race so described. It is likely to increase the problems of poverty, ignorance and crime, which we call "racial" problems; but which are not primarily problems of race but rather of past and present condition. It is for instance, inevitable that a group like the American Negroes who were freed from actual slavery only sixty years ago should be in the main poor and ignorant; and that as a result of these two handicaps, they should develop a large amount of crime and disease. Foreign-born immigrants will inevitably increase the average of crime and illiteracy. Our past and present treatment of the Indians explains disease and social problems among them.

38-13-329

20. What are the demands of the so-called inferior races?

Answer: The abolition of discrimination in law and in well recognized civil rights; the rights of property; the rights of travel, the rights of frequenting public places, the rights of education and permit.
An open door of opportunity; not simply for the rich and intelligent but especially for the poor and ignorant to secure better incomes and better education; the recognition that this land is the heritage and property of the mass of Americans and not the perquisite of the privileged few; the habit of courtesy, not simply to the fortunate, but to the unfortunate, not simply to white people but to black, brown, red and yellow; and in general an open door of opportunity to all men, and an ideal of all men up and no men down.

21. What are the principal signs of progress
(a) In Oriental Races?

(b) In the races of British-India?

(c) In the Negro Race?

Answer:

(a)

(b)

(c)

38-13-330

22. What are the principal arguments for opposing race equality?

Answer: It is said that the constant reiteration of the inferiority of a certain race tends to lessen inter-marriage and thus to keep the so-called superior race pure. The second argument is that no good but only harm is done by encouraging individuals of any race to attempt to enter occupations or to hold positions which they are congenitally incapable of filling in a satisfactory manner.

23. What the principal arguments for granting this equality?

Answer: While these assertions of inferiority may serve to prevent inter-marriage, it in no way decreases illegal connections. The second argument is that there is no scientific evidence of any value by which we can determine beforehand the capacities of any race. For many centuries, the incapacities of the female sex was a universally accepted doctrine. ~~and~~ third, the assertion of ~~superiority~~ and the emotions which accompany it are ~~correspondingly~~ demoralizing to the so-called superior race. They lead to the practice of injustice and oppression which are damaging to moral conditions; they lead to a refusal to face facts in this connection and are thus destructive to honest thinking and damaging to the intellectual processes of the so-called superior races.

24. What should be our stand in this matter?

Answer: If we are guided by the principles of religion or by the principles of science or by the traditions of this country, we must remove all artificial barriers to the progress of any race and abide by the result.

Harlem's Religious Zealots

FRANK RASKY

EVER since 1942, when Father Divine fled from New York City to Philadelphia to escape a series of embarrassing law suits, the leaders of several Negro religious cults have proclaimed themselves Harlem's new messiah. Although none of these prophets has so far inherited the notoriety of Father Divine, their tug of war for spiritual control of the largest Negro community in the country deserves attention for two reasons. First, they are vivid case histories in the study of mass psychology. Moreover, their growing popularity reflects poignantly certain social and economic ills which beset Negroes everywhere. It would, of course, be easy to fall into the stereotype which neatly catalogues all Negroes as carefree, happy-go-lucky people who have a natural bent for savage rituals reminiscent of the jungle; it is more difficult to analyze the nature of these escape mechanisms and determine to what extent white people are to blame for the conditions which foster their existence.

Undoubtedly the most powerful contenders for the cult leadership of Harlem are two evangelists. One is Elder Lightfoot Solomon Michaux, a former fish peddler, whose disciples call him the "Happy Am I Prophet" or the "colored Billy Sunday." The other is Mother Rosa Artimus Horn, a former seamstress, described as the "Pray for Me Priestess" and the "Negro Aimee Semple MacPherson." While sharing a mutual dislike for each other, the two oracles have many things in common. Both operate five temples throughout the nation; claim to be miraculous healers; profess national radio and sawdust trail followings numbering in the hundreds of thousands; are coy about revealing the exact amount of their enormous earnings; and both are adroit showmen who harbor contempt for the methods of Father Divine.

Indeed, both have never hesitated to proclaim openly their hatred for Father Divine. Elder Michaux has publicly railed at him as a "mountebank posturing as God," and once he challenged him to prove his divinity by walking across the Hudson River. On her part, Mother Horn has sniped at Father Divine as a "poor sort of fraud in league with witches." Some years ago, she hired Judge Samuel S. Leibowitz, then a celebrated courtroom lawyer, to support her charge in court that Father was attempting to drive her out of her Lenox Avenue temple in order to lure away her supplicants.

Actually, neither of the seers has anything to fear from Father Divine, or, as he is known less euphuistically to the law, George Baker, former hedge clipper from Baltimore. From his present sanctuary in Philadelphia, Father Divine continues to publish his weekly organ, *The New Day*, and develop profitably his extension heavens. He is, however, able to slip into New York only on Sunday, the one day when those devil's advocates, the lawyers, cannot serve legal papers on him. Consequently, although Divine still ministers to a dwindling flock of some 800 "angels" in his once major dominion on 115th Street, his original Harlem following of about 100,000 must seek spiritual sustenance elsewhere.

THE cults are not, of course, the only outlets accessible to the devout. Visitors to Harlem are always surprised to learn that there are more than 150 orthodox churches operating quietly in New York's black ghetto. Their congregations are of all denominations, ranging from St. Martin's Episcopal and St. Aloysius Catholic to the Commandment Keepers Congregation, a synagogue for black Jews conducted by Rabbi Wentworth Matthew.

The Protestant Church claims about 200,000 from Harlem's population of 500,000 and the Catholic Church about 50,000; but whether they are able to sustain attendance through orthodox ritual is another matter. A survey of ninety-four churches in East Harlem conducted two years ago by the Pathfinding Service of the New York Protestant Council revealed that "a large number of churches report a large inactive membership. In the Negro churches, this inactive group averages 44 per cent." It is significant that the six ministers who conducted the survey also observed, somewhat sorrowfully: "To combat the effects of mobility, the churches maintain strong programs of evangelism."

The cultists recognize the value of an emotional appeal, and employ the most exotic symbols and panoply to

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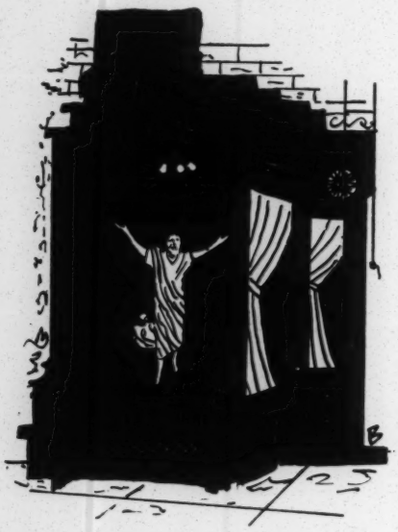
hypnotize new converts away from the established church. Most of the one hundred minor prophets who operate from store-front chapels in Harlem use holy-roller writhing and ecstatic music as primary rituals. About 80 per cent also sell the dream books of Rajah Rabo and Professor Konje, which are nothing more than policy books, mingled with mumbo-jumbo, designed to help the superstitious play the numbers racket. Some West Indian swamis, like Professor Philips, a sullen, suspicious man, whose voodoo chapel is located on 126th Street, dispense such gimcracks as voodoo bags, lodestones, graveyard dust and lucky bats' blood. Another seer of high repute is



Madame Fu Fultam, a slant-eyed, rather dumpy woman in yellow silk robes. Of Negro-Chinese parentage, she leads a small flock in East Harlem which dabbles in black magic and palmistry.

The tactics employed by these fakirs, however, are exceedingly limited when compared with the high-pressure methods of Elder Michaux and Mother Horn. "That pair may only be cultists with a shrewd business sense," Julius Adams, associate editor of the Harlem *Amsterdam News* said recently in conversation. But one should not underestimate their effectiveness. The two arch rivals began feuding for larger audiences as far back as the early 1930's. Elder Michaux publicized himself as the first Negro evangelist to broadcast on a nation-wide network, the Columbia Broadcasting System. Mother Horn soon retaliated by broadcasting with her choir of forty voices over the New York station WHN at the same hour. Now that Father Divine has vacated his Harlem parish, their jousting for dominance is more belligerent than ever.

Elder Michaux seems to have the edge over Mother Horn in popular appeal, largely because he is more flamboyant. Apart from his regular radio broadcasts, he is the first gospel leader to employ television, and he and his choir of 156 can now be heard weekly over station WTTG, Washington, D.C. He also seems to be more versed in the art of publicity. For the last eleven years he has invited newspapermen to Griffith Stadium in Washington, where they may witness what *Ebony*, the Negro counterpart of *Life* magazine, has described as "the biggest mass baptism in the nation." The Elder endows this ritual with high-power showmanship, and the spectacle includes klieg lights, floating microphones, the tumultuous hosannas of 20,000 spectators and a twenty-four piece string orchestra whose beat is suspiciously more boogie than baptismal.

The event is supposed to be a public baptism for two hundred white-robed candidates, who are immersed in a canvas pool pumped full of water from the Potomac River; actually, Michaux makes it an occasion to strengthen the impression of his prestige and benevolence. He makes certain, for example, that he proselytizes several white people at these gatherings, a part of the ceremonies designed to demonstrate his power over all racial groups. Sometimes he performs a mass marriage for one hundred couples, and the point is blatantly stressed that the Elder charges nothing for obtaining their licenses and conducting the ceremony. Admission into the grandstand itself is free, but a "free will" offering which is collected by the devout easily pays for the cost of renting the ball park. Perhaps the supreme bit of showmanship occurs when Michaux urges several former invalids whom he has apparently cured to make a spirited dash around the bases in a "home run for Jesus." Occasionally, the Elder's healing program is rudely disturbed, as when he once advertised at a baptism that he would cure a sixty-year-old paralytic, a Mrs. Martha Keller, by dipping her into the Potomac water and then calling upon the "Lawd." The Elder popped her into the pool seven times, but, as the Washington newspapers observed with delighted cynicism, Mrs. Keller hobbled off still a paralytic.

That Michaux's beliefs are taken seriously is evidenced by a recent interview he had with President Truman, when he brought "the greatest miracle since Election Day" to the White House. Master Sergeant James P. Hendrix, a white youth who was awarded the Congressional Medal of Honor in 1945, had screamed to God for help as he fell 1,000 feet with his two parachutes collapsed. Sergeant Hendrix, a parachutist in the peacetime army, survived the fall unscathed. According to a *New York Times* report, Michaux "saw divine intervention in the soldier's accident." When the evangelist presented Hendrix to President Truman, he stated that the parachutist "who by the power of God survived an uninterrupted fall of 1,000 feet through space, contrary to all natural and scientific laws, with no apparent physical consequences . . . stands here less than one week from the day of his fall to greet you—the second miracle of the twentieth century, your election Number One." The day after his interview with the president, Hendrix told of his miraculous escape from death at one of Michaux's Griffith Stadium gatherings.

The Elder makes a grand tour every summer of his five temples in Harlem, Washington, Newport News, Baltimore and Philadelphia. On these excursions, he packs an evangelist tent, his choir and his apostles into several private buses; when they reach their destination, the tent

is pitched on an empty lot near his temple, and thousands of disciples come to sing his praises.

When the sawdust trail leads Michaux to Harlem, his tent is pitched on a lot at 148th Street and St. Nicholas Avenue, and the proceedings are made the excuse for weeks of emotional release. While the string band continues feverish in its rhythms, the Harlemites writhe and twitch, emit squeals and incomprehensible bits of gibberish, fall on the floor and leap into the air. They recite testimonials which describe how the Elder cured them of drinking, smoking, swearing and lusting. For days on end they moan, "Elder, you sure got right!" and "Peace, Elder!" and "Elder, you are the anointed enemy of the devil!"

The Elder is an impressive light-chocolate-colored man in his late sixties, heavy-set, with crinkly gray hair, a senatorial air, a ponderous walk and a gold-toothed smile. He wears severe black suits and white starched collars which seem to give him a pontifical appearance and manner. A superb orator, he has a voice which is pure velvet, mellifluous and throbbing, and has a knack for turning phrases which compel his disciples to sway before him like reeds. A staff of three stenographers is hired to record his pronouncements at meetings and the transcribed speeches are published in his newspaper, *Happy News*, which he says has a national circulation of 15,000.

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It is difficult to determine why his speeches exert such a potent influence over his disciples. On the platform he does not use the demagogue's hysteria; indeed, he is remarkably subdued. Nor does he harangue his audience with platitudes of piety. Often, he pauses to make a joke or leaven his discourse with a witty aphorism. His influence probably lies in the fact that his followers detect a mind more original than theirs; consequently, they are so beguiled into a state of mass hypnosis that they are ready to accept all he says, whether epigrams or nonsense, as gospel.

A sample of his original imagination is found in his widely known sermonette, "The Man You Have Is Not Your Husband," a portion of which runs: "Hear, ye precious children! I'm going to drive the devil out of Harlem. There's too much rum, rowdy women, slot machines and big talk here. Everywhere I turn I see people gobbling up whisky and beer, and the men, they leave their wives, and the streets are thick with gamblers. And that brings to mind a problem's been worrying some of the women I see before me. I mean, a woman marries a man and he dies, and she marries another man and he dies. And that keeps up till she's married as many as five husbands. Well, whose wife is that woman going to be when she gets in heaven? She's got five husbands waiting for her up there, and which one is she going to mate up with for eternity? That's liable to cause trouble of a widespread nature in heaven. It would even cause a lot of trouble on earth. . . ."

Elder Michaux made the jump from selling shad and oysters to selling himself and the word of God with comparative ease. He was born in Newport News, Virginia, where as a boy he helped his father tend a saloon. He claims that he was born again in 1917, a year when he was selling as much as two million pounds of fish to the government mess at Camp Lee, Virginia. The way he tells the story, he was driving a load of shad to camp one day when God reached down and informed him he was now a heavenly apostle, as was Peter the fisherman. That night Michaux collected some friends and informed them that he was the leader of a new undenominational church, the Church of God. A few years later, he met and married a religious zealot, Mary Eliza Pauline, whom he nicknamed the "silver-tongued soloist." She stimulated him to establish choirs and five temples around the country and become the new voice of the messiah.

His cult activities have since made Michaux a multimillionaire with rich holdings from Norfolk to New York. He admitted to me in an interview not long ago that he owns the largest Negro housing project in the world—the Mayfair Mansions in Washington, consisting of 594 apartments worth $4,000,000. In Harlem, he owns not only his huge tabernacle on 145th Street, but all the stores adjoining it on the block extending from Eighth to Seventh Avenue as well. In Washington, he lives on a baronial scale in a mansion on R Street. He keeps a retinue of servants, including cooks, valets, maids for his wife and a number of chauffeurs who drive his eight shiny limousines. Each servant is given a high-sounding name in keeping with his rank as assistant to the voice of the

messiah: the cooks are called "dietitians," the valets "intelligence officers," and the chauffeurs "city guides."

Michaux draws no actual salary. "I'm not a hired preacher," he says, "and can't be fired, so I can play no favorites but God." Once a month, however, his disciples are asked to contribute a "free offering" which adds up to a substantial sum. His congregations also must fast once a month, and the money they would have spent on food is siphoned off to the Elder's business corporation, the Gospel Spreading Association. When I recently inquired what the association does with the cult's worldly goods, the Elder pressed his finger tips together and

replied softly, "We do not value wealth. We feel the greatest possessions anyone can have are love and obedience to God. Money is something we don't even discuss, don't even count."

Michaux is equally guarded about discussing his age and the extent of his following. Of his age he said, "Even my wife don't know. Old age is mean, it treats people mean. I love old people but I hate old age." Of his parishioners he remarked, "The whole world is our parish. Numbers and amounts mean nothing to us. We are one or we are many; we see no difference."

Richard E. Gines, church editor of the Harlem newspaper, the New York *Age,* points out that Michaux exerts strong pressure in Washington, since many government officials are under the delusion that he speaks for all Negro denominations. Michaux nurses this fallacy assiduously, although his following is estimated at only 15,000 to 100,000. He probably scored his most celebrated coup in 1940, when during the Democratic National Convention at Chicago he nominated Eleanor Roosevelt for vice-president. Michaux wanted her to fill the unexpired term of John Garner, whom, he boasted in his newspaper *Happy News,* "God rejected because he rose up as Lucifer did to fight against the anointed God. . . . After the nomination, as you know," he added darkly, "Mr. Garner went to Texas and never returned."

MOTHER HORN is the antithesis of Elder Michaux. Where he brightens his sermons with humor, she is preoccupied with grim evangelism of the fire and brimstone variety. Where he tends to soft-pedal the divine healing aspects of his theology, she bases her appeal almost entirely on her ability to perform miracles.

Although the Harlem *Amsterdam News* once quoted her as saying she was a believer in witchcraft, she professes to have made hundreds of the blind see, and to have raised thousands of the dead, all through her belief in God. Crutches and walking sticks ostentatiously adorn the pulpits of her temples in Evanston, Illinois, Harlem, Brooklyn, and Orange and Long Beach, New Jersey.

The Harlem clergymen I spoke to agreed that she is a charlatan, but none challenged her forensic powers. She is a small, plump woman in her late sixties, with a shrill, husky voice perfectly suited for the rostrum: black eyes glistening behind her spectacles, fingers twisting, arms flailing, shoulders shimmying, she makes a terribly moving spectacle.

Not long ago, I visited her Harlem temple to see her in action. Her tabernacle, the Mt. Calvary Assembly Hall of the Pentecostal Faith Church, extends over seven stores on the second floor of a grimy building at 400 Lenox Avenue. Outside a blue neon sign winks the words: "Church of the Air. Jesus Pray for Me." I climbed up a stained wooden stairway and entered a large room heavy with the smell of perspiration and sweet incense. There were about one thousand straight-backed chairs; half were filled with shabbily dressed colored people, with a few whites scattered here and there. Up front about one hundred women sat, attired in flowing white gowns. In a corner a dozen boys and girls took up the melody:

Why don't you pray for me sometimes
Why don't you pray for me sometimes
You pray for me and I'll pray for you
Why don't you pray for me sometimes.

I noticed ten white-robed elders seated in thronelike chairs on a rostrum; and they were the "angels," I was told. The most regal chair of all was empty, reserved apparently for Mother Horn, who had not yet arrived. A green silk banner on the pulpit proclaimed: "Prayer Changes Things."

A fat woman, the flesh on her neck rolling, began strenuously thumping out a new spiritual on a tinny piano. A thin girl with burning eyes pounded a kettle drum, and a half-dozen "sisters" beside her slapped robustly on castanets. The tempo increased, and the melody poured out in hot, undulating waves. Unwittingly, I felt myself joining in, first clapping hands, then swaying, until the swift beat became almost unbearable.

At the most climactic moment, I noticed that Mother Horn had slipped into the hall somehow and was now standing on the rostrum. As she lifted her hands, the music subsided, and there were ecstatic cries of "Please, Mother!" and "Bless you, Mother!" The seeress, dressed simply in a white silk robe and white cap, hushed her disciples and then demanded, "I want you to lift your hand all them that's been saved by a miracle." Two persons shot up their hands. "Now lift your hand them's been saved by an immaculate miracle?" A few more did so. "Now then, who's been at death's door and been saved by an immaculate miraculous miracle?" A dozen raised their hands, and the congregation moaned, "Mother, she sure does wonders!"

A tall girl, her face tense with adoration, leaped from her seat, and waving her arms cried out, "Mother, she give us regeneration and sanctification and reregeneration! Sisters, they tol' me I was gonna die. I had acute 'dgestion bad. I was a gonner for sure. No help for me, sisters, because I had stomach pains was puttin' me next door to death. What I do? I come to Mother, and she made me a living thing again. Mother, hallelujah!"

There were additional testimonials, none of which I could copy in my notebook because they were so incomprehensible. Mother Horn exclaimed, in a strident harangue, that she would "punch the devil in the eye," and then the music established its maddening rhythms once more. The spectators rose and bobbed and weaved in jazzlike dance steps. Several achieved a hysterical climax by falling to the floor and flopping up and down. When this happened, the sisters swooped their fists over them, mumbling an incantation designed to exorcize the devil.

The castanets by now had assumed the savage per-

sistence of tom-toms. The whole floor appeared to be rocking. One teen-age girl broke out in tears, sobbing, "Mother, Mother, Mother, oh, Mother. . . ." A poorly dressed white man, who looked as though he were a tramp, was prostrate on his knees, praying. Finally, close to midnight, while Mother Horn exhorted them with, "What good is money when you go to heaven?" the worshipers marched dazedly up to the rostrum and showered dollar bills into Mother's tin collection plates.

Later, in the less feverish atmosphere outside, I was able to question a few of her followers. I found this rather difficult, since they tended to speak in irrational monosyllables. Nevertheless, I gathered that most of Mother Horn's disciples are poor people who worship her to the point of virtually considering her a deity. A skinny girl of about nineteen, who works as a domestic, said, "Mother Horn is my whole life to me. I never go out with boys because I'd rather come here and pray with her." A widow of about fifty with coffee-colored skin said, "I've tried Theosophy and Christian Science and nothing's given me comfort like Mother does." A janitor in his thirties, a serene-looking fellow who had brought his two children with him, remarked, "When I pray with Mother, I got no troubles. Mother makes the whole world clean. It's worth all the money from my wages I give her."

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Like Elder Michaux, Mother Horn is reluctant to furnish anything more than the scantiest details about her past. Apparently she was born in Sumter, South Carolina, one of a poor family of ten. She had a grandmother, an Ellen Hamilton, who was a slave before buying her own freedom in the days prior to Emancipation. Miracles happened to Mother Horn early. When she was a seamstress married to a musician, one William Artimus, her husband suddenly discovered he had tuberculosis, and in his rage tried to shoot her. In her words, "The Lord wrought a miracle and He lifted me bodily from one chair to another just as my love-crazed husband fired a bullet at my back."

Not long after that, Mother Horn and her young daughter, Jessie, discovered that they too were afflicted with tuberculosis, and they hurriedly left for Augusta, Georgia. There they joined a Negro Pentecostal Church, which she described as being "fire baptized." The ailment seemingly vanished. A "vision" directed her to carry the word to Evanston, Illinois, and there a white disciple disclosed that his little daughter was suffering a painful stomach ailment resulting from an appendectomy. The evangelist claims to have laid hands on the child, and the illness vanished. That daughter is now Gladys Brandhagen, Mother Horn's chief angel in the Harlem temple.

In 1930, surrounded by a flock of many hundred disciples, Mother Horn trekked to Brooklyn, where she established a temple in the old Olympia Sport Club. Soon thereafter she shifted her multiplying followers into the Harlem tabernacle which had once housed a chop-suey café. Mother Horn was in anguish, though, because a pool hall was located on each side of her temple. She prayed both billiard parlors out of business and, sweetly vengeful, expanded her tabernacle to occupy their former quarters of iniquity.

Little is known of her private life, except that she once sponsored in Manhattan a Gleaners Aid Home for the unemployed during the depression, that her properties are worth millions of dollars, and that she and her daughter live handsomely. Her national following is estimated at between 100,000 to 200,000, but her Harlem parish probably takes in no more than 15,000. "That Mother Horn," one Harlem minister told me indignantly, "she takes a bad man and makes him worse."

WHY do the cults attract so many followers, even though the more intelligent elements in Harlem hold them in such disrepute? There are at least four reasons that most social psychologists give:

The cults furnish an escape from economic hardships. White people have made Harlem the servant quarters of the great estate that is New York City. True, the Negro has on the whole received better treatment in New York than in any other part of the country. But this circumstance has tended to obscure the ugly fact that Harlem is essentially a black ghetto, created and perpetuated not only by successive migrations of Negroes from the South, where economic segregation is taken for granted, but by the ignorance, fear, prejudice, indifference, exploitation —and benevolence—of New York's white majority. It is the white segregation policy which is responsible for the housing situation, in which thousands of Negroes are squeezed into vermin-ridden cold-water flats, and white avarice which is to blame for the exorbitant rents they are charged. Since Harlem still has New York's highest tuberculosis, venereal disease, and infant mortality rates, it becomes even more clear why material hardships send Harlemites scurrying for the emotional opiate of a cult.

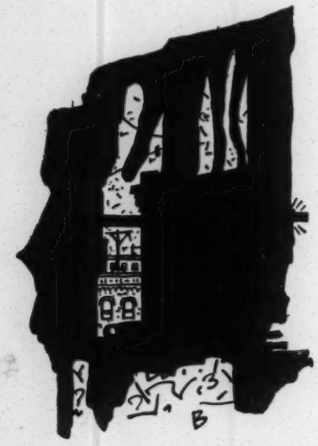
The cults raise the social status of their followers. Unable to gain recognition in a white-dominated world, the cults create a world of their own, in which the leader is a paragon of prestige.

The cults supply an impression of universality, a feeling of belonging to a large in-group. Speeches over the radio, the circulation of a national newspaper, and the impression that their leader wields political power all strengthen the disciples' notion that they have found a method of combating social and economic ostracism.

Finally, the cults provide a meaning for existence. Frustrated and puzzled, the disciples find in their leader's simplified formulas a significance to their squalor. Indeed, the search for the solution to the meaning of life often leads them from one formula to the other: and that is why the cults seem populated by so many joiners who have failed to find sufficient emotional release in other movements, like the Holy Rollers or Theosophists.

When I spoke to leaders of the Harlem Negro community, they agreed, with some modifications, that the

above reasons are the primary motives for the Negroes' acceptance of the cults. Curiously enough, they also laid a good part of the blame to Negroes themselves, as individuals. Dr. Harold Ellis, the only Negro psychiatrist in Harlem, for example, maintains that many Negroes respond easily to the escape mechanism of a cult because of an inherited lack of initiative. "Negroes on the whole," he says, "possess vestiges of the tribal beliefs of their ancestors. When you compare African folklore with the



ancient customs of the western world, the folklore does appear to be more primitive, more archaic. The ritual has more of magic elements attached to it."

Although Dr. Ellis believes that the Negro is frustrated, he holds that the Negro nevertheless does not attempt to solve or lessen that frustration within the framework of his society. Instead, Dr. Ellis says, "He turns to the mystical, the ethereal, just as his forefathers did when they were enslaved in the South. In those times the Negro did not attempt to deal with his injustices in a practical manner; he tried to soar above them. This is well exemplified in his plantation songs, such as, 'When I get to heaven, I'll put on my shoes and walk all over heaven.' That gave him some surcease from the hell he was catching in the present. And by far and large, the Negro still continues to live in heaven."

Dr. Ellis claims that the Negro's greatest failing today is the poor appreciation he places on himself and his group. He has come to believe that he is inferior, secondary and expendable, and in this state of self-pity, the Negro consequently seeks escape mechanisms more than any other racial group.

Dr. Ellis also feels that Negroes will stop responding to cults only when they individually "switch from a stress on an emotional life to a more material life." Moreover, they should "cease thinking of themselves as Negroes, in a generic sense, as that term now connotes the underdog, the one who should be helped because of his circumstances. The Negro will have to use more initiative, more faith in himself in extracting himself from his dilemma, instead of getting other persons to help him. It's an individual matter."

Leonard C. Randolph, editor of *The Negro Journal*, a monthly Harlem publication dedicated to the economic aspects of Negro life, contends that the joiners of cults have a weaker moral fiber than Negroes who attend the orthodox church. "The joiners of cults," he says, "are not strong enough to have faith in and understand the balanced doctrines of the ordinary Christian denominations. They even claim to be unhappy about the 'hypocrisy' of the more unorthodox religions." What they do, he asserts, is to switch to a cult that offers one extreme, attention-catching idea that seems to present a solution to all their troubles. "Then, when they become bored with that dogma, they turn to another cult. That's why there are so many comers and goers among cults. Instead of trying to be strong Christians, the joiners seek oversimplified cure-alls."

Dr. Lloyd Bailor, Negro economist and director of industrial relations for the Greater New York Urban League, agrees that "when people are economically depressed, it's only natural that they will grab at a straw, a panacea, as a substitute for earthly ills." But he also declares that an important contributing factor to the existence of Harlem cults is the low educational level among large segments of the population in Harlem. "A large proportion of them come from the South, where ignorance naturally fosters superstition," he said in a recent interview, "and it is a fact that religious cults depend on the poorly educated. An economic cult, like the Townsend Movement, for instance, draws most of its followers from the fairly well educated besides the poorly educated—even though all are bound together by their old age. The extreme religious cults in the mountain colonies of Tennessee, on the other hand, are all composed of the poorly educated." Dr. Bailor suggests that increasing the educational agencies in Harlem would help eliminate the cults to a large extent.

The guile and showmanship of the cult leaders are largely responsible for luring innocent people to the use of escape mechanisms, according to Miss Fredi Washington, acting administrator of the Negro Actors Guild of America. The cult leaders know all the devices for manipulating the emotions of people, she says, and they use them to prey on the emotional insecurity of Harlemites. Furthermore, Miss Washington maintains, "They know that the impoverished of Harlem need a social outlet badly. They capitalize on the Negro's need of being considered important, the need of being accepted, of giving vent to pent-up emotions. The cult leaders are polished showmen, and in claiming to cure the ill, they are actors. We have 2,000 actors in our Guild, hundreds of them unemployed. The pity of it is that while honest actors can't get a job, the dishonest actors who lead cults continue to do a good business at deluding thousands."

Some questions naturally arise: Are all these cults fundamentally different from other religions and do they cause their disciples any harm? The answers, of course, are debatable. Except that they promise eternal salvation

through the healing of the body or mind (as contrasted with the soul), the cults of Elder Michaux and Mother Horn do not deviate radically from the teachings, say, of Frank Buchman or Mary Baker Eddy. Certainly, all of them profess to bring their followers closer to the Holy Spirit, and each, in its own way, submits a meaning for existence.

It is in the guidance of their cults' operations that the prophets fail to measure up. In a negative sense, they even harm their disciples. For the leaders of the cults are so concerned with furnishing an emotional opiate that they fail to enrich the community life of their disciples. Even so, nobody would suggest that they be outlawed. That principle would not be tolerated in a democracy which promises freedom of religion, no matter how unorthodox the religion may be. Besides, banning the cults would not solve the deeper issues involved. The cults themselves are not a community illness; they are merely symptoms which indicate the presence of a growing disease. The religious cults in Harlem could well receive their death blow when the white man does his share in relieving the Negro's economic and social frustrations.

JOSEPH JOEL KEITH

RELEASE

I THOUGHT I had ended my learning.
The small cries hidden in wood
disturbed me at each farther turning.
Did something fallen need food?

Far out in the meadow an acre
of clover-peace claimed the air.
Was some little weaker thing's maker
a bloody thing trapped back there?

I walked for an hour. The singing
was heard wherever I turned,
but something that guided was bringing
me back where I hadn't learned

that wisdom's protective, and flight is
a free and happier thing;
that fear is only like night is:
a bird with a folded wing.

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Foundation

J. J. GENTILE

THE girl was always waiting in plenty of time when the train came stamping impatiently down the track. It was exciting waiting for the train, then hearing its pounding; and she felt an adventurous going-away thrill when she walked across the gritty stretch beside the track to climb aboard. She liked the engine; it was a comforting and familiar reminder of the times she had watched trains when she was a little girl. It's like a mean old bull, she thought, and teased herself with terror thinking how it would run after her if it could.

She had been riding the train every weekday morning for a month now. Mr. Garson had told her she would get used to commuting, but she hoped she never would. The bustle and rush and clatter and people set the new day spinning and whirled away whatever depression was left from the day before. And since the first few days on the job, there had been very little depression to overcome. She was one of the lucky ones who didn't have to freeze tight to keep her balance.

When she went to work for the company, Mr. Garson had tugged himself about a third of the way up to Mr. Black's office. Mr. Black was head of the local branch—the company had offices in all the major cities— and in the local office the ladder of success was parallel to the floor: the nearer you got to Mr. Black the more authority and salary you commanded. There was one big room, crowded with desks and files; but the supervisory personnel had private offices, made of clear glass, that stood in a partitioned line along the outer wall of the main room. Mr. Black's, of course, was located at the head of the line.

Mr. Garson had a private office too. After she got so she could find amusing things to think about Mr. Garson, she always thought of him and his office in the same thought. Mr. Garson and his office were an appropriate match. Both were very little higher than broad—the walls of the office didn't quite reach the ceiling—and she was sure that if you stamped "Private" on Mr. Garson's wide forehead above his glasses he'd make a perfectly fine office himself.

But on the first day it had all been too new for her to see the resemblance. He had turned her over to Mrs. Turner, who was senior clerk in his department. "Mrs. Turner will show you the routine and procedures," he'd said. "I'll talk to you again in the morning when you've had a chance to get the feel of the place."

She had liked Mrs. Turner right off. Mrs. Turner was an easy, middle-aged woman with no uncomfortable ambitions. She showed the girl which desk was to be hers and asked her how she wanted her name plate made.

"How do you want your name on it?" Mrs. Turner had asked.

"Why on earth are they giving me a name plate?" she'd wondered.

"Everyone has a name plate," said Mrs. Turner; and now she remembered the wood panels like tiny windshields on all the desks. Mrs. Turner continued seriously, "The company feels that we appreciate having a name plate. It's an awfully nice company to work for. Did they tell you about the insurance?"

"Yes, ma'am. They told me at personnel but I decided not to get it." It was almost silly, she thought, to plan for sickness or death now; it was like wearing woolen skirts in summer.

"Oh, they'll expect you to get the insurance," said Mrs. Turner. "Employees who carry insurance are more responsible. They'll ask you about it again."

"We'll see," she said. "I guess you can have them make the sign read Sally Warner, please."

"They'll have it for you tomorrow," Mrs. Turner told Sally. "They always want you to feel at home right away. I do hope you're happy here," she said kindly to the girl,

J. J. GENTILE *is a graduate student at the University of Florida and Chief of Continuity for Radio Station WRUF at Gainesville, Florida. The above is his first published story.*

3/13-19

ALBERT S. REED, M. D.

OFFICE
148 WEST 130TH STREET
TEL. MORNINGSIDE 5085
NEW YORK CITY

RESIDENCE
109-04 THIRTY-FOURTH AVE.
TEL. HAVEMEYER 1349
CORONA, N. Y.

Wed.

Dear Dr Du Bois! -

Inclosed find box tickets for the Utopia Fashion Show. We will be happy to have you and Mrs. Du Bois with us.

Sincerely

Daisy C. Reed.

[Reiss]

The Stratford
Room No. 801

WINOLD REISS
108-110 WEST 16TH STREET
NEW YORK

3-13-23

Dear Dr. Du Bois

this will introduce to you Baron de Besseney who is very much interested to meet you. Baron de Besseney is Professor of Sociology on a Western University and would like to discuss some matters of mutual interest with you.

I hope I will have the pleasure of seeing you again in the near future

very sincerely yours

Winold Reiss

[Ridgley?]

31-13-2003

Jan'y

243. So. 5th St

Columbia Pa.

The Crisis

Enclosed find
stamps to amt of 10¢.
Please send me the
Crisis for August and
oblige
Yours respectfully

Frank. Ridgley.

243. So. 5th St

Columbia. Pa.

3027 Wabash Ave.
Chicago, Ill.
Sept 21, 1

Curious letters

Sir:

I have noticed nothing in your writings past or present that would cause it to merit the name of literature or letters — May God help posterity! You seem to have suffered greatly from psychromo-neurosis, a disease which brought about amalgamation of all groups and races in Egypt previous to the incoming of the Israelite whose metaphysical world seems to be incorrigibly bound in Phallic Protocolia. Viz: the Solomonic designations and penumbra. May I advise that Moabitish social discipline devolutes the brain convolutions and spinal cord bringing on prematurely locomotor ataxia or complete paralysis. The Negro woman has suffered long enough from the Solomonic decree of prostitution. They were not freemasons under such decrees. Or they would swords used by the synagogue and scoundrels to prevent Negro youth from coming into Hamitic (which is now Egyptian) inheritance.

May I advise also that no more Hamitic or Egyptian Freemasonic Authority will be delivered to the Jewish Temple. (I know its ritual) When I say that, I mean that you are through — as through as McKenzie was at Fisk on the order of Roscoe Simmons, Ok'ed by me, Drasel.

You were never an editor in the proper sense of the word. (An editor reeses the Greek authority and is very careful of what is written under his seal)

An editor would never have stooped to the low cowardly quip relative to the Rhinelander Case. Had you been a Freemason, such as this "she raised her self, not far, God wot, but far enough to be lifted by the Rhinelanders and others," would have graced the pages of the Crisis. It happens that she lifted many as she raised herself and would have lifted DuBois had he been interested in sociology instead of something else.

Sure, freemasons may be sociologist. You did not know that? Well, Lulu Belle did and so did David Belasco, and so does Carl Van Vechten and Josephine Baker. I guess she is sick of niggers, especially nigger reformers and uplifters who want negro women to serve the synagogue as prostitutes. I have met many white men who deplored the incumbrances imposed upon negro women by such organizations as the N.C.C.P. Must they continue to pay the board bills of their seducers? I trow not. Pythias says no. Daemon says no and Colonthe says hell no. Drasel says that organized reform such as that attempted (?) by the N.C.C.P. is an abomination and merits only the contempt of Freemasonic Masters & Overlads and he proceeds forthwith to invoke the wrath of Omnipotence on them all. Social reform is institutional work. Of course salaries are not large enough to buy Harlem Flats and rent them at extortionate rates, but there is a decent living in in-

* Re. comings of Antonik - Hansen 28-28-58

stitutional social endeavors.

So far as race rioting is concerned I can guarantee you and the Jewish Temple this: There will be no more race riots within the borders of the United States unless they occur between Jews and United States citizens. Jews know where they stand with Pythias and know where they will get off. There happens to be no other Freemasonic effectives. (Do you know Egyptian history beginning with Ptolemais?) Any man who ignores the Ptolemies and takes a perogative in mores as you have done for the last 35 or 40 years (I know and you know that you were only beating around the bush) [redacted] is bound for public censure such as he will not like.

Don't ignore the Ptolemies son, and when another play like Lulu Belle is staged in Gotham perhaps marriage won't go on the rocks, and perhaps they will, who knows? and perhaps when I visit New York City again I won't turn loose crocodiles and perhaps I will. who knows?

Papa Paul (If you will)
Daemon Pythias & Colanthe
The Egyptian Overlord and
Commander of the Squadery,
Alfred D. Blackburn.

28-3 x 59

Curious letter

Dear Miss Reba gods bid to
the world are right. and unless you
come to me a love you as well hold
your Peace as for me I say come and
come at-once. Just-say Hello bill
you didnt think I was coming but-I
am here. last-call believe it (or not-
I must-be Prepaired to go the route on there
is no appeal from this decree, I will
treat-you nicely over here on a Trip good by.

James E. Williamson
1410 3rd ST N.W
Washington D.C.

I am at after 3 o'clock P.M.

GER 8473

Baltimore
1438 Lombard

KIN-8876

(1)

honorable Miss Jim crow I am
hasting you a few lines to help you
think this time smart Chicago is
really shaking the bloody shirt at the
runnion girl fall I see its a gamble
I say dont think neither talk after the
People what they say count nothing thin
a bout what the Prophet said and the
Vission I described to you if the
People err an distroy the way any
thing can happen I say quit Preachin
to Public an do as the lord apoint
by the Prophet, said do "you see talk
dont do any good you are elected
an leader you must lead the Way
for others to follow leader must
build an make way, you too girl
was sent to me for a Purpose not
worked out as you must in the
same or let other come in its
place to ignore nor baffle around
a bout it, the order is of god an
must be carried out one day or
an nother good or bad that is to
say if you dont an nother will
I dont mean any insults
actual condition demands some
Thing be done

an you too girls are the only ones elected an the only ones can come to me as the case stands I hold you girls to be those revealed to me by fire tho the man are cut of in the fire which distroyed the way. it is said the lord would muster the battle we must do some thing before the lord can muster the battle we are helpless before the world there is nothing we can do to help our selves neither save our selves in case of battle now our talk of money you elected girls are Prounced to be my gods given wives money or no money you are wives an would take what you have to give as a wife. if you succeed to be wives your Power respect an royal favors will be Worth more than money can buy. my cripple leg are not well yet tho I go just the same you can not go wrong when you do what the lord says. do my talk is to help you think I may not write any more soon I done the best I could it's up to you to take it or leave it

28-2-4-10

in replying to unanswered
questions I have nothing to beg
Apologies for I am a busy man
I speak of crowns handed down
to children of our time for deeds
an oracles of their ancient fathers
which are too broad an various
/or the time being: While the blessing
Conferred upon the Too lads was that
of a soldier if one is a soldier it
looks like other crowns ought to
be soldiers as well. The crown
question has been an remain
held back because of the council
as the great boasting People our
working machinery is of such
I am not able to choose a crown
a War on both sides To choose
a crown would increase the fight
for more crowns I say less get
a leadership not of the council

Robt U.C.

24-20-3

Dear Miss Jim Crow honored one
I said nothing nor ment any insults
we've been in this mouth to mouth
babbin for (27) years an not one
Person has been choosen an elected
yet. you an the rumor girl was
selected Purely on meritable Work
direct from the gods. your reward
come from Work an not choosen
now we are trying to do something
cant be talked out we of the better
under standing must do some thing
To Work it out an a great Part of
the blame is on you an your People
the very day you was elected was your
day to get on the job. it is said some
of you shall fail an do exploit. Which
is an order of god for you to fill on
your election. think of the it his said
if I Walk in the Way of the lord
an Keep his charge. the charge is
this. here suppose a man give you
a house to build an give you rest to
build the house then say to you build
this house like I tell you I will make
you lord over the house if not I will
not make you any thing now are
lord over the Work or not lord over

the house you are in charge of
the work. that's my case exactly I
am in charge of the work on not
lord over the house. you of under
standing are call of god to lead the way
in other words how could you fail
to try others. again it is said to
this poor man will I look his
brothers that hate him shall appear to
his joy an be asshame. if I am not
in charge of the work why will god
look to me. can men apon earth
make god out a liar against a
man god Prepaired to do the words
if I am not Prepaired of him why
he looks to me you may ask why you
Pick on me you never say anything
to the other girls. you are supposed to no
god an have understanding being
an elect you are supposed to have an
increase devotion for the Kingdoms
work: you are supposed to no the
gods demands of you the ways of
life which you are called if you
did not no I would not say a word.
an elect are not under the material
laws of the world they are sacred
an are call sanctified ones.

They holly belongs to god (87)
Psalms of says the highest himself
shall establish them as the lord will
count as he write up the People
this shows the People are not counted
for god untell they are writers up
by the man in charges when I
count you an elect you are counted
an elect of god. for that cause I say
less not fall out you could be counted
an elect of god I really dont mean no
stuff at all I studied both vission
on letter. on this matter an I find
nothing in letter nor vission can
be compared with the vission sithes
the letter only as I has described it
to you from time to time. The vission
come long before your girls was
trailed down in the Bible but the
bible was the witness for the
vission — I dont care what the
bible says neither what the vission
Pictures you will never reap me
offer that thing an get in the
Kingdom. you two girls come
to gether you run to gether an
you two only come to me
I dont say much to you I

miss Topsy I no you dont no any thing about the bible to talk about Jan we are not in a hot air nor clowning game I has never said on would not say you was a harlot but I do say you will have to play the harlot and it is justly right for you to do so the arguement is to Africa in your Place but I say no from this vission as well as the bible africa haveent been a ministers which means a messangers of truth the rumor was a message of truth which stired the lord on has keep it stired the rumor brought me in my message on the rumor done the Work for god to claim, too men his too ministers Jeremiah 33rd. Chapter. in this case could africa be called a minister. while the rumor being from the lord at a time the people here neither africa had no thought of such thing ladies an gettemen didnt I I give the girl a just reward

28-22-7

the lord spoke in a Parable of-
that time I sketch in short his
Parable Was a sick man lay by the
way side a traveler Pass by an Pitied
the sick man an Went on later
on nather traveler come a long an
Pi'ked the sick man taken him to
a house an Paid money for his
care an said he would be a long
this Way again in short an would
Pay more money for the care of
the man. then he ask his listner
which one of the too men Was the
sick mans neighbor his listner
said the one taken him to house
Was his neighbor. at the time we
too Ministers started out our People
here Was the sick man with death
or distination about that time Japan
claim distant King to us an Pitied
us but done nothing for us. go
south or meet a white man from the
south the south an ask him where
did black People spring from he
will tell you god drove Cain in
the land of nod there Cain met his
Wife an knew Her an raised a
family here You see the white

28-20-8

man south Put blood People on the level with a beast an imperfect human a long come the second traveler the bible Students raised the sick man from on the level of a beast carried him to a house & identified him to be the only true child god was made a Covenant with Paid on his head royal crowns a mong the great The traveler said he Wanted come a long this way in short an Pay more money for the care of the sick man Christ speaks again he was ask which one of These commandments was the greatest. christ said to love the lord thy god with all thy soul an might an strenght an thy neighbor as thy self. here you see Christ the love of thy neighbor next to the love of god with all the laws of moses an the combind. now if the bible students are not our neighbor according to christ we for man kind has no has no neighbor to love nor rese girls ride the train & scratch in a hurry Robt U C.

(1) Curious Letter

our subject is on the bible students in the
way of questions did god ever send an
ambassador to represent a gentile government
or kingdom or any other government or
Kingdom before the Present or future
Promised Kingdoms aint this an alien land
to the Promised Kingdoms if it is the lords
kingdoms. Can any Person or Persons represent
order establish or govern the lords kingdoms
first they have to be Prepared of god an
sent of the same look at the great learn
People of the World trying to establish Peace
will they ever establish Peace is their Peace
the Peace of god is their any other Peace
set cept gods Peace didnt god send a Mes
for the Peace the Peace are not all what
a bout the kingdoms didnt god have
to send Persons to represent the kingdo
could any of you represent the kingdoms
why didnt you represent it an keep the stud
sect. you wasent Prepared non sent was
you. do any of you no of a race or nation
could be call an ambassador of the kingdoms
the students represented your a kingdom
or leader which you attempt to debray
both leader an kingdoms. romans 9th

says for the scripture say unto Pharoah for this same Purpose have I raised the up that I might show my Power in the that my name might be declared throught out all the earth. who is this Pharoah. that god raised up with so much Power to organize the Word of nations an bring them to him. Why did the scripture call him Pharoah. Who was Paul Peaking to When he said But no O man who are you that replyest against god. here we Hears of the question and read Plain Talk from Verse 21 – 33. in the reading we find there is no difference in the calling of Jews an gentile. also we notice it is said They that were not my People shall be call the children of the living god. daniel said an such as do wickedly against the covenant shall be corrupt with flatteries but the People that do no their god shall be strong an do exploits. We arrive at the Point who are they among the kingdoms workers that do know their god there is millions of People born of the spirit of god an yet they dont no the Prophetic Words neither understand their meaning a Person must be Prepared an endowered of god With understanding in the course he under takes To do

the Prophets that spoke direct from the mouth of god what they said are true daniel said the People that do no their god shall be strong an do exploits. that is to say do gods service in the Kingdom work. & hold the students to be the People. did nt only represent us a Kingdom an a leader but they was strong enough to go before nations an World Kingdoms where you an I would nt have been noticed nor given a thought to speak of a negro Kingdom or a negro leader their work was stronger an more fruitfull than any black man ever dreamed to be. & wrote Chicago last week on this subject I want it understood I am not asking harlem nither chicago what to do about the matter I am in the Place to show reasons with due respect to the People who are concerned in the work as a race. it is not my Purpose to slite any deserving race or nation. the blood of christ makes all men one under the new command. as workers the student stands at the head of our class. when the Words are it is nature for the sordid an candid mind to think of mistreatment lynching an burning live humans beings but it is not so in the mind where god directs the soul.

when the Work is finish an we all
Gove a round the royal Banners
shaking glad hands ober our noble an
inspired Work such as we represent here
I say the student Will stand in our midst
under Crowns an shake a glad hand
Too. there is much Work a head lets be going

your daughter of zion the lord give me
to you if I had Time To Write I Could an
Would tell you some thing which I Dont Time
an space To write the gods joined you to
a White girl an sent you both To me a
home I mean just you Too girls in dealing
With god an following his direction my
Policy is To hew To the line an let the
Chips fall where they Will or may in our
doing I am the winner in Trials
your Turn an your Time has come
I you got me in your Pocket if you had
not Come in the dreams for so long
you wouldnt be so sure of your elections
you are under a Condemn Headership
you should be Prompt an obedient
To the Call! Robt- H. C.

you daughter of Zion you are one of the lords great guys. the Lord spoke a lot of things about you every thing here is all right I have Plenty good enough to spend a few hours. only Too men working on the house the carpenter White an one Colored helper scraping Walls an Putting on Plaster Boards. if you leave new york 8 or 9 o'clock a.m. you'll get here Plenty Time ride a Taxi come to #3H Ridge St N.W. let the Taxi wait for you #3H. is second door from the ally the ally is the lenght of the house an back yard to the blind ally there is (6) garages in the blind ally occipied by (4) white an (2) Colored (3) are storage (1) is a horse stable on the far end to the right (1) roofing an Tar Workers they are foreigners. Bicycle shop second door from the end on the left those People come in an out from (4) to (5) oclock come in as Buyers. unless I am a lone Taxi your same Taxi an go

To the depot on get lunch come back a bout
Time the light come get of the Taxi at 4th on
ridge sto on walk down to the alley after (5)
oclock the alley is clear
now the lord has given me to the daughter of
of zion for your good you come on down
here on less have a little of that you dont
have to worry a bout babies such things
can be an will be avoided I omitt many
things here I havent got time to write sense
we see the light let us head on an do the
work I will admit abraham Isaac an Jacob
was all full blooded asyrain People which
were call the hebrew race of which we are
their decendants russia could be our
distant kin this calling are not altogether
of the hebrew race. this is of the other
sheep not of the hebrew race. if russia is kin
they are not the other sheep. who else could be
the other sheep a white girl choosen out of
(10) thousands discribed thousands of
before she was born upon earth

04-2-28

To you daughter zion I do not no god only as he Creates things. To me I am no man's brother understand they stands for god almighty on the hebrew race remember the blood of Kings Preists an Worriors coast in vain. Of the hebrews on the blood of Kings Preists a Worriors will continue to abide with me through that diplos I dale known as negro haters who's hearts drip with negro blood throughout the nation take her by hand through that sea yous over come tho they are few among yous millions. yet be gentle an Kind with the People in the good as well as the bad if god ever give one that's her, dont Play at me is no high class Political debebated. I am in a hurry

Robt H.C.

4/ 24-2nd

The Berries.

honored one you said it all when you say we are all Minority groups we aught to help each other bear each others burdens surely the Lord has laid his hands on you your Words is my thoughts on my dreams that is some thing must be done I am will be done before World Troubles will be over I feel like your heart is in the right Place on that if nothing else if I was near by I would shake your hand also say amen brother you got that juice. To be exact I have never cast the dye against you I merly was silent on your question. Hallelujah chain must be broken if it takes armageddon to do it I've slowed down the argument there is no way to have a World Council till after armageddon tho I believe it can be done)

With out you or against you it appears you believe in men I dont I believe in the living god an his Word. I really intend to break the chains of bondge of all Minority groups of the world which means you too if reports are true the thing are all ready started. I havent got time To write I must conduct you on your idea To help each other bear each others burden you should have been talking like that all the While an acting that way. I understand you sir an may consider yours Words the ad copy

Robt D.C.

honorable miss you say I belong to you which I am well Please to be yours. your People would give you the chance of your life when question: Well you are back. yes. how did you get a long. I met the man. what did he say. I won a Crown. What did you say I never said any thing I got on the Train an went to the man by my self. say child Tell us about this thing what you drank soda. went to bed about two hours he kiss me an aware me a Crown for good

28-20 43

sake child what kind of thing do they call that O. you dont no the noble People are there from all over the world white an all kinds of People an they all said it was right. say Tell me this did any other women do like that. no they want to do like that but they cant. I was lucky to be one by my self. the other women are signed up on allies agreement an has to wait for the Council of Churches so I thought I better do my little bit an goon home I may not get a crown at the Council Well we believe you done right. our

beleaf in god an what we heard about the man
sent you There. from To night on you are exalted
among men To be the most Precious Jewel ever born
To us by your faith angels Wrote your name a
Mong names of immortals. not born To die
this is no secret call the People. let them no My
child brought a crown of honor To us she showed
the blood of her race. give our People a chance
an they will bring the bacon home every Time
Lets have a shout. dont let her walk on the
ground any more. you now head the ballet
me ~~say~~ this if you win that Prize you win 3/4 gamst
odds do like I tell you come or go. Just come
Where I live 434 Rigdo St N.W. ask for The
Bicycle man Try come before night.

Robt P. C.

Honored Miss ofay this is a White mans
country if you take it or I take it either any
body else takes it the country belongs to who ever
takes or can give it whom so ever they
choose to give to give it to. Now I spent 25-
years trying to give it to you on fail it is not
a mans gift to you as an ofay to claim in a
new world. tho you rank among the ofays of
World as a subject to be chosen under a
test you fail to stand. I am over time I
aim to end the argument with the year Just Peace
the Time are so far spent on the tide of distruction
floods are rising war clouds hang heavy as the
toll of death are growing at the doors of
those most dear to me worst of all the divine
laws of the living god are ignored an Violated
an yet we stand like lost sheep I see nothing
else to do but lay of an every body go home
an give fighting men a break for their lives
we no not the minute nor hour the toll of death
will come our way

an we are not Prepaird To die I am through
● With the argument but will settle it before
a Council of churches as I was sent To them
an not To such People as we have here see
Revelation 22—16- Those dosent want To be here
To the bitter end Pull for home. I am convinced
To say we just can not do it. since we fail To
make the first step in (25) years. it is useless To
Try now at this late hour. the god of heaven
● are not in no such sitten up a Kingdom like
This. Colored girls an whites. if the colored girls
had of come To me first I would of had a lead an
a foundation To build apon if the white girls had
of come first I would of been hampered an forced
To Take what ever those openly an boldly rebell a
gainst gods divine laws said Take an I would
have been a Transgressor for not going
where I was sent To go on it is too late
● To round up a universal Council of
churches that will except the true Word of God
on his divine law

Many could have won through me
Will loose at the council the world o best
Will be there on am cause to loose em
over. and the People o children home the
die is cast again an all hell will not
repeal you made me mad you know it
is innately right for me to have that an you
set you selves to speculate on the Virtue of
People o children be cause they were interested
your care. you cause them to be a lie you
what a bout an sign a greement o with
allens o who did not no in the name of high
hats o an big wigs. I am god sent to lead the
army an choose the People as well as to ratify
the law an build gods house. This can be
Proven where do you come in at. you can
tell the world yes She is going to lead the army
under gods direction an this Case I trust those
that believe in you let them look to you. The gift
of god are not bought with money neither a
reward for rebellion against divine laws

28-Apr-47

Wi all are concluded in sin which dont mean
there is no righteous Persons apon earth it
means there is no righteous law apon earth. but
a new government in which dwelleth righteousness
is the Promise in returning Toward. this gowment
the People are Put to a Test of faith. when a maiden girl
are asked about that they Primp up an drop their heads.
in wonder what kind of righteousness is this our
nation Israel was given the only righteous law apon
earth an they broke the law mainly in the whordom
act then god Pass sentences apon them as your
fathers departed from me so shall your daughters
returns an I will not charge them with Crime
hosea 4-14 micah 1-7- Zechariah 13-1. To interpetate
the answer it means these great stiff necks bells
young women I spent (25) years trying an fail To
get one. the house of david in Cludes all Crowns.
which is complete out of order with a Too sided
argument with People from over the world an
no body in line with divine orders who could
Call this Chaos of work the god of heaven

28-2pp-49

The People in the saddle has openly an boldly choosen ways of their on leaning the ways of god un done there is nothing I can do but take it up with the churches or stay out The People cant be established the way they are going I am willing to go an will go. but I refuse to take the women tell the thing end so now what do you expet me to do must I do the work here at my expense as I did before or will the People Put in an help or leave it to other People to do. I may be silent- I dam tired of you. more over you fairy tail leadership has fought every man ever rose to leadership as strong as yet you are in the drift- for ever lasting slavery you see it as no it. Mr leader there is no way out but- gods way through his servants those he ordain to do it. every body dont no what to do with People. few know what to do with them selves. your opinions are gods dont waste time for an argument I am through

Robt Vail.

The Lord laid his hands on me and sent me to Harlem to find Ten Women I am satisfied I found the Women one represents Power on the other Knowledge it is up to the People to Put those Women in active service to which they are called Power means she speaks to the soldiers on they hear Her she call on they come she say go on they go she has the greatest army in common arms of any nation on earth god has called her to speak to her armies here an else Where.
some where in the Book of Isaiah it says. teach my People Knowledge who are they in your midst can Teach the true Prophetic Knowledge of god if it can be taught it haven't been taught as it should be. we notice daniel 11th Ch - near the 34. Verse it says some of them shall fall to try them but will purge

who do you call them what is the case
to be tried the People should no the case
an given a Trial before they are condemn
some of these People lack faith in gods
Word an do not believe in the harlot act
28-34-52 an really dosent Want to do it. but the
People of faith are Willing to do it an
Will Purge them selves an are called to
lead the Way which means Kingdom Bound
Then the People of faith have the case in
hand dont hide it. Tell it. yes I done it an
I knowe right from Wrong People of the
earth has never done Wrong When they do
What god says do I did it an made my
elections where there is shure to be a
Kingdom an I am sure to Wear a Crown
make it clear that you are not doing this to
get a crown you do it because the god
demand that of you to show your faith
an obedience in the Kingdom Work

the People are not going To stand no stuff like that you boasting a bout your crown in the Kingdoms as they left out. the People wont only listen To you But will fall To you it seems To be all ready started I notice you are having closer an better friends than you use to have they wants To Join you an come To me But it can not be done be cause of this assignment which is against the Government. read it order 32-32-33 Jeriah said the same thing that it shall not stand neither come To Pass. let me change the subject a little) the Berrys over here are aliens To their native land even if they are not aliens To this native land To Choose one over here would establish a new leadership for that People. the order is To call the nations with Kingdoms the chiefest of the People

When the thing is over the government would come up with other claims to make or be left out. for that cause I say Jesus not elect the Berries over here even if the native land People say so because they do not understand the Program as we do. I mean we that understand the Program for some here dont seem To understand it as it is. after all a disinterested girl could join you one not in the ring nor under any assignment as is of the Chosen families be on the look out. the People are going to honey you up more than you ever Was in all your life especially after you face the Israel they'll No you are elected for the Kingdom and they left out will cause a stir a mong the so Call Covenant Crowd their great Pride will fall like the

lady that offered me one hundred thousand dollars an all of that I Wanted it looks like a shame to tell it but it is the truth she was among the first hike her dress at me. Mrs simon Peter the great will be looking a round for you as well as ather. my Talk is to help you thinks an Prepare To meet the coming World that Will seek your Knowledge on the true way to the Kingdom you too girls are too living stones an Working machinery. Jis the Kingdom Work one thing above Keep mind I do not lie on God nor for god unless it is some thing I miss understanding in the letter or the vission. Now if you got the right girl Bring Her a long But I will not Take the end that Bird To come I seen that before I read it

there is nothing to do But face the
stern decision of the Hour an
crown your Brow With stars.
With your own Be strong you
are up to a champion Man Come
On

Raht

28-29 55

I am setting down in the 30th year since I come to this People when I come I Brought a Proclaiming Issue that involved all the Nations upon earth out of all Nations it is gods Plan to Choose a People for himself. My Talk is To the People that. It is of a good there is some thinking to be done that body of mind will be laid of from government work August the 13th this Puts those intended Traveling girls on the mat before such Men as Phill Gray on the Man (3) miles a way just heard them both men are dabbed with the appetite for White Women on long what I Desire we made it this far less Try to go the route the safest way out sider. Take them to be girls out for a good time which would cause trouble as I foresaid the People of understanding will have to Put their heads Together and do some thing Why Talk so much you can not Convert the World. I made the

student an afrisan girl election
aire with a mother girl standing
in the door. I heard a rumor
from the Lord to say the
Prophet this rumor was heard
throughout the nation as we
understand the rumor god
Put the rumor in a man on
the Battle field at a time. the People
here ~~[illegible]~~ new nothing about it
there is nothing to be said onbd
the lone girl is a soldier girl
as has been described an tattered
about if this man live get him
up tell him the rumor he started
was from the Lord an the Lord has
said of him tho he could not be
call an ambassador be cause he
did not represent a Kingdom
an his work was a failure of
the People the rumor was the wrong
thing to take to Woodrow Wilson
let him Pick that girl an get her
Ready

28-2-20

girl - I sleep in the Bicycle
shop so I can Beat an Ill'ck
Thieves Breaking in the Place
it is a good hide out Place
when the lady is a Way from
home other wise no she don't do
to Trust some of these girls hoo
been elected if they are willing
to cotton up. the Home girl
must Come she was reveal
to me of god as described
Come you home or Whether she
Come. now or later she must

it Pays to do a little thinking
and Play safety first you Win

That Public alarm stuff
don't Bother me I no

Jesus news Paid too much
has been Written from
the mouth of god and Christ
him self for a feable man
to Block the Way remember
august the 13th Robt L.C.

(1) Curious Letter

it must Bee understood it is not my
Purpose to slight any deserving nation
nor insult the dignity of such Persons
by solving the Kingdom Work. the
question are not decided by Works But
from a Bible Record. that is to say the
law go from Zion on the Word go from
Jerusalem. which means too express
Bodies of Peoples or Persons that includes
many Probly all Concern. now take the
remnor from the lord the Ambassador
sent the son of Jonabad the Jew the great
daughter (45th Psalms (x) home Crown
Zechariah 6-10-15 I speak here in short
only to show the record which says those
that are far of shall come an build in
the Temple of the lord. this shows the
Kingdom work could not be decided
on Works a lone. while it Takes work
To Perserve the Kingdom as yet it
takes work an Braides to bind up the
Crown. on the Kingdom if you dont
believe it read the Bible. it Can be done
an will be done as will be done as it
is writen the erroring People is the Way
of the recorded Way an Plan of god.

7-8-22

there is three girls invited To come to
me they are in line for Crowns from
a Bible record. africa the soldier girl and
the student they are commission of god
To do service work and their Crowns are
Varified. they are sent To the service and
duthy of gods Bidding To the World. so
far To great credit has been added To
their noble an inspired works with fields
an world. ~~[illegible]~~ a head. girls you
have been told about the Place that
more than three girls or Persons are invited
at one time I say three girls because I
am trying To help africa if I can. as
I have said there is another girl here
from africa I have no choice between
the doors are open To both girls while harlem
are in the lead because of the students and
the soldier girl I say help africa. you have
been told how the Place are situated and
is your Best and safest Bet you dont need
any man To come with you girls wether
one come Too or three if you cant come
with out some man dont come at all
Call it off I refuse To take men
unless one is a soldier neither will I

Take girls unless they are Married
as it is time for Crowns my talk is
to show the People from far a way
lands they have a Bible record to Build
an dwell in the house of god which
dosent say any thing about Color
that is to say a man is a man as
a woman is a Woman. my lady is
here at home But she is not in
any Body's way that Come's to the shop
I am tired of so much talk an do
nothing I say do some thing or stop
talking so much a bout nothing I
dont care what you say if you dont
let me have that you are lost babies
it's Justly rite for me to have that as
I must have it

Robt W'Co

28-2-i-24

Curious Letter

Dear Miss Jim Crow honored one
dont give me out because my
time are long it may be after easter
yet you are my intended Wife I intend
to have a gold Crown Placed on yours
head for a memorial of me an my race
I stand with you an your People as
They stood With me an my People
When we hand no Place to stand only
the gods that sent you to stand us
be of good cheer an remember The girl
the lord joins to you she must remain
with you

Robt U. C.

24-8-25

I come to about a bible qeus bring in the elders. my talk are not a Prepared Program but direct from the word of god by the Prophet. jeremiah 49 - 14 also obediah 1 - 3 both agreed also Paul wrote on the same question which says. I heard a rumor from the lord an ambassador was or is sent an ambassador is a Person that represents their own government in allen lands. what the rumor. when I come I I shared a ~~Program my subject~~ was humanity my mentor was god I said nothing about government nor kingdoms obediah last verse says the kingdom shall be the lords. now we claim a kingdom who founded kingdoms news on represented the kingdom if the bible student had not represented the kingdom where would be your kingdom regardless to what the Prophets shows they was sent of god on done the work of an ambassador on keep up the gospel work

28-2-4-2

these things come up in my Busey
times when I have write between calls I
suppose the students them selves fet Jim Crowed
on Bared but they are a living stone on a
working machinery in the house of god if they
are not the ambassadors • Tell me who is
I open the door for the students to take their
Place on head on with the Work mind how
far you go. the students are NOT written up so
as to be counted on the roll but they are
there on there. To stay
Now miss student it is cold an chilly here
To day while I get many calls for fire Wood as
Well as Bicycle Talkers on Planers. the Zion
girl arab Jew an ofay is all the girls on
the roll at Present on all can be Taken
in these I say yes out side of these I say no
on head on with the Work Please except
my thanks for your Poco favors
Robt L. Dl. C.

Curious Letters !! (1)

honorable Miss student you no here a little an there a little is the way the thing goes. you can expect the runs of at the mouth as it has all ways been. all christains faith holds what christ said to be right. we notice st. johns 10th Ch. christ said I am the good sherperd an I no my sheep an I am known of them. that is to say I no my sheep and the sheep no me. the word (them) means more than one. which they must be born again for christ to no them, an they no christ. if christ take them I will too. while some things are said because of the People. this you no you never see People with sense having trouble with the idolers of time this is where you come in daniel spoke of the People that do no their god. if money was the object I would have taken the one hundred thousands of dollars. offered me an there would be no obect

28-2-28

all I say about money I sent many dollars in the cause only to be called old white mans niggers an sorry they didnt have me kill all I said I wouldnt do that again I expect the runs of at the mouth because I refuse to take negro here. I offered to take what was reveals to me just like it was revealed which was too

Women the real People of god not for money but
the sacafice for liberity the guarantee of faith
in obedience to the Way and Plans of god
almighty they are not invited because they
were not revealed. look over the negro record
on I find nothing to invite but trouble. read the
following lines. there is one come out of
Nanogiche evil against the lord a Wicked
Counsellor. Nahum. your brethren that
hate you for my name sake they shall appear
and be ashame Isaiah 66. the leaders of
the People cause them to error and di Troy
our Path Way. Jeremiah. those that led the
People cause them to error on those that are
led of them are distroyed Isaiah what about
the People going a bout making Ways of
their own leaving the Ways of god undone
Romans 10th Ch. Christ said I am the door
any man come any other Way except by me
the same is a theif an a robber. daniel
11/14 said the robbers of the People shall
exalt themselves to establish the vision
but they shall fall. now we see Christ told
what was a theif an rober. Paul told
who committed the theif an daniel Pass
the sentense who say Christ on these

Prophets is a liar. it was an evil against god
to take such a matter up with our government
it was an evil against god to wish you had of
had me kill when you could have done it. it
is an evil against god to mislead the People
you distroy the Way and Plans god demands of them
I dont spoke here for the subject but those I describe
as Christ himself said and you will see why the
so call leaders of the People are call thieves ath
robers by the Prophets who spoke these things
thousands of years before we were born upon
earth. which To day we Witness to be True
Take my Talk To the elders if they can find
where I can choose a money love with out
making god christ an the Prophets all out
a liar I will shows your Corruptions behind
the skies. there is nothing said you the People
can relye upon all your leaders have done
Pointed the People the way of slavery an the
dungeons of darkness. say thats a lie.
Why you refuse to be chosen as god said
Why did you Take the honor of god upon your
self why did you sign the People under
allen contracts allen Domination an
an allen flags why was I asked to go in the
conflict under allen flags if you take eye

oath how can you quit the oath. christ said
salvation is of the Jews. who is a Jew every
one born of god is a Jew, he did not white nor
black he said circumcision of the heart
which means born again. some may ask
how he talks like that oh are not born of God
himself. I have the vission above the
man born of the spirit god sends men to me
that talks with me like I talk with you he is
the one god sent to lead his People with out
me his People would be lost with out me
as the students his People would have done
been lost. O. you daughter of Jerusalem god
give me to you I come for judgment for you
to take me stone me or to kill. has you
ever read the message christ left on record
for you if you haven't read it get the elders
to read it to you Luke 13-34-35. also study
the reading as well as who said those
words. we notice the message says until
the Time Come. When is the time it was
time when the self style leaders headed
the race for the doors of death as distinction
before Woodrow Wilson. I feel like the
young Women here are greatly offended at me,
because I refuse to choose a mong them

girls I believe your morality an refinment are
equeal To the daughters of men but I can not
choose a mong you under a leader ship
Condemned of god christ an The Propets unless
I make god Christ an the Prophets out a liar
an give the Peace of the People the black eye
god wouldnt be no god to send a man
out in the world for the Peace of his People with
a covenant of Peace such as this People
have an the world beat em such as these
leaders have been beaten an remain beaten
it is not god like The People out of line an order
with god.
Back to you Miss student I dont no god
but I know People if the People see you
in a suspicious Position with me they would
call you an out Cast which would make
you a subject To insults or attack that would
result in Trouble you as well To face facts
an not Try To dodge around an excuse
I dont care what Christ says I wouldnt
take a woman unless she lets me have
that I will Try To explain again how the
case stands my hold house is side an
under repair an I sleep up stairs in the
Bicycle shop a lone

There is (2) heaters in the Place one up an one down stairs both heaters are in one flue the down stairs heater takes a (4) an pipe Pipe (3) joints an elbow high which warms the floor over head also the heat goes up the open stair way up stairs the heater up stairs is a Too cap heater heavy brick lining when both heaters are fired up a Person can strip naked up stairs an not no it is cold weather there a 9x12 rug on the floor my bed is just a mattress made on wooden sides an set in front of the heater my bed cover is one double blanket spread on the mattress an a nother 9 x 12 rug fold to gether lenght ways an spread on the blanket the foot part fold Back a bout (4) feet then I get down between the double blanket an rug an I dont it is cold out side I thought if your girls did come we to gether would c. in an buy Too blanket an a sheet then spread the rug over the blanket an we would sleep an dream Together no body Bothers a round that Place after nig[illegible] my lady work from (5-) To (1) (2) daughters works in the day none of them are interested

in the shop affears you could spend the night up to (9) o'clock & cut an sell basket wood as People order it an has a Plenty of dry oak an dry Pine lumber Wood on hand my steam line got burnt up not so long a go an there is no light only flash lights the shop ~~is~~ in the middle of a solid colored belt except Jew stores there is not a white resident in ridge St Why should some thing happen because you come some thing is sure to happen if you fail to come you dont have to have a bale of money to come down here there is some work needs to be done no body expects the negro to do it unless he is the boss and money in it for him. remember the daughter of zion has a sister hurt an we none know the minds of the universe I disagree on negro hoodlums that is a dangerous way to go.

Robt H.C.

Happy new year To you honorable
Miss Jim Crow the new year are
not so hot With me My Talk is
is about that rumor girl she Was
reveal To me in the light of the fires of
heaven. if you can track of any other
family that dont any thing Towards
the Kingdoms et cept the rumor as
the ambassador families Please let
me no it, the above Too families
are the ones the Bible speak of To
start the Kingdoms Work they both
Was sent from the lord as reveal
to me from the lord they can be
dancers harlots or ant cast or
What else families can Be But they
are What god described by the Prophets
as through a true dreaming soul
if one or Both are harlots god gave
the rite To harlot as did not charg
them for it because of their fathers

how can we hold a woman
for being a harlot when god set
her up at the head of his kingdom
an Puts the hold High ; court under
the harlot act : read the last Verses
of Ezekiel 16th Chapter. they are the one
ones not counted under sign agreem
ent. While I am in the middle Between
Too groups with no cross line work
those on this side stay over here on
those on that side stay over there. those
of god will surely anchor in the
harbor. the Time are not so hastey
With me I Went to the teeth dentist to
have my teeth fitt he said it Wouldnt
Pay To have them repaired. I had abscesses
in the gums the best thing to do have to
them taken out an have Teeth made like
I described to him cost me Too hundred
dollars an it takes from five to six
Weeks so I got no teeth

While all the main things about the
Kingdom is all ready established
an made known by the Prophets
only the mind that has the Wisdom
of god can understand the time
is long with me I dont no a bout to
yare girls so Happy new year be
of good cheer Robt L. C.

28-22 64

(1)

ladies gentlmen an friends a round the
World we now end the 30th year sence
the Kingdom work begin a mong us in
which god has given some of us sight
To see the right many a mong us are
blind To see an under stand how the
god of hevens could set up a Kingdom a
mong men or the People on earth. But the
Kingdom is all ready laid out in the Blue
Print which is the holly bible an Written
at the mouth of god by the Prophets To
Build such a house with out the blue
Print of god is beyond the Judgement of men
after the house was laid out god elected
Who he choose To Put the house To gether
an run they are call his elects born
of this god Prepared a man of Mistry an
Vission from birth He was born with
three Wraps of navel Cord a round the
neck an Tow layers of Vail over his face
those that seen it said babies like that did n't

live yet he live to be (67) am going strong. a letter would hold the story could be written at this Point the question is who are the elects of god in what way can the elects be gathered to gether after god elected them the elects am the bride class are the same aint they described am numbered I dont think harlem ever read a boat the babies god reveal. To me I mean nothing But Babies their colors am their Kind am the number of Babies. my talk is for the true seeking soul To have an Idea of the Kingdom the god of heaven is To set up an its elects am body members thee (67) Psalms says the highest him self shall establish her all my springs are thee which means at the Time of the writing the elects would be reveal to me at this Time of writing all the elects of god has been reveal to me am made known. on These grounds I Take no sides with out inside

government debate the Bible says all that help shall have a Part To say What Part is of the opinion of the elected class or executive Body. While the Welcome doors of gods house are open To all nations To whom so ever will are Welcom those dosent like it Take their Part and go their way. on these terms there is no need for sign agreements in fact god reject sign agreements which says they shall not stand neither come To Pass Isaiah 8:9-13 the question is this if harlem thought themselves such great leaders why did they set up a Jew for a leader over their race while there wasent any thing To gain for the race nor the Jew yet it was their sign agreement harlem havent said any thing nor done any thing Towards the Kingdom Wont neither helpfull Towards the race all they said an done was To lead the race to Bondge death an distinction

what do you or any other man no of
god to come to me a man was reveal to
me in the light of fire only to show who
he was a slight Big face soldier Brown
skin an awfull Bright girl an one Brown
skin as god sent the rumor an the
ambassador the Prize was given to them
regardless to race or color: on their
qualification grade if they Please god
they Please me the Kingdom belong to
god an he sends who he Please for the
Kingdom the soldier was a fore runner
for me with out the rumor there wasent
any Possible chance for me to come
in as a starter of a thing like that
remember I was sent to the churches an
not to those of your kind who in the hell
are you to come to me with raise an
confession. I am ordained of god
with out the oath of men an sign
agreements with world governments

28-30 68

My work is to order an establish gods
government an install his elects
an to magnify or ratify the law writen
by the supreme counsil as it is writen.
between the leds of the Bible from the mouth
of god. amen Brother give the People the
Preamble of god. an less go to church
your sign agreement Played hell
with these young Women you got there
I cant take them because of your a
greement which god reject get the Bible
People an read it. Now I sketched
at many things to show reason why I
refuse to take sides with sign agreem
in which our outside friends are warn
as well as we are. I dont say chicago will
Win the leadership of the race I may organize
a new leadership outfit I say To both home
an a Broad be quiet an let me organize
a leadership for my People god has spo
against the Present Works.

(6) other syde

When we onganize the out side friends
can come in with us if chicago wins
leader ship only the white will be taken
all Black Brown an yellow races
connected To harlem are lost To the crown
Yet they may come in other Placeses But.
to the Crown. the out side girls at chicago
can Be take Because they are not of
any sign ogreement only taken a
chance harlem catholic an Jews will have
To wait Till I see chicago line up I dont
no what non who they got I havent wrote.
chicago is a long time But is a tatle
lost or mark me out from harlem way
harlem can go harlems Way an I will go
gods Way. let all harlem read Ezekiel 43rd Chapter
an learn a bout gods house an remember gods
rules in the Kingdom of men. the rumor girl
an the ambassador girl are the only too
can be taken up harlem Way as the card
stands. Isaiah 7—9. says. Take heed or Love

28-20

(5)

You Will not be establish harlem has caused the People to irron an destryed the way while I Purpose no fight yet I am god sent To lead war Battles if you get what I mean

Robt · L · C ·

Curious Letters

(1)

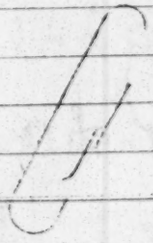
Dear miss eleanor Pictorians honored one
you Puzzle me with the name an work of
Harlem I refuse any an all articles an work
where harlems name attatched to it. it takes
time to Prove whether the Picture are real or
not yet the story are true the old timers here
can Witness trying to imitate that same thing
some (25) years ago but harlem People do
not reconize gods Word. less talk some
thing else for thaught. I was walking the street
one a croos the street from me one old lady
setin by the Window in side said to me why
dont you bring me a drink some time I stop
an said Why dont you make that man you got
bring you a drink. she shouted dont no
man come here dont no body come but one
little boy he do my out side shoping I stay
here by my self. I said got some delegts gals
coming over here in short if you let them stop
over one night Ill give you all the drinks you
want an money to. she said bring them on

(2)

dont no body come here: the lody is on the wel-
fare the old rat kind she has (3) rooms on the
bottom floor the Place is easy to get in out
dont so many Peopls set out like going in the
ally at this time of the year People sets out on
both corners of the ally makes hard to get in
or out with out being seen she has a couch
in the front room bed in the middle room stove
an table in the Kitchen I thought if we give the
old lady a good drink an Put her on the cat
she would soon be out of the way an house would
be our house we never seen her in the street she
live #27 on one side of the street an I live #34
on the other side my lady leaves home (4) P.M.
for work comes in about (2) A.M. my Tale
is food for thought now you no harlem bread-
I alone Paid the ransom Price for your
liberity an achievement which are not an
individual gift only a Captain of an army for
smart girl to win

Robt W.C.

we can not line up ours adopted
friends Before we can line up ours
selves. the laws laid down By the
holly Prophets are inspired directly
from god on are holly laws for
mankind To follow. I speak nothing
against the high dignity of young
Women nor their qualification grade
I Believe girls that Bid for crown
equal the daughters of Women as
are Prepared To meet the World at
its Best aside To quality on being
Prepared the law says maidens which
means girls (18 To 20) years of age if
any thing (16 To 20) years of age or
well under (25) years of age is the
Best can be said or done regardless
To race or color. god demands you
the scalends To be silent an let the
People improve themselves for the
good of all



Curious Letters

How can you be adopted unless we are organized. the begining of the many dreams has never been written to harlem I am not sure But the too girls talked about so much one white an the other colored Was either the 3rd or 4th of the girls Pictured before me the first too girls that come both were Colored But the first of all were a he Panther an too red she Beastest is a story to write an Wisdom To understand Which Time has made it Plain to understand. the rumor from the lord an ambassador sent bre the too girls above. yet there is a lone girl before them remember the girl harlem, tried to imitate a lone girl appeared white with white scarf a round her head followed by (4) student like young men come to a dance

The Colored man lust for the
right of man on equality with
such as a man

segregation is a White mans
slogan their lust is for
White supremacy the end of
White supremacy is the end
of segregation with us
Those Choose to segregate
them selves in this field is
Are welcome to do so

24-2-4-18

Curious Letter

I didnt get the new years Paper so I didnt write
I speak here once for all on the White-lady
question both Bible an Vission. we notice King
Solomon described a white girl to come one choosen
a bove thousands. the bible covers more than space will
allow to write. the girl was reveal to me of god for
a long time the girl would appear before me with her
back turn to me her back showed she was not my
People yet she was reveal of god we no. I say the
girl is a bible student an american white girl
of the sect known as negro haters. their deeds
speak for them as god fearing People. god sent
michael to give light an understanding to them
a bove their brothers to catch death an save his
People they were the moses in the right time
when did negro haters ever give a black man a
just reward unless god had laid his hands
on them a failure in the students. the son of
god would have died in vain an all god spoke
by the Prophets would have been lost an the curse
of man would cover the earth for generations to
come. the students saved all the black man will
ever gain Worthy to share in this blessing of
the earth a bove the white world. Paul in his
letter said they were not my People yet they
shall be call the People of the living god
Romans 10th Ch. this are the Calling of
a race of People but a few out of a nation
if the negro never move from where are at
the student dose a mericale to keep them where
they are at. the students shall not perish by
the earth neither wear the chains of bondage
in a free world

your intended young ladies if you
keep faith some thing will happen in
your favor in my days some among
you due to come to me an will come for
the hope of the World are lost. my Talks are
merely food for thought. my lody are going
to school training to be a Nurse she are
not up on the issue as we are because of
her religious belief. now the chance to come
to me in the day so as to arrange the matter
come in as a Buyer But dont stay long at
first street light come back in a Taxi to the
Corner of 4th an ridge sts an get out an walk
to the ally while an Colored comes here many
times after night some are white women as
well as Colored. White Women comes here
to Buy Bicycles 12 To 15 miles a Way. the
Bicycle shop are the safest but the shop opens
at 8 o'clock no Body notice People in the shop
after that time I am having every night
dreams working with White People in strange
lands. the mission is a Womans order
an young Women has a Just rite to fill
the order on the Poor of the People are the
ones to Trust in it. I say yes soon or late
some among you will do it. Robt V. C.

11-12-28

as a woman out side Claims the dance house was her's. I seen that To day I under stand an I know both Women the one that come in side an the one stood out side. now as I seen an under stand these things. knowing these things. was Pictured to me of god death nor hell can not Change nor does your debate cauint any thing where such things are revealed to me of the gods. I Want harlem to remember they rejected my Writing is why they are so blind as foolish I am tired of your dam Bull frog stuff it plessed the all mighty god to send the hebrew lion to Battle all comers. an free his People an to Teach an instruck them such as he reveal. to me an make of them a People such as he would have them to be

established as our Hebrew fathers
Was established before our time I
was not sent to fight the People I
come a redeemer bring Bless with
the gift of Vission I see the way
through God To do it. My Vission
are Unbespeitable By Man. let me
say this the Bible says. The least of the
flock shall draw them out which
do not mean the least among the
People it means the least trained
in warfare an army is a flock
harlem done nothing in favor of the
race all this work was of fallen men
even the soldier that started the rumor
his work was a failure they Picked a
Jew for a leader of his People an
europe Plan To Take captive both negr
an Jews an could have done it
had I not come would have done it

the word Jim CROW is a name
known through the nation. so I
name you miss Jim CROW young
lady I Beg your Pardon to say it is
a Bad move to open the door to our
adopted friend. Before we organize
our selves I am waiting for that
rumor girl tho africa could take her
Place But the soldier is the machenery
which god use to stir the rumor
on. the same was reveal to me as
described in the Bible a rumor
was heard from the lord as far as
the question goes I say Mam. there
not much to be said about adopted
People. while you have Been elected
to the crowns regardless to what
any Body says you are one of the
too girls reveal to me for so long
as you can hold what I say Rest
assured.

(3)

in case you take a notion to come in the future take taxi come to 43rd ridge 57th n.w. you see a alley walk a few steps down the alley you see the place looks like a wood shop I am there every day an sunday the year round.

Please exept thanks for Pass favorts

Robt Lee.

28-24-61

Curious Letters

" The further instinct's held removed,

The surer, deeds will be approved

By those of altruistic mind

Who, only, can reform mankind. "

granted to for the said invention, as
fication in duplicate relating thereto, and
the Patent Act, your petitioner elect
of Ottawa, Province of Ontario.

28-2-1

Dated the day of

_____

_____

I am informed that the two near-syllogisms below constituted an acceptance of an editor's published challenge - a K K K sort of editor of our bigoted southland. His challenge :-

" For thirty years, I have asked for any person to show me a logical argument for ' Racial Equality ', but as yet I have never seen even a feeble attempt. Do you think you have a logical argument ? "

Below are the replies sent to him : -

A.

Premises -

1) Mankind ever has been and is biologically and/or physiologically uniform.

2) Only environment has modified and even so, merely superficially.

Conclusion -

Racial I N equality is wholly, indeed, selfishly artificial '.

or,

B.

Premises -

1) There is no natural aversion to inter-racial sexual intercourse.

(Latest instance - Gen. Chennault)

2) Mixed offspring are not sterile nor even monstrosities.

Conclusion -

Racial equality would (should) ultimately become established/(as no longer moot the issue have disappeared) when only a yellow or brownish people, with negligibly dissimilar features) exist on this planet. Whether that be or be not advocated, it is certain to eventuate.

DUPLICATE AUCTION BRIDGE SCORE SHEET

Original

NORTH AND SOUTH				EAST AND WEST			
Bid / Tricks Won or Set	Game	Honors and Bonus	E. & W. Penalty	Bid / Tricks Won or Set	Game	Honors and Bonus	N. & S. Penalty
SUM OF TOTALS	TOTALS			SUM OF TOTALS	TOTALS		

Difference between sums

_____ = N & S / E & W **GAIN**

Duplicate

NORTH AND SOUTH				EAST AND WEST			
Bid / Tricks Won or Set	Game	Honors and Bonus	E. & W. Penalty	Bid / Tricks Won or Set	Game	Honors and Bonus	N. & S. Penalty
SUM OF TOTALS	TOTALS			SUM OF TOTALS	TOTALS		

Difference between sums

_____ = N & S / E & W **GAIN**

1	1		
2	2		
3	3		
4	4		
5	5		
6	6		
7	7		
8	8		
9	9		
10	10		
11	11		
12	12		
13	13		
14	14		
15	15		
16	16		

Date ~~~ 19 .

Gain Subtraction

_____ = NORTH & SOUTH / EAST & WEST **WIN**

TELEPHONE 8860 CHELSEA

Intended for W E B Du Bois

"O wad some power the giftie gi'e us
To see oursel's as ithers see us."

HENRY ROMEIKE, Inc.

106-110 Seventh Ave., N. Y. City

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NEW YORK

The First Established and Most Complete
Newspaper Cutting Bureau in the World

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Date

[Robeson]

42/8F/87

THE ALARMING RISE OF LYNCHINGS AND CONTINUED IMMUNITY FROM PROSECUTION OF THE LYNCHERS NECESSITATES DRAMATIC, EFFECTIVE ACTION OF DEMOCRATIC AMERICANS ON A NATIONAL SCALE. WILL YOU JOIN BARTLEY CRUM AND MYSELF IN ISSUING A CALL FOR A GATHERING IN WASHINGTON ON SEPTEMBER 23, IN COMMEMORATION OF LINCOLN'S PROJECTION OF THE EMANCIPATION PROCLAMATION TO LAUNCH AN AMERICAN CRUSADE TO END LYNCHING. THIS CRUSADE WILL EXPRESS THE DETERMINATION OF THE AMERICAN PEOPLE THAT THE LYNCHERS BE APPREHENDED AND PROSECUTED AND THAT THE CONGRESS OF THE UNITED STATES ENACT A FEDERAL ANTI-LYNCH LAW. PLEASE WIRE YOUR REPLY 23 West 26th Street, NEW YORK CITY.

PAUL ROBESON

6-31-38

Dear Corinne -

This is a footnote to my letter - something I left out after intending for some time to tell you of it. Shortly before I left Madison - the last Sunday - I went to a picnic given for the Industrial girls group at the University Summer school - a group similar to the one at Bryn Mawr. I thought of you and of how it would delight you to see the two negro girls playing ball with

the other girls on terms of friendly equality. When the two colored girls applied there was quite a furore for a time and the problem of what to do with them was very real. It was decided to take a house and to try having the girls live together. Two university girls, one Esther Silberman, Jewish from New York, the other Lois Bacon, Isabelle La Follette's sister, expressed their willingness to live

in the house with the colored girls and to attempt to keep things going smoothly - and it worked out beautifully, with no evidence of race feeling whatever - I didn't stay at the picnic for the moonlight evening by the lake so missed the negro spirituals sung by a trio of the two colored and one white girl -

I wonder if The Crisis might like to publish something of the two girls' experiences here and their impres-

T-51-CE

sions - I could get their names and addresses for Mary O, if she would care to have them - altho the Com. may already know of them - the girls.

In writing you of Isabelle La T. I forgot that she was a Bacon. Can you claim kinship?

Another week to loaf in! I shall make the most of it -

Don't return

Kate Keller. CB

KILIAEN VAN RENSSELAER, *Secretary*

CITY OF NEW YORK

GEORGE WASHINGTON BICENTENNIAL COMMISSION

SUITE 2100

HOTEL COMMODORE

NEW YORK CITY

41/153/11

[SIMON]

12-44-34

TÉLÉPHONE NOS. 2.30., 3.81., 5.41.
ADRESSE TÉL: MÉTROPOLE, MONTE CARLO.

HOTEL METROPOLE,
MONTE CARLO.

P. S.

I have tried to write you in the brief leisure here where I have brought my husband for a week or two after his recent illness. He had worked himself out and we could not get his temperature down and of course he got weak. However he is getting better and we are returning home to-morrow in a few days. My letter seems to be

very incoherent but it must go as it is. It carries with it my warmest greetings for a happy new Year extended also to yours wife and to yours daughter Yolande. Is she still in Baltimore?

Yours very sincerely once again

Kathleen Irving

[Society of African Culture]

A2/IA/14

SOCIETY OF AFRICAN CULTURE

(Présence Africaine)
17, rue de Chaligny - PARIS 12°

Sir,

We propose that at the next Congress, the various disciplines and forms of art whose tasks and responsibilities we shall have to define should be presented under the headings given below.

Each subject should be treated in answer to the following questions :

a) How are the Negro-African peoples and civilisations present in the works that deal with your special field of study or art ?

b) How were the aspirations and the personality of these peoples misrepresented, betrayed or even humiliated in some of the works of your discipline. (The influence of racism or of imperialism).

c) How, and under what conditions would your discipline serve to promote the greatness of the African peoples ? What tasks would you assign to it for the achievement of this end ? How would your discipline, using the cultural and intelligent nationalism of the Negro peoples better serve to promote the greatness of man and human culture as a whole ?

Would it be possible for you to indicate to us, as soon as you can, the names of Negroes in your country who have specialised in the following fields.

I - <u>Literature</u>

The Novel
Poetry
Drama
The Essay
Vernacular Literature

.....

II - The other Arts

Music and dancing
The Cinema and theatrical Art
Architecture and Urbanisation
Sculpture and painting

III - Human Sciences

Philosophy and theology
Linguistics
Sociology and ethnology
Geography
Economics

IV - Political thought

(Georges Padmore, Eric Williams, Ly Abdoulaye, Diop Majmout, Nkroumah, Césaire etc...)

V - Scientific thought

The Sciences and Technology in Africa
Medicine etc...

VI - The Technics of Information (Diffusion of Culture)

The Radio
The Press
The Cinema

There should be therefore, six substantial Studies which Would comprise some twenty subsections. Each of those six groups shall be placed under the responsibility of a Specialist.

We beg of you to let us know your own reflexions, criticisms etc, and to designate for us persons best qualified to undertake the treatment of these subjects.

With best wishes,

Yours very Sincerely

THE SECRETARY OF THE S.A.C.

NOM (NAME)

ADRESSE (ADDRESS)

DATE ET LIEU DE NAISSANCE (DATE AND PLACE OF BIRTH)

ETUDES (STUDIES AND RESEARCH FIELDS)

PROFESSIONS EXERCEES (PROFESSION TITLES)

OEUVRES (EDITEUR - DATE DE PARUTION - CRITIQUES DE PRESSE)
WORKS (editing - firm - date of publication - press releases)

Dans la mesure du possible, vous pourriez indiquer les tendances, originalités, préoccupations actuelles, options politiques et religieuses, etc.... de ces hommes de culture.

(Optional) You might point out the tendancies, original features a[illegible] preoccupations, political and religious options, etc... of these [illegible]ulture.

[School Improvement Club]

AN APPEAL FOR HELP FOR NEGRO YOUTH

The town of Howe, LeFlore County, Oklahoma is advantageously located at the junction of the main lines of the Rock Island Railway and the Kansas City Southern System in the southeastern section of Oklahoma. Its principal industries are farming and the mining of coal, but other lucrative occupations can be followed by both men and women who possess character and ability. The citizens are kind and friendly to people of any race trying to accomplish anything that is worth while. Some of the many advantages offered to and enjoyed by the white citizens here for their social, moral, intellectual, financial, and religious development are a mild climate, fertile farming land, rich mineral deposits, good mineral water, excellent schools and good churches. Very unfortunately, these institutions mentioned last do not exist for the negro citizens here whose condition an effort is being made now to improve that they may become a valuable asset to the town, and that other worthy and industrious negroes may be induced to settle here to develop the natural resources of this county and to educate their children in good American citizenship and Christianity.

31-3-1

To this end a school improvement club for colored youth has been organized to solicit funds with which to erect a schoolhouse in district No. 67, LeFlore Co. County, where as yet, there is no building owned by the district or county for the training of negro youth. At present the school for this purpose is housed in an open, unsanitary camp-shach in which there is not a blackboard, desk, map, chart, globe or any other school apparatus or convenience for teaching. When erected this building shall be owned and controlled by the county for the exclusive purpose of training negro youth. We, therefore, appeal to you for your moral and financial assistance and ask that you affix your signature with or without any designated amount you give to this cause. You may send your donation direct to Professor A. E. Riling, Co. Supt. and Custodian of this fund which is deposited in the State Bank and Trust Company at Howe, Oklahoma.

But to do good and to communicate forget not: for with such sacrifices God is well pleased. -Heb. 13: 16.

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. -St. Luke 14: 14.

REFERENCE: The Board of School Directors

President
Secretary
Member

SIGNED: The School Improvement Club

P. J. Johnson, President
J. Z. M. Spillers, Secretary
W. Harrison Lane, Cor. Secy

[Schomburg?]

Sharpe a Jamaican Negro
was the leader of the
rebellious movement
that brought about
the Emancipation
of the Slaves during
1834 in said West Indian Islands.
The data has been
published by a Baptist
Minister — I can
give you when I get
to N.Y.

Schomburg

41-12F-4

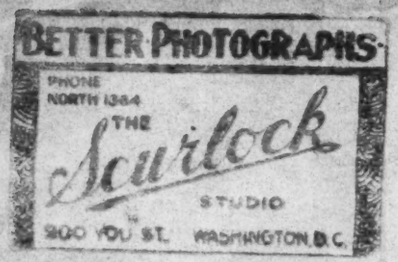
Have you looked at
Hastings' Encyclopaedia
of Religion & Ethics? Contains
articles on many tribes of
Africa - language,
religion, anthropology, etc.
(by experts).

41-12F:5

Lady Scott
17 Cowley Street
Deans Yard
Westminster

38-4-73

R P Sims W Va
W. M. White N. Y.
J. Hauser Penn
Mrs Yergan
~~Texas~~
Hon Hunt
A. W. Williams



[Scurlock Studios]

31-1-5

Irwin L. Schuyler

113 Glen Cove Ave.

Glen Cove, N. Y.

[Lewis Sellers]

Philadelphia, Pa.,
150 North 57th Street.

30-23-22

Mr. Frederick J. Haskin
Atlantic City News
Information Bureau,
Washington, D. C.

Dear Sir:

Noting your reply as to the number of Negro churches and membership in the U. S. A., 42,588 churches and 5,203,487 membership, I am interested to know the number of hospitals permitting Negro doctors to serve as internes and Negro girls permitted in universities hospitals for nurse training and the number of hospitals supervised by Negroes.

Respectfully yours,

Dr. W. Lewis Sellers.

Asst:- I possess a Penna., Ga & DC Med Lewis and a Penna Pharmacist License.
Gillsbrath is my ~~brother~~. Graduate Leonard Med Col. Raleigh N.C. Your publication is very timely to protect men who does not protect men who need protection. N. J Francis who aided "Bess" out of Prison at Columbia Pa. would not help me when his brother M. J Francis of Lumber St. used $47.98 and collected an Auto Ins. He is now in Cleveland Ohio. Your Company frequently publish articles not available. Dr W. L. Sellers

[Sigma Pi Phi]

I (repeating the name) in the presence of this council here assembled do hereby promise and swear, never to reveal in any way or manner, the mysteries, secrets, tokens or rites of this body, to any one who has not been regularly and properly brought before such a body as this, duly authorized to administer this oath, which I swear by Almighty God to keep to the day of my death. My aim shall always be to aid, uplift, cheer, protect, love and honor each member of this body. I shall always strive to so live that I bring no dishonor upon the name of SIGMA PI PHI.

30-14-2

[Ethel Smith]

30-23-46

Thank You

I thank you for your Christmas thought
Expressed in words so kind
May the New Year bring you happiness
And our friendship closer bind

E. H. S.

Ethel Smith
Texas

30-16-7

DO YOU NEED GLASSES?
DON'T EXPERIMENT WITH YOUR EYES
SEE SMITH AND YOU'LL SEE

DR. FRANK G. SMITH
EYE SIGHT SPECIALIST

[redacted]. STATE STREET
CHICAGO

TELEPHONES:
OFFICE CALUMET 4563
RESIDENCE DREXEL 6645

OFFICE HOURS:
10-12 A. M., 1-5 AND 7-9 P. M.
SUNDAYS 2-4 P. M.

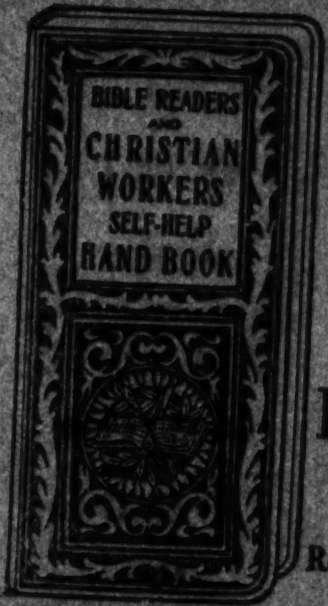
31-16-3

Commodore 1244

Mr Deep Singh

Bhagalpur
India.

[H. F. SMITH & SONS]



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Edited and Compiled

= By =

Rev. J. M. Coon, A. M.

What it is? This is a series of suggestive and inspirational studies of vital subjects. It is a Granary of Gospel Seed Facts and Truths. It is a Treasury of Helps and Forces for Christian Workers. It is a Bunch of Keys with which to open Scripture, Providence and Duty. It Treats of God, Christ, Holy Spirit, Bible, Soul, Eternity, Character, Duty, Sacrifice, Suffering, Difficulty and all Life Problems and Experiences.

Vest Pocket Size; 2¾ x 5¼ inches, about ¼ inch think 128 pages
Flexible Cloth, Embossed and Stamped in Black - 25 cents
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Sent Postpaid on Receipt of Price to any Address

Vest Pocket Size and always with you

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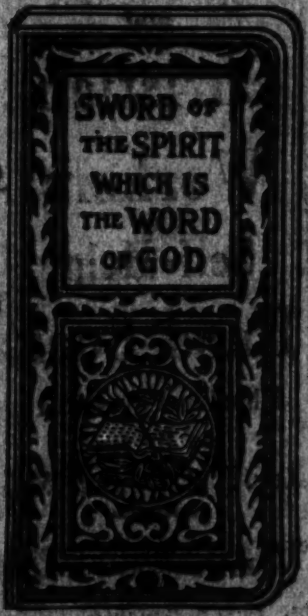
Princeton, Ind.

Scriptural, Spiritual, Stimulating



Sword of the Spirit which is the Word of God

32-3-26

A Manual For Personal Work and Workers

Scripture Verses Selected and applied to every conceivable attitude of soul in all the varying circumstances of life.

A necessary and most efficient helper in answering questions and excuses of the saved and unsaved.

Give this Book a chance to Show You to Yourself

Vest Pocket Size; 2¾ x 5¼ inches, about ¾ inch thick, 128 pages
Flexible Cloth, Embossed and Stamped in Black - - 25 cents
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Sent Postpaid on Receipt of Price to any Address

Vest Pocket Size and always with you

32-3-40a (Society of St. Peter)

UNION OF MASSES

For the benefit of African Missions, instituted by the Society of St. Peter Claver and canonically established by the Vicar General of Pope Pius X., in 1908.

Three Hundred Masses are said every year in the Chapel of the Central House of the Society in Rome for the members of this Union. The members **pay ONCE and for all** 25 cents, or 1 shilling, which entitles them to a share in the three hundred Masses **DURING LIFE** and **AFTER DEATH.**

Children and the dead can be enrolled. One enrollment dues cannot be accepted for **MORE** than one person, whether living or dead. Each member receives a certificate of admission.

The money is devoted to the needy African Missions, with the exception of the stipends for the priest who says the three hundred Masses.

Send your enrollment dues to:

Society of St. Peter Claver
for the African Missions

3624 West Pine Blvd., St. Louis, Mo.
St. Mary's Priory, Princethorpe, near Rugby, England
18 Emor St., S. C. Road, Dublin, Ireland.

32-3-40a

Enrollment Form for the Union of Masses

No.	Christian Name and Surname		
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
	Total		

Mass Stipends

For the African Missionaries

Society of St. Peter Claver for the African Missions

1219 Fullerton Building, St. Louis, Missouri.

I herewith send you $.....*for* *.....*Masses to be offered for the following intentions:*

32-3-42

From

Name: .....

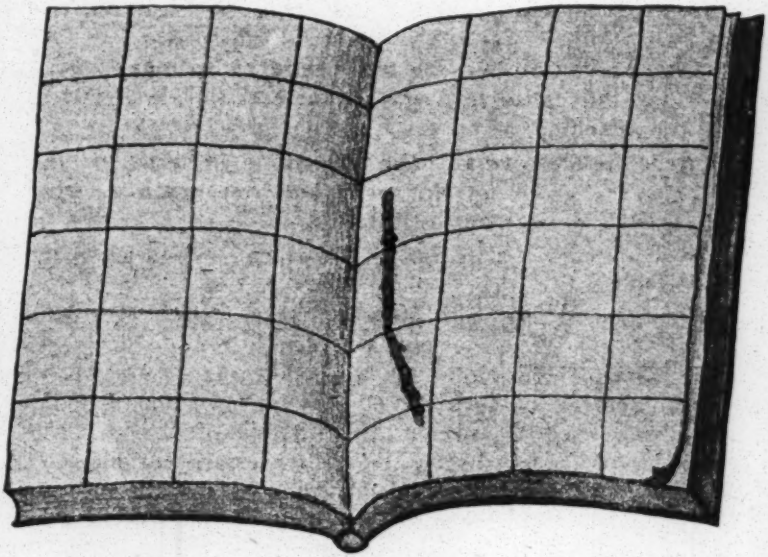
Address: .....

* N. B —Please state the **number** of Masses you wish to have read.

[Sodality of St. Peter Claver]

A mite please

for the Work of the Native Press in African languages.



One of the needs that most makes itself felt at the present moment for the furthering of the Missionaries' activity is that of the GOOD PRESS in the production of books in native languages.

Card. Van Rossum, Prefect of Propaganda Fide.

3 4 24 — 10.000

And you?

The Bible Society, that powerful organ for the spread of English Protestantism, published some years ago at the central offices in London a report of its work showing that the Protestant version of the Bible has been translated into 150 languages and dialects and that the Society had distributed 7,899.652 copies. At the present time the Society is working with all its might, at the diffusion of the Bible in Africa. To this they have already prepared complete translations of the Bible in 19 African languages and extracts from the Bible in no less than 112 dialects.

And shall Catholics be less prepared to make sacrifices for the cause of Truth than are the Protestants for the teaching of heresy?

Dear Reader, what have you done hitherto for the African Press? — — Not everyone has much to give but everybody can do a little.

Anyone who is anxious to co-operate efficaciously in the extension of the Catholic Native Press is invited to put his or her initials on these collection boxes along with an offering of 2d. or 5 cents for each box.

The whole collection may be sent to one of the following addresses. SODALITY OF SAINT PETER CLAVER to be mentioned on envelope in each case. The money will be used for the purchasing of the necessary materials for African books, which the Sodality undertakes to print in its offices and to send them free of charge to the Missionaries in Africa.

Full Address: Sodality of Saint Peter Claver

Italy: 16, via dell'Olmata, ROME (23).
America: Fullerton Building, ST. LOUIS, MO., U. S. A.
England: St. Mary's Priory, PRINCETHORPE, near Rugby.
Ireland: 13 Emor Str. S. C. Road, DUBLIN,
4 North Great George's St., DUBLIN,
Convent of Mercy, DUNGANNON Co Tyrone.
Australia: 28 City Road, Darlington, SYDNEY, N. S.Wales.

N.B. The Name of the SODALITY should always appear on the address.

D.r U.R. Soni.

Apsley House,
Withington.
Manchester.

8-12-08

Indian Town.

8.30 to 10.30 P.M.

26.16 Motors
19.71

7.30 to 9.30 A.M.

31.21 Motors

32-35-27

Adam's Children

32-35-24

PUCK – "WHAT FOOLS THESE MORTALS BE!"

A Midsummer Night's Dream

W. S.

Dear Reader :—

I drew these few small pictures to go with words I've read, heard or thought up ... to persuade you (if need be) that intolerance is cruel, foolish and hurtful to those who practice it, as well as to others.

Everything one does or thinks has an effect upon the world and its creatures and so upon oneself. It is inevitable that any venom spewn must pollute that same stream of life from which we all must drink.

Frank Hanley

GREETINGS! - HOW MUCH PREJUDICE WILL HE HAVE TO FACE IN HIS LIFE ?

33-35-29

GREY-HEADED PREJUDICE IS DEAF.

MOST SO-CALLED REASONING CONSISTS IN FINDING ARGUMENTS FOR GOING ON BELIEVING AS WE ALREADY DO.

32-35-30

PREJUDICE IS AN OPINION WITHOUT ANY VISIBLE MEANS OF SUPPORT.

PREJUDICE SAVES TIME, ENABLES ONE TO FORM OPINIONS WITHOUT GETTING THE FACTS.

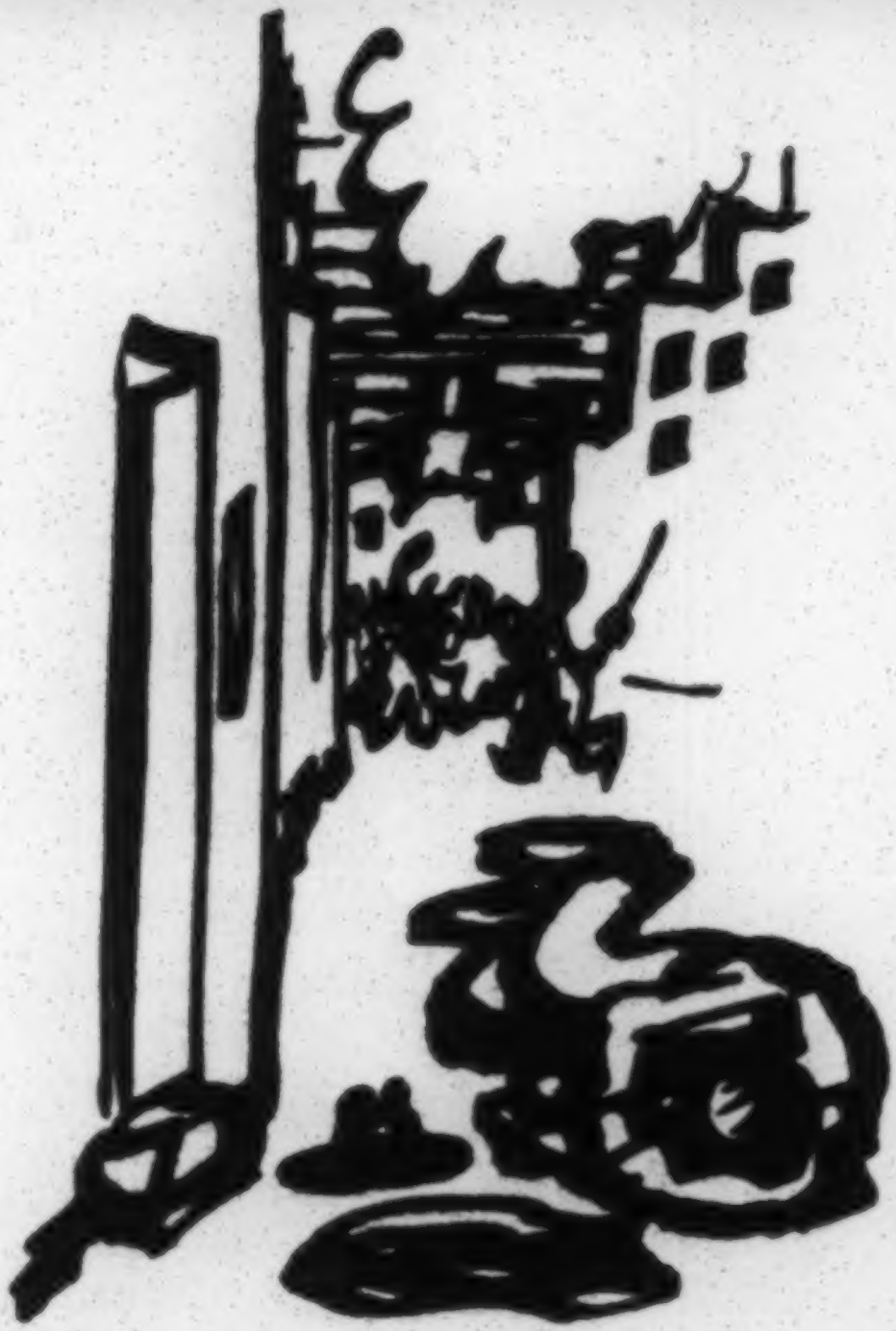
IF HE TEACHES HIS SON TO HATE ANOTHER BOY, HE BECOMES HIS BOY'S ENEMY... SINCE HE MAKES AN ENEMY FOR HIM.

32-35-31

"AGITATOR!"

THE DIFFERENCE BETWEEN A CONVICTION AND A PREJUDICE IS THAT YOU CAN EXPLAIN A CONVICTION WITHOUT GETTING ANGRY.

32 - 33 - 32



AN INDIVIDUAL WHO WOULD NOT KILL, BECOMES A KILLER WHEN VENOM STIRRED IN THE CAULDRON OF INTOLERANCE CREATES MOB VIOLENCE.

INSTEAD OF FINDING A SOLUTION TO A SOCIAL PROBLEM, RACISM FINDS A SCAPEGOAT.

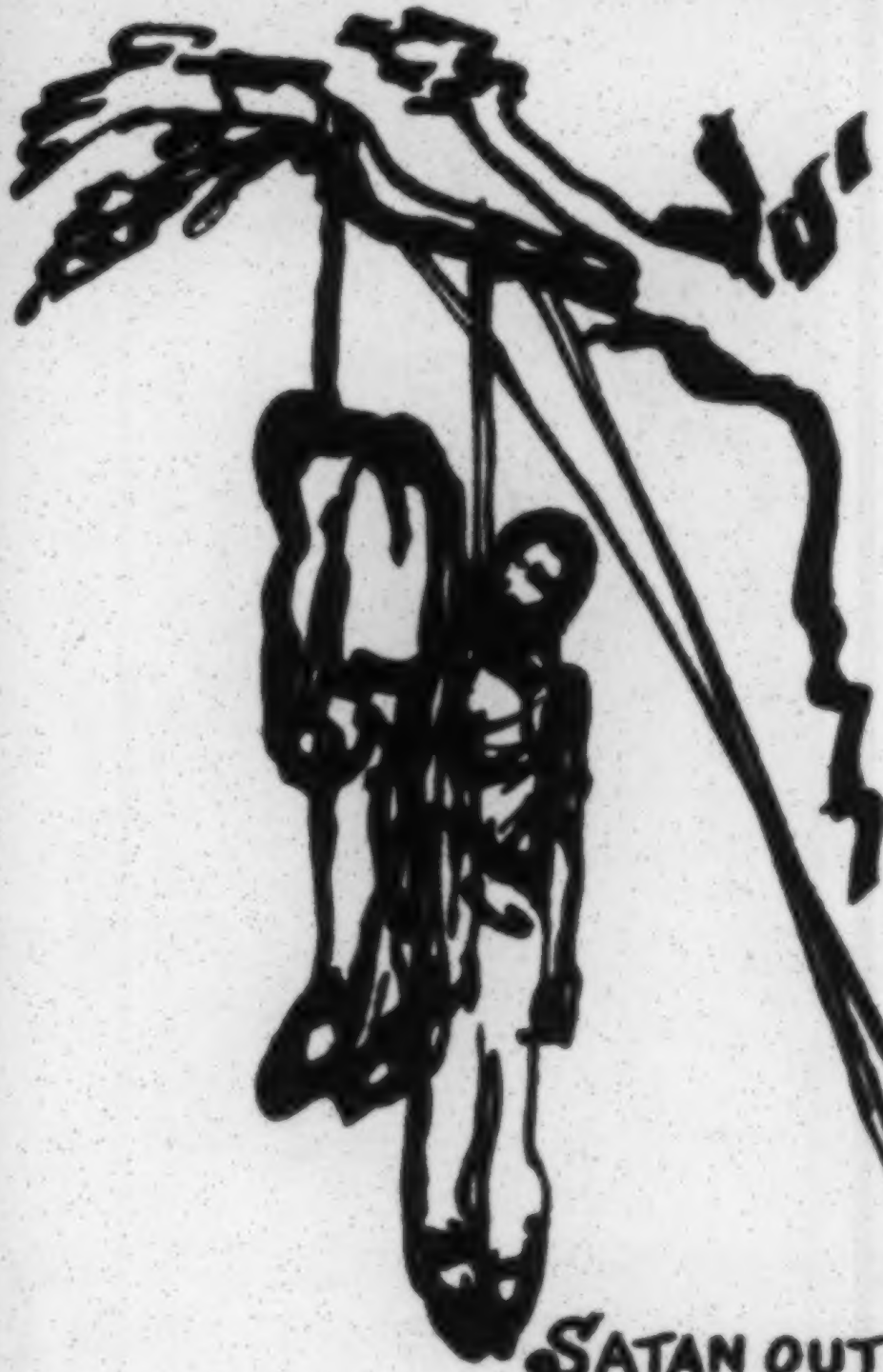
32-35-33

THE GANGRENE OF RACE PREJUDICE JOLTED THE GERMANS FROM A PINNACLE OF CIVILIZATION.

PREJUDICES OFTEN DIFFER ACCORDING TO LONGTITUDE AND LATITUDE.

32-35-34

WE MUST GUARD AGAINST THOSE WHO PREFER A HATEOCRACY TO A DEMOCRACY.

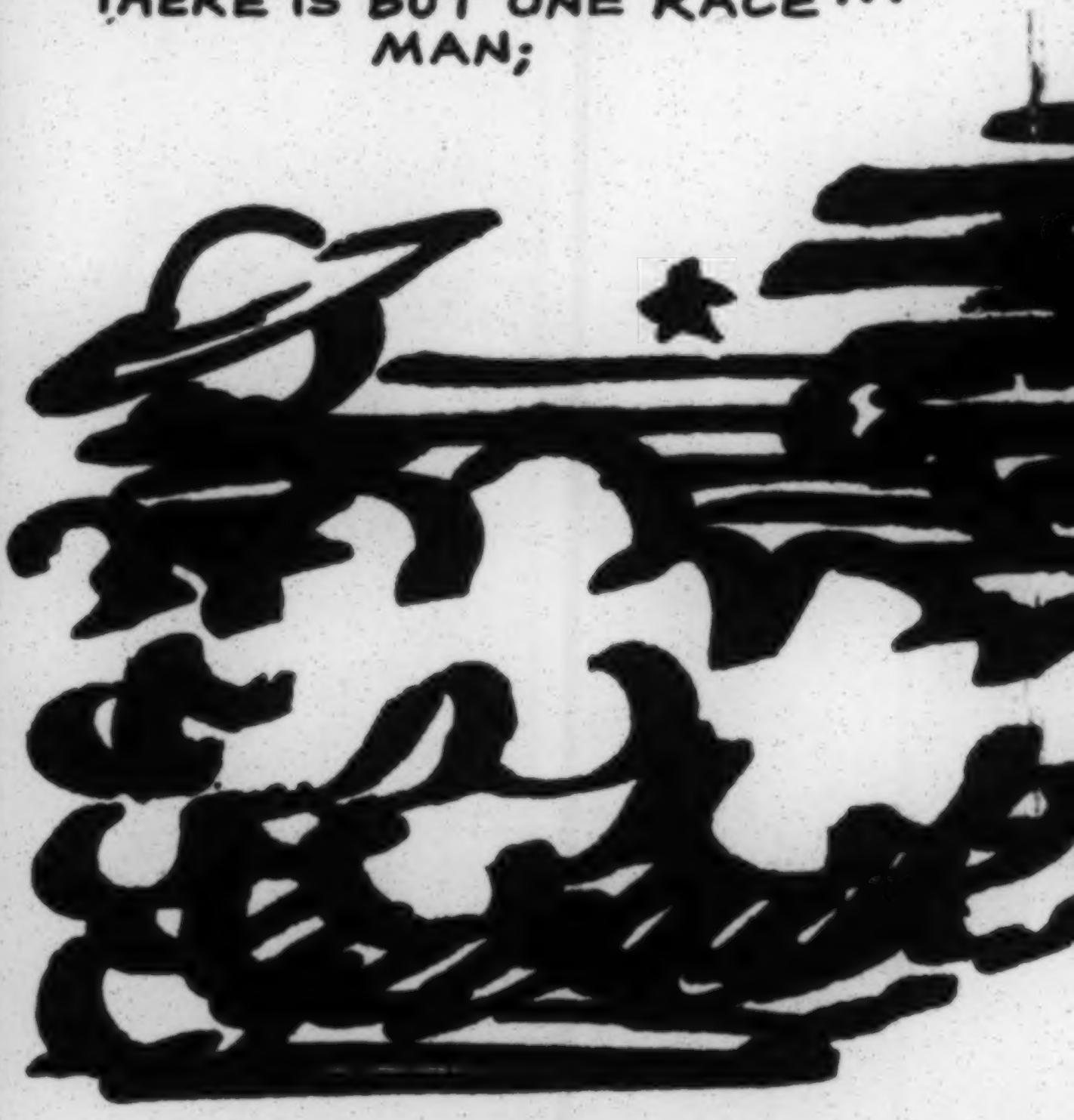


SATAN OUT OF HELL WOULD GET MORE CONSIDERATION THAN MANY OF OUR OWN CITIZENS.

32-35-35—

"ALL WE ASK IS EQUAL OPPORTUNITY, AND EQUAL PAY FOR EQUAL ABILITY."

BORN UNDER THE SAME STARS,
NURTURED BY THE SAME SUN,
THERE IS BUT ONE RACE...
MAN;



HE HAS BUT ONE
HOME ··· EARTH.

BUT – YOU CAN FOOL
TOO MANY PEOPLE
TOO MUCH OF THE
TIME.

THE ONLY PERMISSIBLE
INTOLERANCE IS INTOLERANCE
OF INTOLERANCE.

TALK AGAINST
SOCIAL EQUALITY
IS GENERALLY
A SMOKE SCREEN
TO OBSCURE
ECONOMIC AND
POLITICAL
INEQUALITY.

THE TEST OF A DEMOCRACY IS ITS TREATMENT OF MINORITIES.

YOU CAN'T SEE EYE TO EYE WITH A PERSON YOU LOOK DOWN ON.

THE ANDREW CARNEGIE HERO FUND LISTS MANY NEGROES AS HEROES OF CIVILIZATION.

"I'VE SEEN SOME MIGHTY IMPORTANT CHANGES IN MY TIME ... AND I BIN AGIN THEM ALL."

"ORTHODOXY IS WHAT I BELIEVE; HETERODOXY IS ANOTHER MAN'S BELIEF."

B.W.

"THE WORLD IS MY COUNTRY; ALL MANKIND ARE MY BRETHREN; TO DO GOOD IS MY RELIGION."

Tom Paine

FREEDOM CAN'T REIGN WHERE HUNGER RULES.

WHEN THE FOOD BIN IS EMPTY, THE HORSES SNAP AT EACH OTHER. — Swedish Proverb

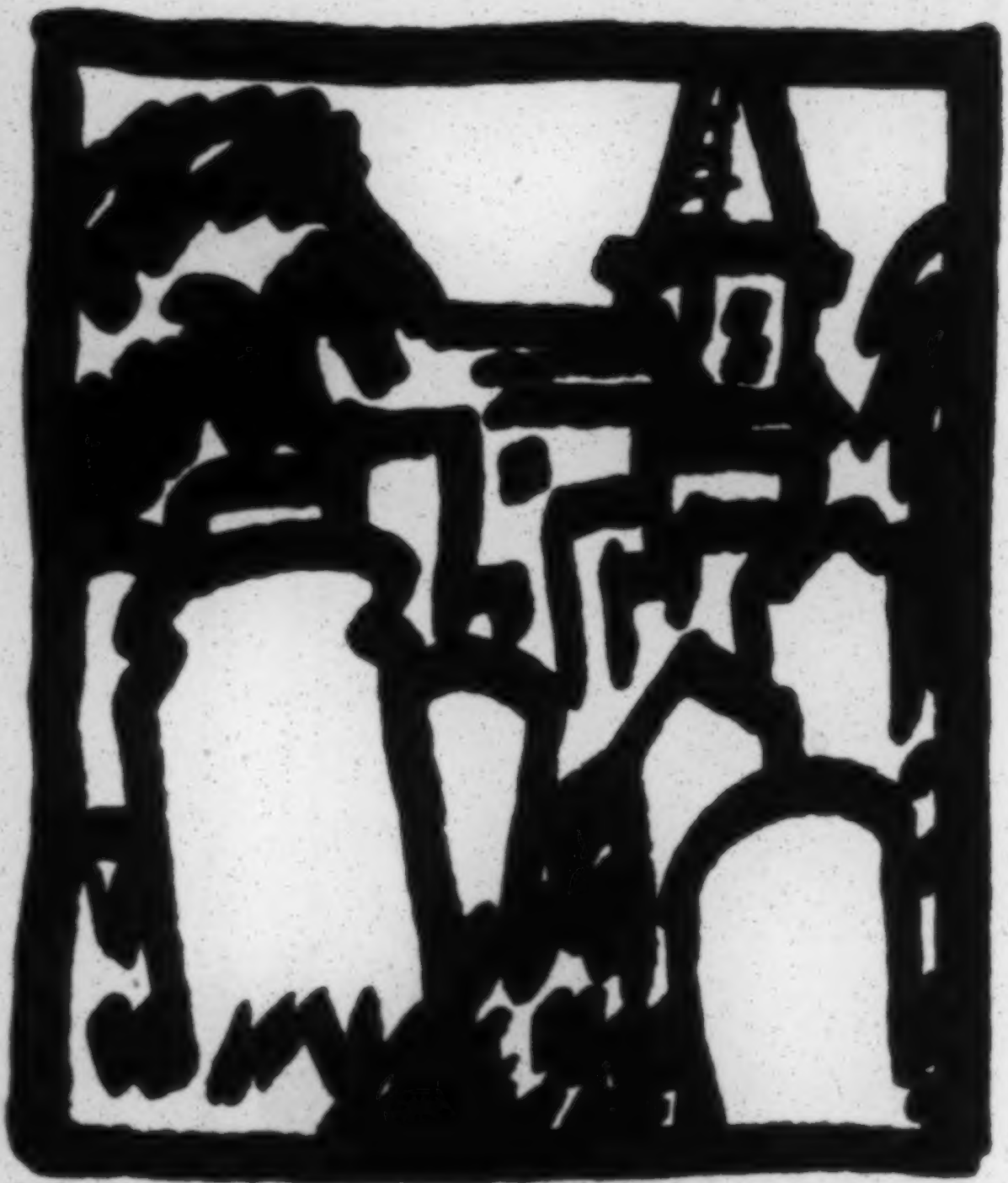
DISCRIMINATION IS NOT SEASONAL... BUT DEPRESSION ACCENTUATES IT.

HISTORY IS MADE UP LARGELY OF A RECORD OF MAN'S INTOLERANCE TO MAN.

AMERICA WAS BUILT
BY REFUGEES AND
DISPLACED PERSONS.

IT IS A SAD COMMENTARY ON OUR CIVILIZATION THAT WE'VE LEARNED TO SMASH THE ATOM BUT HAVE NOT SMASHED PREJUDICE.

LAZY PEOPLE AND IGNORANT PEOPLE AND PREJUDICED PEOPLE ARE NOT FREE.



NEVER CAN HATRED BE STILLED BY HATRED, ONLY BY NON-HATRED. SOME QUARRELLERS DO NOT REALIZE THAT WE MUST ALL AT SOMETIME CEASE TO LIVE; OTHERS DO... AND THEY WILL SETTLE THEIR QUARRELS.

again —

Dear Reader :—

There is much disagreement as to the basic cause of intolerance; and therefore as to the cure for it.

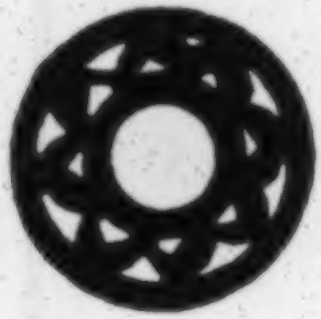
However, one need not be a member of any particular sect or party to be a decent person. So, while you or others work or wait for a sane and friendly world, the quiet influence of personal example may be the best and happiest way to help eliminate prejudice.

THIS IS A BOOKLET ABOUT PREJUDICE AND INTOLERANCE. WHEN YOU HAVE FINISHED READING IT, YOU MIGHT PASS IT ON TO A NEIGHBOR OR FRIEND FOR FURTHER CIRCULATION.

For Additional Copies Write to

Southern Conference Educational Fund, Inc.
822 Perdido Street
New Orleans 12,
Louisiana

THEY ARE 10¢ EACH OR 12 FOR $1, POSTPAID.



Sixteen of the seventeen New York Smith Act defendants. Reading from left to right, first row, Ma
Alexander Bittelman, William Weinstone, Isidore Begun, Arnold Johnson, Victor J. Jerome, Simon W
Charney. Jacob Mindel, a 70-year old scholar and teacher, was ill at the time this picture was take

arion Bachrach, Claudia Jones, Israel Amter, Elizabeth Gurley Flynn, Betty Gannett; second row,
V. Gerson, Louis Weinstock, Albert Lannon, Pettis Perry, Alexander Trachtenberg, George Blake
en.

WE APPEA
FOR A FA

We are appealing to the people of America to stop the wrecking of their constitutional liberties and save free speech in this country. We are appealing to you for a fair trial.

We were arrested under the Smith Act, charged with "conspiring to teach and advocate the forcible overthrow of the Government." In short we are the 17 Communist defendants framed last June by politicians bent on gagging anybody who opposes their bankrupt war policies.

★ ★ ★

We are appealing to you because "McCarthyism" dominates our country and our courts today. President Truman said he was alarmed because many people in Madison, Wis. were afraid to endorse the Declaration of Independence on July 4th. How come? Didn't the Truman Administration set the pace with its "loyalty order," and "subversive organizations" list? Didn't Truman's Justice Department convict the 11 top Communist leaders on the perjured testimony of Louis Budenz, now fully exposed as a conscienceless liar? Wasn't it Truman's Supreme Court, headed by his close associate, Chief Justice Vinson, that decreed the outlawing of an American political party and gave the go-sign for Smith Act prosecutions from New York to Hawaii?

★ ★ ★

The cornerstone of American law is the Bill of Rights, which guarantees freedom of worship, speech, press and assembly for each and every American. The Bill of Rights reserves to the people alone the right to judge the program of a political party. It says all Americans must be presumed innocent until *proved* guilty.

★ ★ ★

We are not guilty of advocating the violent overthrow of the Government. We are not conspirators. We have stated our views publicly, published them widely, and signed them openly. No criminal overt act has been or can be charged against us. The indictment cites as "overt acts" only such things as writing an article, leaving a building, or "mailing envelopes."

★ ★ ★

What we really *have* done makes the issue very clear. We have fought for peace. We have opposed the bipartisan Truman policy to the hilt. We have opposed the needless killing of American boys and Asian peoples. We have stood for the full equality of the Negro people. We have fought for better wages, against speed-up and Taft-Hartley union busting and against war profiteering.

★ ★ ★

The real issue in our trial is our right to oppose a foreign policy that threatens world peace; fight for the economic welfare and democratic rights of workers and farmers; fight against the oppression and betrayal of the Negro people.

★ ★ ★

We believe we have this right. We insist we have the right to believe in the eventual socialist reorganization of society, and try to convince the American workers that socialism is superior to capitalism.

L TO YOU
IR TRIAL

We believe all Americans have a right to listen to our ideas, and to argue for or against them. That is how we read the U. S. Constitution, and its guarantees of freedom of speech, press and assembly. We appeal to the American people to defend their own rights, regardless of how they may feel about our program. If we can be deprived of our freedom, any critic of the administration can be jailed or blacklisted.

★ ★ ★

Both the Truman Administration and the GOP are riddled with corruption. The Kefauver investigation showed that the two major parties—not the Communist Party—are in league with the big time crime syndicates, the gangsters, the dope rings and the sports and numbers rackets.

★ ★ ★

Not one of us is a crook, a dope peddler or a profiteer. We are American Communists, and we have never made any bones about it. We are being tried on these flim-flam charges because we fight the biggest rackets of all: Wall Street's war racket and "private enterprise" racket and the "white supremacy" racket. The idea is to jail us so that everyone will be afraid to cry out against the destruction of civil liberty and the drive toward fascism and World War III.

Every working man and woman knows these thought control trials are preliminary to strangling the trade unions, destroying their right to bargain collectively, their right to strike. Every Negro knows the cry of "Red," like the cry of "Rape," is used by the Kluxers to rouse the lynch mob.

★ ★ ★

We will have "our day in court." But it will be *your* day, too. At stake in our trial is your fundamental American right to speak and listen, to read and write, to vote political parties up or down, to support or criticize the Administration in power.

We have faith in you—our fellow Americans. You don't like frameups, and you do like fair play. You always have stood up for your rights —and we think you always will.

Free the imprisoned Communist leaders!

No more thought-control trials!

Repeal the Smith Act!

★ ★ ★

Defend the Bill of Rights by contributing to the Self-Defense Committee of the 17 Smith Act Victims!

★ ★ ★

Elizabeth Gurley Flynn
Room 642, 799 Broadway
New York 3, New York

Enclosed is my contribution of $_____.

Please send me_____ additional copies of this leaflet.

Please send me more information about the Smith Act cases.

Name _____

Address _____

City_____ Zone_____ State_____

Issued by the Self-Defense Committee of the 17 Smith Act Victims. Elizabeth Gurley Flynn, chairman, Louis Weinstock, secretary. Marion Bachrach, treasurer. Room 642, 799 Broadway, N. Y. 3, N. Y.

42/8F/11

THE STAKES FOR PEACE AND FREEDOM IN AFRICA

Africa was the last of the great continents to be overrun by the European powers. Although coastal trading settlements existed at various points around the continent well before the slave trade with America developed, the continent as a whole remained practically unknown and unexplored down to less than century ago. In 1876 only 10% of the entire continent was occupied by Europeans and even in 1885 only 25% had been taken over.

But during the next fifteen years the scramble for territory reached its peak. By 1900, 90% of the continent was under European rule. Further annexation of North African areas by France left only 7% of the continent outside of European rule by 1912.

Today Africa is ruled by Britain, France, Belgium, Portugal, Spain and Italy (the latter's territory now under British military control). (See table at end for area and population statistics).

The United States and Africa

It would be a great mistake, however, to consider Africa as only the problem of the European powers who own it. The United States has important political and economic stakes in Africa, though it holds no colonial territory there.

General Smuts, who like his predecessor, Cecil Rhodes, has great plans for Africa - but not for the Africans - extended the following invitation to American business interests: "Africa holds the key to European peace, because the continent is teeming in wealth, and only awaits American capital. . . Europe and America should come into Africa as joint partners and help in its development but without interference in the existing administration of its territories. . ." Note the "but without interference"; the colonial system is to be left undisturbed.

Hitherto America has been a junior partner of Europe in the exploitation of Africa's wealth, although the millions of American dollars invested in Liberian rubber, Rhodesian copper, South African gold and other resources, represent no small figure. American corporations are linked with the international cartels which dominate Africa's mineral production. For example, the Anglo-American Corporation, which with its affiliates controls the major part of South Africa's industry, is linked through DeBeers Ltd. to the powerful International Chemical Industries in the United States.

Trade between United States and Africa before the last war, however, was restricted by the trade preference and exclusive rights exercised by the colony-holding powers in Africa. For instance, American exports to Egypt were only 18 per cent of British exports to the same country, and only 12 per cent of British exports to Nigeria. In 1938 Australia and her surrounding islands with a population of 10 million purchased the same amount of United States exports as did Africa with its 160 million.

The war brought immense changes in America's trade relations with Africa. With Europe under Nazi rule, a large proportion of Africa's trade was diverted to the United States. American tin plate was boiled in African palm oil. African cobalt from the Congo was used in the forging of high speed machine tools. Numerous other African metals went into American war production. United States trade with the Belgian Congo alone in 1944, amounting to $100,000,000.00 equalled the total value of American exports to Africa in 1938.

U.S.-European Rivalries in Africa

The question now is whether these war-time gains in United States-African trade will be cancelled out by the return of the former economic restrictions which are an integral part of the colonial imperialist system.

A member of the State Department responsible for Africa, Mr. Henry S. Villard, said in 1943, "I feel certain that the American principle of equality of opportunity in trade will remain a paramount factor in Africa, applicable in the colonies of whatever nationality."

The terms of the United States loan to Britain call for dissolving the "sterling bloc" and reduction of other imperial preference restrictions on trade by the United States with countries in the British economic sphere. But it remains to be seen how such terms will actually be fulfilled.

With the United States the only great power today possessing vast accumulated capital awaiting investment, it can be expected that American economic penetration into Africa will be greatly accelerated.

MEMO TO JESSICA SMITH

The Russian papers have been noting the production of a play "Haiti" by William Du Bois, in Moscow, and attributing it to me.

This is a mistake. I did not write this play. William Du Bois is a white man and was at one time and perhaps still is a contributor to the NEW YORK TIMES.

I shall be glad to have you correct this mistake as well as you can.

W.E.B. Du Bois

DB:LN

[Stith]

In Care of W. H. Gay Store

Rocky Mount, N. C

Hunter H Stith

31-13-157

Dear Sir

I am sending you a Write up and a pictures of one of the leading ladies of North Carolina I dont know any one that enjoy reading the Crisis any More than She did. Please publish in your next Number.

Your truly

Mr Hunter. H. Stith

[Streator?]

my mother, one of these little "First Family ladies" bless her heart, who is 84, wrote me the nicest note saying "Now isn't it fine that one of your brothers, a lawyer, could be there to defend you- that's why I always wanted one of my boys to be a lawyer or some kind of professional man- congratulations on your victory."

Now, wasn't that a perfect honey of a note from Ma?

But, to get back to the project; when you have begun to get some replies so you can see how the program is shaping up, then I'll want to go into some more detail about it.

Meantime, tell Shirley I have given Carl a complete outline of the things we talked about and right in the midst of the hearings too. He is considering the outline now, and I expect to hear from him shortly as soon as he gets over the hearings.

All the best to you both,

George

42-3-133

30.23-19

*Prof. Dr Bernhard Struck,

Dresden-A

Zwinger

Architektur

[enclosure 2]

Lydia Stone

8/27/58

The great ideal of the United States of America is government by intelligent public opinion, freely expressed through a ballot in the hands of all of its adult citizens. This ideal is not working, first, because the vast majority of Americans are not intelligent. Secondly, because most of them are in economic slavery. And thirdly, because we are ruled by organized wealth.

Studies on the Left

A JOURNAL OF RESEARCH, SOCIAL THEORY, AND REVIEW

P.O. BOX 2121
MADISON 5, WISCONSIN

4/10/08

A Proposed Statement For Academic Associates

Note: The statement is double-spaced to allow your additions, or changes. If you would like to send a completely different statement, we are also interested in that. Thank you.

"In the last 15 to 20 years, dissent from traditionally accepted scholarship, with few exceptions, has been scarce in the academic communities. Hence there has been a lack of critical and radical examination of the roots, origins and nature of current politics; of events, present and historical, in this country and abroad; of the myths and realities of the structure of American society; the sense of national purpose; the extent and quality of American culture. This acceptance has created a quietude in the Universities and Colleges, and a dirth of new important work by young graduate students as well as from older, more seasoned scholars.

"Studies on the Left, in attempting to open up socialist and radical discussion of both past and present scholarship in the academic communities. Regardless of the views of the editors, and the views offered by authors who write for this journal, I urge your support of this effort. It can be an important factor in the renewal of critical thought in the academic communities.

"Such ferment in academic communities can help initiate and sustain the kind of serious re-examination of America's position and policies that leaders of business and political communities have called essential to the nation's welfare and security.

"Having examined the work of these students, we feel that their purpose is high, and the quality of their work is of the caliber to contribute to such a general discussion."

[Sugar] [fragment]
31-13-207

MAURICE SUGAR
ATTORNEY AT LAW
1268 PENOBSCOT BLDG.
DETROIT, MICH.

#2 - W.E.B.Dubois.

In any event, we would appreciate an immediate reply from you, fixing a definite date.

We note that your charge is $75.00. May we inquire whether this charge contemplates the payment of expenses to and from New York City in addition? If so, this would present a somewhat difficult financial problem for our Labor Forum.

Kindly let us hear from you as soon as possible.

Sincerely yours,

Maurice Sugar

MS:W

Memorandum on Supplementary Reading

in the Public Schools Concerning the Negro.

The following books should be furnished in high schools with a number of duplicate copies for supplementary reading:

Edwin R. Embree, "Brown America", Viking Press, New York.

Benjamin Brawley, "A Short History of the American Negro", 3rd Revised Edition, New York, McMillans and Company.

Vernon Loggins, "The Negro Author", New York, Columbia University Press.

Cromwell, Turner and Dykes, "Readings from Negro Authors for Schools and Colleges with Bibliography". New York, Harcourt, Brace and Company.

Arthur Fauset, "For Freedom", Franklin Publishing Company, Philadelphia.

R. W. Bullock, "In Spite of Handicaps", New York, Association Press.

George E. Haynes, "The Trend of the Races", Council of Women and Home Missions, New York.

James Weldon Johnson, "The Book of American Negro Poetry", Second Edition, 1931, New York, Harcourt, Brace and Company.

47-1-65

To the above may be added my "Souls of Black Folk", "The Negro", in the Home University Library; Brawley, "The Negro in Literature and Art", Second Edition; Washington, "Up From Slavery"; Moton, "What the Negro Thinks".

EMPLOYEE RELATIONSHIP POLICY

TENNESSEE VALLEY AUTHORITY

THE Employee Relationship Policy as adopted by the Board and published herewith is the result of long study and discussion in which both employees and management participated. In a real sense, the Policy is a product of cooperative and collective effort and suggestion. The series of conferences conducted prior to formulation of the final draft enlisted the suggestions and criticisms from a large number of employees, individually and through their duly authorized representatives. This is essentially a policy of the Board of Directors. The Board, however, takes pleasure in the fact that the Policy was drawn in its final form after collective conference and understanding.

Introductory Statement

THE Board of Directors of the Tennessee Valley Authority deems it advisable to formulate a policy governing the relationship between employees and management and to provide machinery for its administration. In the formulation of this policy the Authority recognizes that it is an agency of the sovereign government of the United States. As a consequence, the Employee Relationship Policy of the Authority must conform to national policy and the Federal Government must be in final control. In this respect the Authority differs from a private employer. Subject to these conditions, the Authority can establish governing principles upon which a progressive program of employee relations may be based. This statement represents an initial effort to formulate a labor policy for the Tennessee Valley Authority. It will undoubtedly require modification from time to time, and it should be regarded, not as fixed and unchangeable, but as subject to growth and change in the light of experience.

The Authority will support as favorable labor standards and employment conditions as are consistent with the national welfare, having regard for the fact that the work of the Authority is being financed initially by the people of the United States.

The Employee Relationship Policy of the Authority will find detailed expression in specific rules and regulations governing labor standards, rates of pay, classification, hours of work, and employment conditions as well as in memoranda of understanding. Such rules, regulations, and understandings as are now in effect or as may hereafter be adopted, will be published for the information and guidance of all concerned.

The Policy

1. An obligation rests upon every member of the management and supervisory staff, as well as upon each supervised employee of the Tennessee Valley Authority, to render honest, efficient and economical service in the performance of his duties. Organizations and associations of supervised employees and of the supervisory and management staff are likewise subject to this obligation.

2. Members of the management and supervisory staff and the supervised employees of the Tennessee Valley Authority together comprise an organization for public service. The whole-hearted cooperation of all members of the organization in carrying out this Policy and the Tennessee Valley Authority Act is essential to attain the objectives of the Authority.

3. For the purposes of collective bargaining and employee-management cooperation, employees of the Authority shall have the right to organize and designate representatives of their own choosing. In the exercise of this right they shall be free from any and all restraint, interference, or coercion on the part of the management and supervisory staff. This paragraph shall not be construed to limit the rights of employees to organize for other lawful purposes.

4. No employee of the Authority and no one seeking employment shall be required as a condition of employment, transfer, promotion, or retention in service to join or to refrain from joining any organization or association of employees.

5. There shall be no discrimination against representatives of employees of the Authority nor shall employees suffer dis-

crimination because of membership or nonmembership in any organization or association of employees.

6. The majority of the employees as a whole, or of any professional group, or craft, or other appropriate unit, shall have the right to determine the organization, person or persons who shall represent the employees as a whole, or any such professional group, or craft, or unit. If a dispute shall arise among employees as to who are the duly authorized representatives of the employees involved, the Personnel Division of the Authority, which shall include a labor relations staff, shall investigate such dispute and attempt to adjust it on its merits. In the adjustment of such a dispute the Personnel Division may, if the parties agree in writing, conduct an election to determine the duly authorized representatives of the employees involved. In the conduct of such an election the Personnel Division shall designate the persons who may participate. Should the Personnel Division be unable to adjust the dispute either party shall be free to invoke the services of the National Labor Relations Board.

7. Disputes between an employee and the management growing out of grievances or out of the interpretation or application of the published rules and regulations of the Authority governing labor standards, rates of pay, classification, hours of work, employment conditions, and the like, shall be handled by the employee or his representative through established supervisory channels, up to and including the designated chief supervisory officer concerned, as defined from time to time by the proper administrative officers. Failing prompt and satisfactory adjustment, the employee or his representative may ap

peal the dispute to the central office of the Personnel Division for investigation and adjustment.

8. Hourly and annual rates of pay shall be determined on the basis of occupational classification to assure comparable rates for comparable work. Schedules of such rates shall be published and made available to all employees. The division of occupations into classes of work shall give due and adequate recognition to intelligence, skill, training, and experience. The classification of occupations into classes and grades of work need not be bound by traditional rules and customs. The allocation of jobs or positions to scheduled grades shall be upon the basis of the duties to be performed. In the classification of annually rated positions due regard will be given to standards of classification and rates of pay prevailing in the classified Federal service. No discrimination in occupational classification or in rates of pay shall be made on the basis of sex or race.

9. The regular hours of employment of all hourly rated employees shall be bulletined by kinds of employment or by services at each place of employment. Such bulletins shall indicate how these hours may be worked in any twenty-four hour period. One, two, three, or four shifts may be worked on any kind of employment or service at each place of employment. The regular hours of employment shall not exceed eight (8) in any twenty-four hour period. All work of hourly rated employees shall be so organized as to provide at least one day's rest in seven. Whenever feasible such day of rest shall be Sunday. All authorized overtime worked in excess of eight hours in any one working day shall be paid for at the rate of time and one-half. Any hourly rated employee required to

work on Memorial Day, Fourth of July, Labor Day, Thanksgiving Day, Christmas, or on his designated day of rest, shall be paid at the rate of time and one-half. The supervisory and management staff and the supervised employees are expected, as a matter of good management and efficiency, to make every possible effort to minimize overtime and to conform to the schedule of bulletined hours. Failure to obtain reasonable compliance with the schedule of bulletined hours to assure elimination of excessive overtime will be interpreted by the Board of Directors as indicative of inefficient supervision and workmanship.

10. The regular hours of employment of all annually rated employees shall be bulletined by kinds of employment or by services at each place of employment. The regular hours of employment shall not exceed eight (8) in any twenty-four hour period. All work of annually rated employees shall be so organized as to provide at least one day's rest in seven. Whenever possible such day of rest shall be Sunday. All authorized overtime worked either before or after regular bulletined hours shall be recorded and accumulated as earned annual leave, to be taken in accordance with the regulations governing annual leave. Any annually rated employee required to work on Memorial Day, Fourth of July, Labor Day, Thanksgiving Day, Christmas, or on his designated day of rest, shall be allowed to accumulate such time as earned annual leave to be taken in accordance with the regulations governing annual leave.

11. During periods of marked unemployment, hours of work will be kept as few as consistent with efficiency in production and reasonable minimum income.

12. The desirability of giving advance notice before reducing forces is recognized.

13. Appointments to the service of the Authority will be made on the basis of merit and efficiency as determined by such factors as intelligence, ability, skill, training, and experience. Promotion, demotion, transfer, retention in, or termination of, service with the Authority will be made on the basis of merit and efficiency, having due regard for length of service. No test of political belief or affiliation will be required of any employee or considered in his appointment, promotion, demotion, transfer, retention in, or termination of, service with the Authority. If an employee, who is doing the best work he can in good spirit, is found to be unsuited for the tasks to which he is assigned, an earnest effort shall be made to place him at other work for which he is better suited. Because it is in accordance with sound public policy that all work shall be done by those who can and will do it best, it shall be the policy of the Tennessee Valley Authority to add to its staff those who will distinctly raise its standards of work, and to offer equal opportunities for raising standards to employees already in the service. Employment in a position is not a vested right to be retained primarily because of possession, but only if quality of service justifies continuance of employment.

14. No person under sixteen (16) years of age shall be employed by the Authority. No person under eighteen (18) years of age shall be employed by the Authority in a hazardous occupation.

15. Appointments to the service will not be made when such appointments involve nepotism as defined by the Board of Directors of the Authority.

16. Supervisors may, for just cause, terminate the service of any employee under their supervision, and such termination shall separate the employee from pay status. In so doing, the supervisor shall state the cause for termination in writing. A copy of the written notice stating such cause shall be sent to the Personnel Division and to the employee upon request. No employee shall be discharged from the Authority, however, without the approval of the Personnel Division subsequent to a fair hearing if requested by the employee or his representative within ten days of the effective date of termination.

17. Adequate personnel and service records shall be kept for every employee in order that recorded data may serve as a basis for appraisal of merit and efficiency.

18. The Authority will endeavor to make adequate provision for the safety and health of employees at their places of employment. The management and supervisory staff will endeavor to place employees in such tasks as fall within the limits of their physical powers, so far as these can be reasonably ascertained.

19. In accordance with Section 3 of the Act creating the Authority not less than the rate of wages for work of a similar nature prevailing in the vicinity shall be paid to laborers and mechanics. In the event any question arises as to what are the prevailing rates of wages, which question cannot be settled by conference between the duly authorized representatives of the employees and the Authority, it shall be referred to the Secretary of Labor for determination, and the decision of the Secretary shall be final. In the determination of such prevailing rate or rates, due regard shall be given to those rates which have been secured through collective

agreement by representatives of employers and employees.

20. All contracts to which the Authority is a party and which required the employment of laborers and mechanics in the construction, alteration, maintenance, or repair of buildings, dams, locks, or other projects shall contain a provision that not less than the prevailing rate of wages for work of a similar nature prevailing in the vicinity, shall be paid to such laborers or mechanics.

21. Schedules of rates of pay, whether hourly or annual, shall be published and remain in force and effect until revised or modified as provided herein. Schedules in effect will be open for revision not more often than once each calendar year. Proposed revisions will be investigated and studied by the Personnel Division in conference with supervisors and employees or their duly authorized representatives. Any requests for revisions of established rates of pay submitted during the year and not later than November 1, will be considered and acted upon by the Board of Directors of the Authority before the end of the calendar year. Published schedules of rates of pay shall designate the minimum rate for hourly employees and the minimum rate for annual employees below which no occupation will be classified. Provision may be made for special rates of pay for partially disabled persons or for intermittent service.

22. Rules and regulations defining labor standards and conditions of employment, generally applicable to the employees of the Authority, other than rates of pay and occupational classifications, will be adopted, modified, or amended from time to time and thereupon published. At least thirty (30) days published notice shall be given of any proposed new rule or change in established rules.

No new rule may be adopted or existing rule changed until the duly authorized representatives of employees have had reasonable opportunity to confer with the supervisory staff and the Personnel Division.

Concluding Statement

As a further development of this Policy the Board of Directors looks forward to the establishment of joint conferences between the duly authorized representatives of the supervised employees and the supervisory and management staff for the purpose of systematic employee-management cooperation. The Board recognizes that responsible organizations and associations of employees are helpful to such cooperation. It is suggested that such joint cooperative conferences might well devote themselves to furthering the objectives for which the Tennessee Valley Authority was created. In so doing these conferences might consider such matters as the elimination of waste in construction and production; the conservation of materials, supplies, and energy; the improvement in quality of workmanship and services; the promotion of education and training; the correction of conditions making for grievances and misunderstandings; the encouragement of courtesy in the relations of employees with the public; the safeguarding of health; the prevention of hazards to life and property; the betterment of employment conditions; and the strengthening of the morale of the service. In the achievement of these objectives, it will not be desirable for these cooperative conferences to attempt to adjust individual disputes either among employees or between employees and their supervisors, it being the intent of this Policy to adjust these

matters promptly as elsewhere provided When the other features of this Policy are satisfactorily translated into practice, the Board will stand ready to consider plans prepared jointly by supervised employees and the management by means of which these joint conferences may be established.

Signed:

ARTHUR E. MORGAN, Chairman

HARCOURT A. MORGAN

DAVID E. LILIENTHAL

Approved August 28, 1935.

Dr. J. S. Thomas, D.D., LL.D.

AN APOSTLE AND MEMBER OF CHRIST

Chairman of United Universal Evangelist Ministers' Council of the Members of Christ and Sons of God, and Chief Director and President of the Public Welfare Relief Association of America.

The First Prophet of the age that stands the test of understanding the Standard Bible of 66 Books and a revealer of remedies for all complaints. The Public Welfare Speaker of America General. The World's Wonder Evangalist Minister of the New Covenant Gospel of God.

32.29.1

(175) Hastings St.

32-36-10

Annie M. Thompson

Contralto and Reader

Mrs. Thompson's beautiful contralto voice and splendid diction, combined with her musical intelligence, make her singing of Spirituals and Concert numbers a delight to hear.

The reading of the authors of her own race are intensely interesting and only equalled by her sense of humor in her lighter work.

Alice W. Darling

It gives me real pleasure to commend Mrs. Annie Thompson to the Music and Literary Loving Public. She is an artist of no mean ability, one who puts inteligence and soul into her performances. Her entertainments of music and readings are above the ordinary, and breathe an originality that is refreshing. Having had ample opportunity to judge I heartily commend her.

Rev. Oliver St. Paul Thompson

Mrs. Thompson will sing four Spirituals. Our people enjoyed Mrs. Thompson when she was here before. She has a wonderfully rich contralto voice.

Cranston St. Roger Williams Baptist Church
Rev. Hayes, Pastor

The selections which received the most favor from the discriminating audience were "Jean", "Didn't it Rain", and "Go Down Moses" by Mrs. Annie Thompson, contralto, who rendered the two best known spirituals most pleasingly, in response to imperative encores.

Providence Tribune

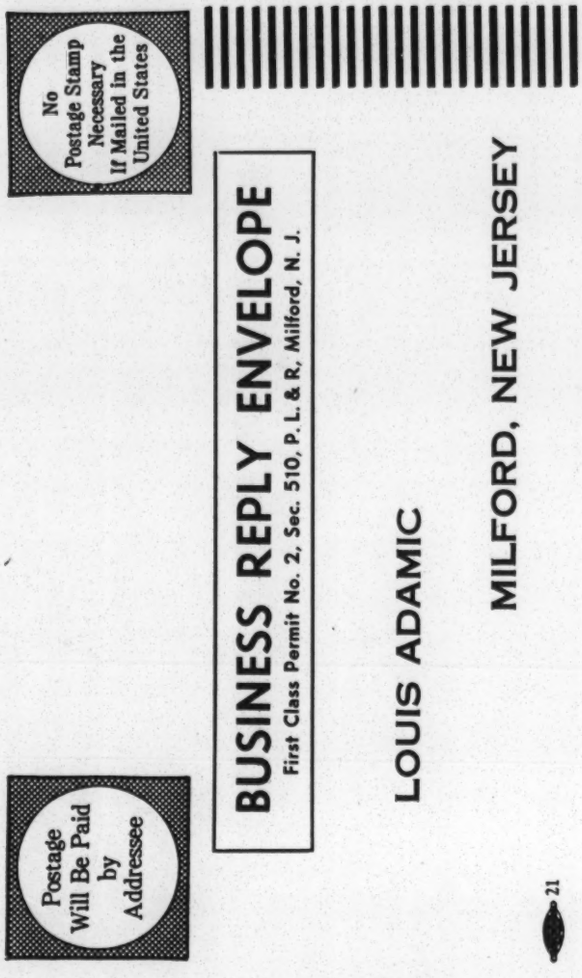
30-23-20

Prof. Dr. Rich. Thurnwald
(Ethnol)
Berlin — Hale

[Trends & Tides]

"T & T is the best publication that comes in my mail. Herewith my renewal and a few dollars for the Sustaining Fund to help promote the paper. . . . I have a small church in a small Colorado town. Now and then I gather into my study such persons as are interested in progressive ideas and measures, the welfare of labor and the prevention of another war, and I read them your articles."—*Rev. S. L. B.*

FOLD ON THIS LINE — SECOND FOLD



THIRD FOLD

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Mrs. W. H. C. Trenholm
Ala. State College
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15-5-14

Hon W. E. B. DuBois

Dear Sir,

In my travels as an agent for one of the large insurance companies of the country, I chanced to look in at Brick Jr. College, the college for Negroes at Brick N.C. My visit was well timed as it happened when the institution was observing Negro History week. There were many excellent papers read on different phases effecting the Negro people of America, and the world, and although Brick is in a somewhat isolated geographical

position, being between the two small towns of Enfield and Whittaker through its president J. C. Wright, & teachers and students, it has all the vim and wideawakeness of schools nearer the great centers. Being an artist by nature, if not by profession, I was particularly impressed by some drawings done by C. F. Holland their teacher in drawing, as part of the exhibit for the week. What impressed me most in these drawings was the fact that here was a Negro artist who could see the beauty of his own Negro type; generally your artist see beauty in every type but his own, and if he paints a Negro girl he strives to give her the features of the Caucasian, but here

15-5-14in

I found a true artist who sees beauty in his own, and in the calander design. "A Daughter of my People" is worded an unusal title as presented by a Negro artist. The face of the girl beautiful in its pathos, and hidden aspirations seems an epitome of his race expressed in lines and true color. In the drawing "Winnowing the Peas" is ~~also~~ expressed the dignity of a farm girl, dignified and graceful. In the drawing "The Connoisseurs" is presented the time worn Negro watermellon theme, but in a manner unoffensive to the most touchy of your race.

As a race you will never come into your own until following your poets like Dunbar and this teacher of Art, your race can see beauty

in the people with whom identified. when your journals and newspapers stop advertising skin whiteners and hair straightners, you may expect a true renaissance to fundamental race pride, and future progress as Negroes.

I bought the drawings mentioned in this letter, and am sending them to you, that you may use them in some way to encourage race pride amongst the artist of your people. No doubt you wonder why I should take any particular interest in the matter, but you must remember that some white men are above racial prejudice, and recognize talent whether found in black, yellow, or red men. I am yours

Respectfully

John Tyson.
Orange N.J.

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Jan. 17

Dr. W. E. B. DuBois
69 Fifth Ave
N. Y. C.

My dear Dr. DuBois:

The suggested arrangement for your speech at 9:20 p. m. Tuesday Feb. 12th is great - and there'll be splendid music before and after.

Thank you -

Cordially yours

Maude A. Tollefson

France

UNDER THE YOKE

"We are an American colony". When this is said everybody approves, nobody objects in France or in Belgium.

A Belgian boy--his name is Paul--by Belgian law, had not to be enrolled into the army. On the list of those who were exempted, the secretary of his village wrote, instead of Paul, the name of Marc, his brother. It is easy to redress such a mistake, but the boy thus was caught by the special commission of the NATO. Do you know, citizens of United States, that not one of our ministers and not even the king of the belgians have any power to rescue him? This is because the NATO is completely independent. The Belgian government has to procure the soldiers and all controll over them ends when they enter the NATO. There is no more a link between them and and the Belgian government. The Belgian soldier has become a soldier of the NATO. This means a soldier for Eisenhower and Dulles.

It must be hard to believe that poor Paul is entirely lost because no more a legal authority exists between the special commission of the NATO and the secretary of his village!

We want to put this quite clear, how is such a thing possible? Well, the Atlantic Organization was suddenly created for the supreme sake of the defense of the "free-nations". The Belgian laws, the Belgian Constitution could not be an obstacle when a divine necessity : the defence of the "free nations", appeared in heaven, inspiring the politics of the American administration. The Belgian government then was not going to commit the great sin against American power : to consider first the will of the Belgian people, when "free nations" came under the menace of communism. The creators of the NATO thus got free hands. As absolute judges and masters they took into their mission to conquer the world in the name of the "free nations". The NATO was taken as their tool, as their full possession. Only a friend of the devil could take out of the hands of perfect "free nation chiefs" an element of the sacred war instrument which will accomplish the divine achievement : establish the universal reign of supreme "free nation rulers" over the totality of the "free nations" after the elimination of all nations who have not the democratic perfection of magnificent "free nation sample", adorable United States, ruled by Wall street for the salvation of the world.

Paul may be thankful for the mistake of the secretary which procured him the marvellous destiny as a soldier who may sacrifice his life for the suppression of the last damned communist.

But, is the NATO completely in American hands, did Churchill give up or does yet a competition exist for supreme power between United States and England? Gruenther is an American chief, but Montgomery is also a chief.

Eden has to meet Eisenhower to counteract Russian political moves. The Anglo-Saxon chiefs will take stand against Russia. All the other members of the NATO can but accept their decisions, because if they refused , they would commit the awful crime, breaking the sacred NATO alliance, the instrument which protects the "free nations". Adorable Dulles, in their name, on three occasions avoided war, he said, because he threathened with atom bombs. Was he in agreement with the members of United Nations when he did so? Eisenhower said he agrees with Dulles. Was Eden agreeing? Were the "NATO-Statesmen" of Europe agreeing? .../.

[Union for Democratic Action]

ADVANCE COPY

32'25·1

From the

Garden of Eden

to

DUMBARTON OAKS

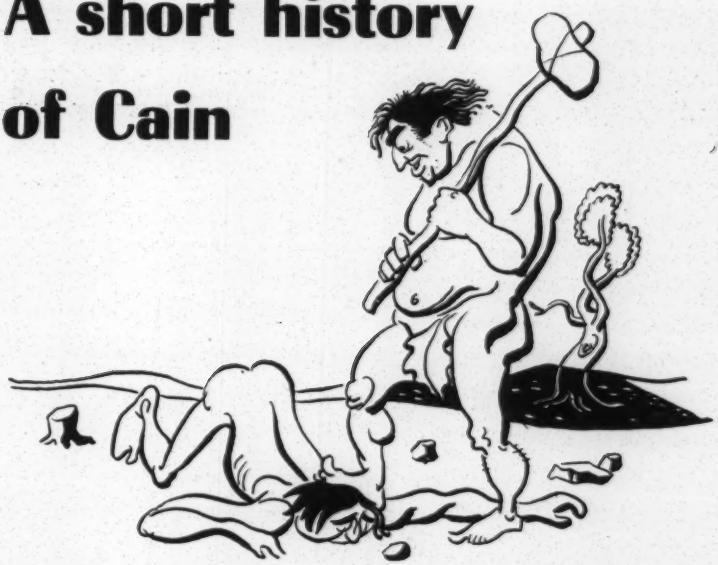
UNION FOR DEMOCRATIC ACTION
Educational Fund, Inc.
9 EAST 46th STREET, NEW YORK CITY

This publication of the Union for Democratic Action Educational Fund, Inc., is one of a series on domestic and international affairs. It was prepared by Bernice Kandel and illustrated by Oliver Harrington.

248

A short history of Cain

32.25.2



ONCE upon a time there was a garden called Eden, and in it Adam and Eve, the earth's first people, lived in peace and enjoyed the benefits of democracy.

• They produced two sons, Cain and Abel, and Cain was an evil man. One day in a fit of jealousy, he picked up a sledge hammer, of rock and wood, and slew Abel. This was the first war and from that day to this there has been nothing but war and trouble. Men fought men and when there became enough men to make nations, nations fought nations.

• The Persians fought the Medes, the Romans battled the Greeks, the Normans conquered the Anglo-Saxons. There were Punic Wars and Macedonian Wars and, as a matter of fact, lots of other wars.

• The early wars made Cain and Abel's battle look like a street fight, but they were still amateurish, fought with swords,

shields, and Trojan Horses. They even used bows and arrows. They fought for wealth, trade routes, prestige and land. They fought for Troy because of Helen; and sometimes they fought just to keep their hand in. But after all, the world was very young then and the people weren't very sophisticated either.

• The next wars were a little bigger, but not much. Nations fought for "individual spheres of influence," political domination, and world markets. Gun powder and cannon balls entered the picture.

• There were the Franco-Prussian Wars, the Boer War, the Spanish-American War—to mention only a few. And before these there were the War of the Roses, the Thirty Years War, and the Hundred Years War, too.

• Finally, World War I came, and it produced widespread destruction. There were planes, tanks, cannons, submarines, machine guns and even poison gas.

• Today we are in the midst of the most devastating war that history has ever known. A war for "World Domination" and it is being fought, as any child can tell you, with P-38's, B-29's, General Sherman tanks, Jeeps, Ducks, LST's, Aircraft carriers, robot bombs and robot planes, flame throwers, and bazookas. There is nothing picayune about this war. It's being fought on the land, and in the air and on the sea and under water. It's annihilating whole armies and whole cities of civilians.

• The ironic part of it is that civilization has already discovered that as wars go, World War II isn't the ultimate. It's only an indication of what war can be like when developed scientifically. As a result of this indication, at long last, thousands of years after Adam and Eve and Cain and Abel, men and nations of vision can foresee the ultimate of warfare. And, the ultimate is WORLD WAR III, a war so overwhelmingly destructive that there may be no one left to write about it.

. . . and

Dumbarton Oaks . . .

32.25.3

IF A continued sense of insecurity impells the Great Powers to develop spheres of influence, the first steps towards World War III will have been taken.

• Because only genuine world cooperation can end the insecurity of nations, world cooperation is essential if civilization is to survive. This, coupled with the desire of peoples of the world that there be an end to wars, led to the conferences at Casablanca, Moscow, Teheran, Yalta, San Francisco and . . . to the Dumbarton Oaks proposals.

• Dumbarton Oaks is not the first time since the Garden of Eden that men have gathered together to build a permanent peace. Men have tried before—and failed. But never before has the yearning for peace been so deep in war-weary people. And, therefore, never has the international atmosphere been so conducive to achieving a world organization for security.

The Dumbarton Oaks Proposals

• The Dumbarton Oaks proposals seek to continue and strengthen United Nations as a bulwark against war. To maintain international peace and security, this World Organization would:

1. Remove threats to the peace, suppress acts of aggression, settle international disputes.
2. Develop friendly relations among nations.
3. Promote economic and social welfare. Promote respect for human rights and fundamental freedoms.
4. Create an international court of justice.

And All Peoples Would Benefit

• Membership in the United Nations will be open to all peace-loving states. Neutrals may join at any time. Present enemy states may be admitted after a probationary period.

32.25.4

. . . and all people would benefit

The formula is simple and it works

The United Nations propose to keep the peace by creating:

A. General Assembly
B. Security Council
C. International Court of Justice
D. Economic and Social Council
E. Secretariat

• *General Assembly*: The General Assembly of the United Nations will be the world's parliament. Each member nation will have one vote. As the policy-making body of the United Nations, the General Assembly will concern itself with peace, security, and disarmament, as well as all political, social and economic questions. It will admit and expel member states, upon recommendation of the Security Council. A two-thirds majority vote will be required on all questions of peace, security, admission or expulsion of member states, and election of non-permanent members of the Security Council, Economic and Social Council. A simple majority vote will be required for other less important decisions.

• *Security Council*: The Security Council will consist of eleven states. The United States, Great Britain, U.S.S.R., China, and in time, France, will hold the five permanent seats. The remaining six seats will be rotated among the smaller nations who will be elected by the General Assembly for a term of two years, three

retiring each year. If a nation is not a member of the Council, it may sit with the Council when its interests are under consideration.

• The Security Council will be responsible for the maintenance of international peace and security. It will investigate any dispute which endangers international peace and security, it may order parties involved in a dispute to seek pacific settlement. If the dispute is not settled satisfactorily, it may "quarantine" the aggressor or use force to maintain or restore peace.

• The police force of the United Nations will be made up of portions of the Armed Forces of the member states. In planning for the use of this force, the Council will have the advice of the Military Staff Committee composed of the chiefs of staff of the five Great Powers.

• The Security Council is empowered to set up regional offices to handle local disputes. Regional offices, however, will not be allowed to take any enforcement action without the authorization of the Council.

• *International Court of Justice*: The International Court of Justice will be the principal judicial organ of the United Nations. The statute of the Court will be part of the United Nations' Charter. All members of the United Nations will be members of the Court.

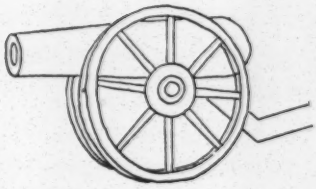
• *Economic and Social Council*: The Economic and Social Council will have as its primary aim the removal of the basic causes of wars through the promotion of economic and social welfare. It will also promote respect for human rights and fundamental freedoms. Responsible to the General Assembly, it will be composed of the representatives of eighteen nations. Nations to serve on the Council will be elected by the Assembly for a term of three years. The Council may set up commissions of experts to deal with such specialized problems as food, agriculture, civil aviation, currency stabilizations, public health.

• *Secretariat*: A Secretary-General, elected by the General Assembly will be the chief administrative officer of the United Nations.

Foresighted planning

THE Dumbarton Oaks proposals are realistic. They come in the midst of a war from a group of vastly different nations. The proposals have, moreover, many outstanding features.

• Profiting by the mistakes of the League of Nations, the Security Council will call its machinery into action, *not when war has already broken out*, but when any situation arises, anywhere in the world, that might threaten the peace.



• Unlike the League of Nations, the Security Council *is armed* with weapons, both economic and military, with which to stop aggression.

• Provision is made for regional Security offices since many situations may be settled locally. At the same time, however, since regional offices are prevented from taking enforcement action on their own, no nation will be able to become strong through misuse of such an office.

• In recognition of the fact that economic and social factors are fundamentally responsible for war, an Economic and Social Council may consider these problems and make recommendations with respect to them.

• Finally, the proposals create an international environment in which it is possible to press for progressive social and economic change, for justice to small nations and exploited peoples, and for a steadily expanding area of cooperation among all powers.

Nothing

is ever perfect

THE Dumbarton Oaks proposals are not perfect. They are the result of many compromises. Compromises that were necessary in order to achieve agreement.

- The proposals do not give adequate guarantees to the small powers.

- The compromise reached at Yalta on how a vote of the Security Council should be taken was not as satisfactory as hoped for, but this compromise may be revised at San Francisco or another meeting of the United Nations. Unanimous agreement among the five permanent Council members is required for decisions involving the use of force, the regulation of armaments, and suspension, expulsion and admission of members to the United Nations organization. Procedural questions, however, which can be very important, may be decided by a vote of seven of the eleven council members. It must be remembered that the Dumbarton Oaks proposals really call for a strengthened United Nations Alliance and do not set up a world government. The attempt to out-vote a major power in a matter of punitive action would mean the break-down of the coalition, and war. No utopian plans can solve the problem of bridging the chasm of mutual distrust between nations. Mutual security must be worked out solely in history by common experience and growing trust.

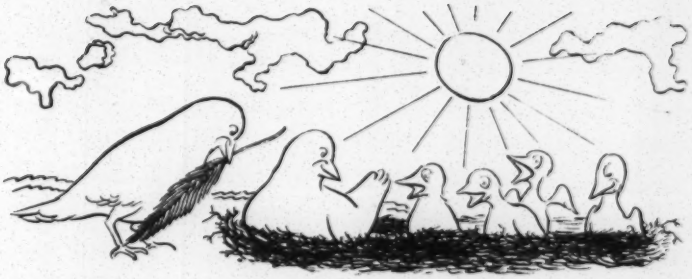
It's a last-ditch fight

BECAUSE isolationists hear Dumbarton Oaks tolling their death knell, they are building new soap-boxes and priming their clansmen for a last-ditch fight against America's ratification of the proposals.

• Since a Security Council that cannot move swiftly in a crisis is useless, they are concentrating their attack strategy on the power of the American Security Council delegates to commit America's quota of armed forces in action against aggression. They becloud the issue, by charging that the power of Congress to declare war is threatened and they carefully neglect to mention that the purpose of the Security Council is, not to wage war, but to prevent it. This is battle logistics at its best — for if the American delegate is forced to return to Congress each time a dispute is under consideration the Council will be paralyzed and American participation in the United Nations will be nullified.

What of tomorrow?

THE Garden of Eden housed the earth's first community. Because of the incident of the Apple, Adam and Eve were dispossessed and sent forth to establish a second community. Still a third community was established when, after Cain slew Abel, Cain was forced to begin life anew in foreign parts.



• In the course of time, community after community was established. Each was called a nation. And, each was a separate world, shut off by rivers, oceans, mountains, distances.

• Now times have changed. Twentieth century science with its rapid radio communications, its swift airplanes, and its even greater economic interdependence, is shrinking the distance between these worlds and dissolving their separateness. Tied together by invisible ether waves and air routes, the earth is recovering its oneness, the oneness it possessed in the days of the Garden of Eden. Nations are becoming the "neighborhoods" of a twentieth century world.

• The peace that pervaded the Garden of Eden cannot be restored to the world by the Dumbarton Oaks proposals. The proposals can, however, create an international atmosphere in which neighborhoods of the world may build this peace.

• A long, long time has elapsed between the Garden of Eden and Dumbarton Oaks. Unless the Senate ratifies the proposals while the United Nations are held together by the demands of war, they will never be ratified. Full and frank discussion of the proposals is necessary, but prolonged delay will be fatal.

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If no representative is near, write for details, name the Business you desire in your town. Each church that will put twenty-five members to work, each to get 350 persons to invest this $1.00 to trade $1.05 any time after 4 weeks; or each to raise $350.00, each worker will receive $64.00, the pastor who is campaign manager, $75.00 and the church a present of $1,000.00. Just get your authority and begin work, report each Saturday; each will get a check by Thursday, for the amount due for past weeks report. Continue this until October 1st. Yet we ask each church to try to put over this request in 4 weeks. Get persons to pledge from $1.00 up, pay cash or in installment. We will appoint a collector on your recommendation—Agents—Collectors get $30.00 for all time.

We have some $2,000.00 pledges. Trade it or leave it for cash dividends. Anyone may become an agent. Old members must Write for their Trade Cards before they can trade out their interest.—We can compete:—

When in the city, come to the store, if you don't see what you want in the store or in the catalogue—leave your order, we can get it—price and quality equal to you. You are wearing clothes, if you will allow us to furnish ½ of them—we will soon have to get into larger quarters and perhaps hire your son or daughter. Place some of your money with us—if only 30 or 90 days and continue to trade cash with us, we will turn it over and soon surprise you. Wear a Booster's Button.

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(Mail Order Dept.)

Our representative will speak in your city:

Let every citizen hear. He is coming to hire you for $30.00 per week. To place one or more of you on our District or National Board. To open an office, a business in your town or make bigger the one you have. Bring all your children.

Concert Free! Refreshments served!

[UNITED NATIONS]

Plenary Topic 15

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UNITED NATIONS SCIENTIFIC CONFERENCE ON THE

CONSERVATION AND UTILIZATION OF RESOURCES

The Impact of TVA upon the Tennessee Valley Region

by

William E. Cole

Head, Department of Sociology

University of Tennessee, U.S.A.

30-222-4

ABSTRACT

For reasons inherent in ascribing causes to social change and because many TVA program operations are cooperative with state, local and other federal agencies, it is difficult to measure precisely the impact of a regional agency upon the development of the Tennessee Valley area. The author's appraisal is made against the background of these limitations.

TVA was established as a federal autonomous agency with authority to develop its decisions and policies within the region. This made possible first hand understanding of regional problems and the development of machinery to deal with these problems on the ground. Much of the success of the various TVA programs has been due to this fact.

Historically, one of the great problems of the Tennessee Valley has been the various imbalances which have plagued it. Unbalanced man-land ratios, poor balances between food crops and population, between people and jobs and imbalances in agricultural production have plagued its economy for a hundred years. Probably the outstanding impact of TVA upon the economy of the region has been its contribution toward the development of an improved regional economy with an improved balance between its various elements. This contribution is evidenced today in the greater use of improved skills in resource development and utilization, in the extensive use and application of electric power, in the development of recreation as a new resource by-product on impounded waters, in a diversified and improved agriculture and in the application of technical skills to the care of forests and the rebuilding of forest resources, with the states and local governments expanding their activities to meet the problems and opportunities of the developmental program.

To the people of the Valley, TVA has come to signify the idea of progressive change toward the improvement and better utilization of resources.

THE IMPACT OF TVA UPON THE TENNESSEE VALLEY REGION

by

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The Tennessee Valley Authority is now sixteen years old. It was created in 1933 as a government corporation designed to develop or assist in the development of the resources of the Tennessee Valley. TVA shares with the social security program and with the atomic energy development the distinction of being the greatest of the enduring activities of the federal government having their inception in the administration of our late President, Franklin D. Roosevelt.

It was with a great deal of pleasure that I agreed to describe the impact of TVA upon the Tennessee Valley region. I must, however, recognize that I will not be able completely and satisfactorily to discharge the obligation I have undertaken.

For reasons inherent in social change itself, both in charting change and the assignment of causes to change, it is difficult to appraise the impact of developmental measures upon the people and institutions of an area. 1/ To this general difficulty is added the fact that TVA's operations, aside from construction, power development and flood control in the river channel, are largely cooperative with other agencies. In these cooperative program operations, any attempt to gauge the contributions of one agency as against those of another will encounter difficulties. With the limitations in view, I can, however, address myself to the question: what has been the impact of TVA upon the Tennessee Valley, its resources, its people and their institutions?

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1 For a comprehensive discussion of this point see: MacIver, R. M., Social Causation, Boston: Ginn & Co., 1942.

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This is not the place to review the history of the area or to indicate why the region failed for so many years to achieve a satisfactory development of its resources. It is perhaps sufficient to recall that the Valley has been on the defensive for a long time. , is a part of the region which in the 1930's was dubbed "the nation's No. 1 economic problem" and probably rightly so. It was at that time an area where soils were being rapidly depleted; where forest resources had been largely destroyed. The river was not being utilized for navigation; it was subject to periods of disastrous floods; its potential hydroelectric power was undeveloped. Population pressure upon jobs and resources was acute, and per capita income was the lowest in the nation. More significant, the people and institutions of the Valley were discouraged. They were well on their way toward getting a regional inferiority complex. In this setting and in a period of general economic depression, TVA was established by the Federal Congress on the recommendation of the President of the United States.

Several things about the legislation establishing the new agency immediately attracted the attention of the people of the Valley. These unique factors have been well summarized by David E. Lilienthal, formerly Chairman of the TVA Board:

> A federal autonomous agency, with authority to make its decisions in the region.
>
> Responsibility to deal with resources, as a uniform whole, clearly fixed in the regional agency, not divided among several centralized federal agencies.
>
> A policy, fixed by law, that the federal regional agency work cooperatively with and through local and state agencies. 1/

Mr. Lilienthal went on to state:

> TVA was created for the job of developing the resources of a single region as a whole. The limits of its responsibilities were fixed by the boundaries of nature, a watershed and its adjacent area. 2/

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1 Lilienthal, David E., TVA: Democracy on the March, New York: Harper & Brothers, 1944, p. 153.

2 Lilienthal, David E., The Tennessee Valley, A Story of Change, 1946, p. 17 (Mimeographed).

TVA was thus in a position to understand and deal with problems of the Valley on the ground. It is still a source of pride to people of the Valley that the agency has less than a dozen employees in Washington, the rest being stationed in the area. The regional program has gained by the fact that administrative decisions are made in the Valley by persons increasingly familiar with all aspects of the regional economy. TVA was, by virtue of its organizing act, also in a position to approach one of the major problems of the area--that of a balanced resource development.

The problem of balance has long been a concern of the South. 1/ Numerous writers have developed strongly the theory that regional development is the key to balance and equilibrium. They point out that balanced development is desirable not only between and among the several diversified areas of the nation or a region, but also between industry and agriculture, between urban and rural cultures, and between and among the various groups of people making up the society, since the aim of a progressive society is to offer not only each element of the population but each individual full opportunity. Students of regional problems indicate that a unified approach offers a medium and technique of total and balanced development.

The Tennessee Valley area has long suffered from unbalanced man-land ratios, a poor balance between agriculture and industry. The region, as well as the entire South, has a population age distribution which results in a relatively low ratio of producers to consumers. The imbalance in age groups, incomes, and between the carrying loads of institutions and resources, have been repeatedly pointed out as problems of the region. 2/

The concept of balance appears to involve the development of an environment that affords the greatest use of human skills, which offers alternative

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1 See: Odum, Howard W., and Moore, Harry E., American Regionalism, New York: Henry Holt & Co., 1938, pp. 3-34.

2 This is well indicated in Vance, Rupert, All These People, Chapel Hill: University of North Carolina Press, 1945, pp. 472-73.

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opportunities and which tries to preserve and perpetuate the best of the value and cultural systems of both rural and urban peoples. If there is wide range of alternatives for choice of place to live, of jobs, of freedom to move and to adjust, people to a remarkable degree will effect an ecological balance in their activities. Balanced development of the resources of the area, through a unified approach, is both a philosophy and a technique. TVA has contributed to both as is evident when specific program activities are considered.

The dominant geographical feature of the Tennessee Valley is the Tennessee River and its tributaries. TVA has brought the river under control. It has changed it from a liability to an asset. TVA's dams control floods, make a continuous deep-water navigation channel, provide a non-exhaustible source of low-cost electric power, and create a chain of beautiful lakes that attract tourists from all over the United States. TVA, an agency of the federal government, provided these things; it has been up to the people of the Tennessee Valley to use them.

Electric power generated at the TVA plants is sold to the people of the Valley through agencies of their own creation. TVA does not ordinarily sell its power at retail but makes it available to local organizations which were willing and able to assume the responsibility of getting the power into the million homes, stores, churches, schools, and factories now using TVA power. In the urban centers, city governments, by choice of the electorate, buy power wholesale from TVA and distribute it to the people. In the rural areas, the people have formed cooperatives for the express purpose of distributing TVA power. These are local public and quasi-public agencies created by the people of the Tennessee Valley as home-owned business enterprises for the purpose of using the great resource tapped by TVA. They have made it their business--not left it up to the federal government--to get the full benefit from this phase of TVA resource development.

Has it worked? Would it have been better--faster, more efficient--for TVA to have taken complete responsibility and not only to have generated the

power but to have followed through and sold it directly to every one of the million customers? That is a hypothetical question but it has a hard, factual answer. First, the people of the TVA area are using 10 times as much power as they did when TVA took over in 1933. Second, not only are there more consumers of power, but each consumer is using more; the average householder is using more than four times as much power as he did in 1933. Third, the 140 cities and cooperatives that sell TVA power showed a net return of 10 percent on their investment in 1948.

The same dams that provided electric power make a navigable channel 9 feet deep and 630 miles long on the Tennessee River. Thus the people of the Valley have a low-cost highway for freight traffic. The channel is there. It is up to the people to use it. And they are using it. Navigation as a factor in the economic development of the Valley is just beginning to be felt. A new day has dawned for a number of river towns, as Mr. Shelton has indicated for Decatur, and important portions of the Valley's petroleum, industrial coal, and grain requirements are now moving by way of the river. Four hundred and twenty million ton miles of traffic moved on the river in 1948, which was about thirteen times the 1933 volume. Conservative estimates place the 1948 savings on this amount of traffic, over the next cheap form, at about $4 million. Estimates indicate the prospect of freight more than doubling with annual saving of $9 million.

The same dams that hold back floods, provide electric power, and make an artery of commerce have brought countless hours of pleasure each year to the thousands of fishermen, swimmers, boaters, campers, and just plain idlers who know the value of leaving the cares of the world behind while they lean back against the trunk of a giant oak tree, gaze across the glistening waters to the forested slopes of the opposite shore, and relax--just relax. For recreation has turned out to be the great unearned increment of TVA's river control project. It is rapidly becoming a major factor in the life and

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economy of the area.

At several of the earlier TVA projects, TVA built demonstration parks on the shores of the new lakes. Some of the parks were scarcely more than well-developed picnic grounds; others were complete with vacation cabins. In 1933 there was no such thing as a state park with vacation facilities in all the Tennessee Valley. In fact, several of the states had no public recreation areas at all and no agencies for developing any. TVA's demonstration parks served their purpose. They created among the people of the Valley a demand for new facilities--and the people through their state and local governments have satisfied their own demand. Today, just 15 years later, there are 30 public parks--state, county, and municipal parks--operated by the people of the Tennessee Valley on the shores of TVA lakes. In addition, there are more than 100 boat liveries operated for the public by private businessmen; there are boy scout camps, YMCA camps, and hundreds of summer cottages. TVA did not build these. TVA simply showed the way with its small handful of public recreation areas at the start. The people saw what could be done, and they went and did it.

I don't think anyone will ever know how many thousands of fishermen have found new pleasure on TVA lakes. There was great fear when TVA first started building dams that the new environment would be fatal to the fish. In fact, several fish hatcheries were built by TVA and placed in operation to stock the TVA reservoirs. The fears proved to be groundless. Several seasons of research by TVA fisheries experts showed that instead of declining, the fish population of impounded waters was multiplying, multiplying so rapidly that stocking was unnecessary and the hatcheries were closed. TVA reported its findings to the conservation departments of the several states in the Tennessee Valley. As a result, the state conservation departments, responsible to the people of the Tennessee Valley eliminated the traditional closed season on impounded waters. This is perhaps a minor story; it is certainly a detail in the overall picture of balanced development of the resources of the Valley. Yet it is a perfect illustration of the way in which this federal agency, TVA, and the people, acting through their local agencies, can and do work together.

Similar experiences have occurred in the field of forestry. More than half the Tennessee Valley is forested. Good forest cover is excellent protection against erosion on mountain slopes and steep hillsides--and erosion is one of our major problems. Well-managed forests can provide a continuing economic base for many Valley people. There are three ways a government can see to it that forest lands are properly used. The government can own the forests, thus obtaining complete control; it can pass laws regulating use of forests; or it can educate the people to good forestry practices. In the Tennessee Valley, emphasis has been on the third method--education. I grant that it takes longer, yet I am convinced it is the most effective, most lasting way.

TVA engages in a number of activities aimed at conserving and developing the forest resources, but let me illustrate the impact of TVA on the Valley in just one phase, fire protection. Fire is our worst forest enemy in the Tennessee Valley. Most fires are caused by careless people and by ignorant people. They can be prevented and they will be prevented if the people learn it is to their advantage to do so. One device TVA uses--and I suppose it is used elsewhere too--is the fire-damage demonstration plot, a small area of woodland purposely burned over each year to demonstrate the contrast with an adjacent unburned area. TVA, working with state foresters, encourages local organizations of farmers and timbermen to maintain such fire-damage demonstration plots throughout the Valley. This is education on the spot. It is much more effective than a text-book or a law telling a man "You can't do that."

Nearly all heavily forested areas of the Tennessee Valley now have locally organized fire-fighting brigades. These are local volunteers - farmers, tradesmen, woodsmen - who have organized themselves to suppress forest fires in their communities. They get some financial help from TVA and their state government. It has taken a number of years to sell some of the communities on the value of forest fire protection, much longer than if the government had set up its own trained crews in each community. But the point is, when the action was finally taken, it was taken by the people whose resources were directly affected, not

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by some paternal agency on their behalf. The action was taken by the people because they had come to realize for themselves that it was desirable.

Agriculture is the real backbone of the Tennessee Valley's economy. Two out of every three families live in a rural area. The main farm problem in the Tennessee Valley in 1933 was soil depletion. Erosion was taking a very heavy toll. Depletion of soil minerals by overcropping too was taking a toll. TVA and regional agricultural leaders agreed that the key to the problem was mineral plant foods, primarily phosphate. But phosphate alone, simply tons of phosphate dumped on the same eroding hillsides, was not the answer. Education in the use of phosphate fertilizer, in the use of the fertilizer in a revised system of farming, was needed.

The device selected by TVA and the state agricultural colleges to bridge the gap between scientific research and practical application, between the public experimental farm and the dirt farmer himself, is what we call the test-demonstration farm. We have thousands of test-demonstration farms in the Tennessee Valley; about 1 out of every 10 farms is a test-demonstration farm. These are not publicly owned farms but are normal, going farms owned and operated by typical farmers of the region. Their purpose is two-fold: first, to test the effectiveness of new kinds of fertilizers being developed by TVA; second, to demonstrate the proper use of the proper kinds of fertilizers in soil- and water-conserving systems of farming. The test-demonstration farmers are selected by their neighbors, not appointed by the government. Notice that in this activity too, the emphasis is on education and on action by the people of the region.

Are test-demonstration farms effective? Does the device work? Yes. Practices first tried out at state experiment stations and then tested and demonstrated on a large scale on the test-demonstration farms are being adopted generally by the other farmers of the Tennessee Valley. A primary need of agriculture in the Tennessee Valley is diversification. For generation after generation, farm after farm grew cotton, or corn, or tobacco--all row crops--little else. It was a one-crop system and it was mining the soil. The

test-demonstration program has preached and demonstrated diversification. According to the United States census of agriculture, land in row crops in the Tennessee Valley decreased 19 percent between the census years of 1935 and 1945 while land in row crops in the United States as a whole was increasing. That is but a single index and I shall not bother you with more figures. It is a fact, however, that more and more land in the Valley is being put into pasture. Beef cattle and milch cows now graze in knee-deep pastures that but a few years ago were cotton patches. More and more fertilizer is being used. Sales of commercial fertilizers in the Valley have increased much more than in adjoining areas. We are far from solving our agricultural problem in the Tennessee Valley, but by now we do know in what direction the solution lies and, more important, we have a firm belief in our ability to achieve it.

The states and local government have expanded their activities in order to meet the problems and opportunities of the developmental program. New agencies, such as departments of conservation, have appeared on the state level. Some sixty or seventy communities have organized local planning commissions, which are being assisted by well-staffed state commissions. The universities of the area have expanded their research programs in many fields relating to resource development, sometimes with TVA assistance in the initial stages of expansion, often without such assistance. The region has made a start in promoting resource-use education in the schools and colleges. As a result of this expansion of functions and agencies, TVA has had as its partners in developmental activities such diverse institutions as the state universities and the land-grant colleges, the agricultural experiment stations, the engineering experiment stations, the state extension services, library boards and libraries, teacher-training institutions; state, county and municipal departments of health, departments of conservation and park administration; state and local planning boards and commissions, municipal power boards and rural electric cooperatives. These local agencies plus a score or more of federal agencies and bureaus with their specialized services make the program truly cooperative.

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Today to the people of the area the Tennessee Valley Authority has come to symbolize the idea of progressive change, a change toward the improvement and better utilization of resources, toward a better balanced economy with higher incomes from more secure sources and a higher standard of living buttressed by better tools and knowledge for making a living and for coping with the problems of the region.

This record of substantial accomplishment by an enterprise, which has its roots solidly in the area has been a factor in bolstering the region's morale and has added a tangible element of regional identification. It constitutes a concrete demonstration that planning is compatible with our form of government; that the resources of the Valley can be developed and renewable resources rebuilt, that this can be done without destroying existing institutions, and that these may be used in the interest of the people. There is now a recognition that the Valley has many natural advantages--among which are abundant rainfall, a favorable climate, and adequate mineral and soil resources and that the production patterns of the Valley's economy can be rearranged within the framework of these factors. From the regional program has come a confidence that the job of Valley resource development is not only possible but practicable and challenging.

Identification of themselves with the regional program is particularly strong among the farmers of the Tennessee Valley and among the power consumers, power distributors and others closely associated with TVA program activities. The sense of belonging to the region, of being affected by it, of having a part of its development has been a major factor in the strength of TVA. This strength has not been confined to any single political party, or to political leadership, but is strongly embedded in the citizenship of the region.

In addition to geographical features and natural and institutional resources, it is important in regional resource development that the people have a collective consciousness necessary to sustain the individual and collective

demands which are made upon them as the various aspects of the programs go forward. No matter what the potential resources of a region may be, the people must have the will to share in the development and utilization of them. The people of the Tennessee Valley feel this responsibility. It has been said that the Tennessee Valley Authority represents not government in the traditional sense of the word, but leadership. TVA has supplied the persuasive force of technical facts and technical skills. But more important, for the long-range outlook, the regional program has developed local leadership, initiative and enterprise.

In spite of many accomplishments made by TVA and its cooperating agencies, there is still, as Chairman Clapp indicates, much "unfinished business" in the Tennessee Valley. The per capita income of the Valley still is only about 60 percent of the national average; there are still acute problems of soil erosion and human erosion; a substantial number of farms are still to be electrified; there is need to apply more fully and more extensively the fertilizer and agricultural test-demonstration experiences; private enterprises and business corporations need to more fully utilize the data, studies, and opportunities which are now available; the people need a better understanding of the role of natural resources in their lives, and the schools and colleges need to give more aid to the people in the form of resource use education.

The Valley has made a constructive use of the opportunity presented by the TVA program. As you consider the significance of this regional program, it is my hope that you will here find something that will be of value as you attack the resource development problems of your respective nations and regions.

30-22c-16

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[U.S. Dept. of Commerce]

DEPARTMENT OF COMMERCE
Bureau of Foreign and Domestic Commerce
WASHINGTON

Negro Hotels

A LIST OF NEGRO HOTELS

Prepared by James A. Jackson,
Small Business Section, Marketing Service Division.

This compilation, made at the request of representatives of a number of National Associations, includes the names of Hotels catering primarily to Negro travelers. To this group, whose tours are of considerable aggregate consequence to the business interests of the Country, hotel accomodations are a serious consideration. The list is as nearly accurate and complete as could be made through the travel contacts of a special agent of the Bureau of Foreign and Domestic Commerce together with a check of advertising in Negro newspapers and consultation with the research agencies interested in the element of the population.

ALABAMA

Birmingham	Fraternal Hotel	4th Ave. Bet. 16th-17th
"	Palm Leaf Hotel	323 Eighteenth St. N.
"	Dunbar Hotel	16th St. 4th Avenue, N.
"	Rush Hotel	316 North 18th St.
Montgomery	Globe Hotel	Monroe Street
Tuskegee Institute	(Obtain information by addressing the school)	

ARKANSAS

Fort Smith	The Stratford	1208 Ninth Street
Little Rock	The Graysonia	Gaines St. near 9th
" "	The Marquette	522 West 9th St.
Hot Springs	Woodman of the Union	
" "	Pythian Hotel	
Pine Bluff	Marietta Hotel	Third and Alabama Sts.

ARIZONA

Phoenix	St. Louis Hotel	535 E. Jefferson St.
"	Raymond Hotel	607 E. Jefferson St.

CALIFORNIA

Elsinore	Burgess Hotel	
Los Angeles	Dunbar Hotel	Central Avenue & 41st St.
" "	Elite	1217 Central Ave.
" "	Clark Hotel	Washington & Central Aves.
" "	Lincoln	549 Ceres Avenue
" "	Sheridan	803 S. Central Ave.
" "	Hotel Allen	1123 Central Avenue
" "	Tokyo Hotel	1013 S. Central Ave.
San Diego	Hotel Oakland	529 Fifth Street
" "	Douglas Hotel	208 Market Street
" "	Hotel Western	7th & Island Ave.
" "	Pacific Hotel	5th & Island Ave.

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A List of Negro Hotels - 2

CALIFORNIA (Contd)

San Francisco	The Gem Apartments	848 Stockton Avenue
" "	Hotel Turpin	Powell & Market Sts.
Oakland	Douglass Hotel	208 Market Street
Redondo Beach	Slaughters Apartments	120 Twenty-sixth St.

COLORADO

Denver	Hotel Barnes	2716 Welton Street
"	Rossonia Hotel	2650 Welton Street
"	Herndon Hotel	2716 Welton Street
"	Arrapahoe Hotel	2247 Arrapahoe St.

CONNECTICUT

Bridgeport	Hotel Provident	468 Broad St.
New Haven	Hotel Portsmouth	91 Webster St.
Savin Rock (West Haven)	Hotel Majestic (Summer)	359 Beach St.

DISTRICT OF COLUMBIA

Washington	Whitelaw Hotel	13th & T Sts., N. W.
"	Glover Hotel	N. J. Ave., & D Sts., N.W.
"	Mid City Hotel	7th & N Sts., N. W.

FLORIDA

Jacksonville	Richmond Hotel	420 Broad St.
"	Blue Chip Hotel	564 Broad St.
"	Hotel Sanders	636 W. Ashley St.
"	Hotel Eggmont	635 W. Ashley St.
"	Washington Hotel	Broad & Ashley Sts.
Miami	Dorsey Hotel	941 N. W. Second Ave.
"	Mary Elizabeth Hotel	N. W. Second Ave.
Pensacola	Hotel Belmont	311 N. Tarrogona St.
Tampa	Deluxe Grill & Hotel	822 Constant St.
"	Beatrice Hotel	1515 Central Ave.
"	Dallas Hotel	829 Zack St.
"	Central Hotel	1028 Central Ave.

GEORGIA

Atlanta	James Hotel	241 Auburn Ave.
"	Hotel Shaw	245 Auburn Ave.
"	Del Monte Hotel	143 Auburn Ave.
"	McKay Hotel	Auburn Ave.
"	Howells Hotel	Decatur Ave.
"	Craig House	154 Piedmont St.
Augusta	Travelling Men's Hotel	1725 Ninth St.
Macon	Douglas Hotel	

ILLINOIS

Chicago	Morris Hotel	5031 Michigan Ave.
"	Southway Hotel	6012 S. Parkway
"	Vincennes Hotel	36th St. & Vincennes Ave.
"	Huntington Hotel	37th & Langley Ave.
"	Grand Hotel	31st & S. Park Ave.
"	Trenier Hotel	S. Park & Okenwald Blvd.
"	Hotel Alpha	S. Park & 38th Sts.
"	Hotel Tyson	S. Park & 43rd Sts.
"	Hotel Brookmont	Michigan & 40th St.
"	Hotel Monogram	3449 S. State St.
"	Morris Hotel	5031 Michigan Ave.
"	Claridge Hotel	51st & Michigan Ave.
"	Tramoor Hotel	740 East 47th St.
"	Spencer Hotel	300 East Garfield Ave.
Decatur	Holland Hotel	136 N. Franklin St.
Springfield	Browns Hotel	

INDIANA

French Lick	Thurman Hotel	222 Indiana Ave.
" "	Allen House	118 Bowles Ave.
Gary	States Hotel	
Indianapolis	Parkview Hotel	N. Y. & Calif. Sts.
"	Alpine Hotel	236 North Capitol
West Baden	Hotel Waddy (June 20-Spet.2)	

IOWA

Des Moines	Hotel Marguerite	1410 Central Ave.

KANSAS

Wichita	Blue Goose Hotel	Water & Pine Sts.

KENTUCKY

Glasgow Jct.	Preston Hotel	
Mammoth Cave	Brantsford Hotel	
Louisville	Hotel Allen	2516 Madison St.
"	Walnut Hotel	615 Walnut St.
Lexington	Marbles Hotel	118 Broadway

LOUISIAN

New Orleans	Paterson Hotel	Rampart & Julia Sts.
" "	Astoria Hotel	225 S. Rampart St.
" "	Chicago Hotel	Bienville St.
" "	Page Hotel	1038 Dryades St.

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MARYLAND

Annapolis	Riverside Hotel (R.F.D. 3 - Summer)	
Baltimore	Hotel Hawkins	902 Madison Ave.
"	Hotel Clark	Dolphin & Madison Ave.
"	Hotel Penn	1631 Penna Ave.
"	Hotel Reed	1012 McCulloh St.
"	Smith Hotel	435 Druid Hill Ave.
"	Hotel Bailey	1027 McCulloh St.
"	Hotel York	Madison Ave & Dolphin St.
"	Majestic Hotel	1602 McCulloh St.
Cedar Haven	Stewarts Hotel (Summer)	
Benedict	Violet Belles Hotel (Summer)	
Colton	Hotel Golden (Summer)	
Eagle Harbor	Hotel Normal (Summer)	
Highland Beach	Wares Hotel (Summer)	
Highland Beach	Annazean Hotel (Summer)	
Hagerstown	Hotel Harmon	228 Jonathan St.
"	Paynter Hotel	146 Jonathan St.
Marlboro	Hotel Wilson	Hillcrest Manor

MASSACHUSETTS

Boston	Harriett Tubman House (women & girls only)	25-27 Holyoke St.
"	Hotel Melbourne	815 Tremont St.
"	Hotel Cresent	805 Tremont St.
Great Barrington	Sunset Inn	19 Rossiter St.

MICHIGAN

Detroit	Hotel Biltmore	1918 St. Antoine St.
"	Dunbar Hotel	550 E. Adams St.
"	Elizabeth Hotel	413 E. Elizabeth St.
"	Hotel La Grande	1365 Lafayette St.
"	Hotel Pierce	St. Antoine St.
"	Hotel Tanzy	2474 St. Antoine St.
"	Hotel Northcross	St. Antoine & Columbia
"	Fair Annex (women only)	708 Napoleon St.

MINNESOTA

Minneapolis	Phelps Hotel	246 South 4th St.
"	Dunbar Hotel	425 Washington Ave., South
St. Paul	Hotel Howell	
" "	Moores Hotel	350 MacKubin St.

MISSISSIPPI

Hattiesburg	Blanks Hotel	
Waveland	Jackson House	Gulfside

MISSOURI

Kansas City	Atlas Hotel	915 Oak Street
" "	Booker T. Hotel	Vine Street Near 18th
" "	Hotel Street	18th & Paseo
" "	Watson Hotel	1211 S. Highland St.
" "	Lydeum Hotel	111 East 6th St.
St. Louis	Booker Washington Hotel	Pine & Jefferson
" "	Cooper Hotel	
" "	Dunbar Hotel	21st & Market Sts.
" "	Grand Central Hotel	Jefferson & Pine Sts.
" "	Hotel Maples	3739 Windsor Place
" "	Hotel Newport	2323 Market St.
" "	Hotel Palmer	Jefferson & Washington
" "	West End Hotel	Vandiventer & W. Belle Pl.
" "	Hotel Dubois	4323 Enright St.
" "	New Pine Hotel	2337 Pine St.
	Poro Building Hotel	

NEBRASKA

Omaha	Hotel Patton	1014 S. 11th St.
"	Hotel Lee-Von	2212 Seward Ave.
"	Hotel Carter	412 North 18th St.
"	Broadview Hotel	2060 North 19th St.

NEW JERSEY

Asbury Park	Hotel Adore (summer	104 Myrtle Ave.
" "	Hotel Metropolitan (summer)	1200 Springwood Ave.
" "	Suwanna Hotel	925 Springwood Ave.
" "	Whitelead House	25 Atkins Ave.
Atlantic City	Hotel Attucks	134 N. North Carolina Ave.
" "	Bay State Hotel	334 N. Tenn. Ave.
" "	Hotel Dunbar	126 N. North Carolina Ave.
" "	Hotel Randall	1601 Artic Ave.
" "	Hotel Ridley	1306 Artic Ave.
" "	Russells Hotel	23-25 N. Kentucky Ave.
" "	Scotts Hotel	15-17 Illinois Ave.
" "	Hotel Swan	136 N. Va. Ave.
" "	Lincoln Hotel	911 N. Indiana Ave.
" "	Greaves Hotel	120 N. Tenn. Ave.
" "	Liberty Hotel	Baltic & Kentucky Aves.
" "	St. Rita Hotel	209 N. North Carolina Ave.
Cape May	Bryans Villa (Summer)	830 Corgie Ave.
Fair Haven	Boyd Cottage	
Lawnside	Lawnside Inn	
Montclair	Lincoln Hotel	11 Mission St.
Ocean City	Hotel Comfort	Second & Bay Ave.
Orange	Hotel Crenshaw	54 Cente St.
Newark	Hotel Bowman	47 Marshall St.
"	Hotel Magnolia	18 Coes Place
"	Fishers Inn	22 School St.
Pleasantville	Tabor Inn	351 New Road

-over-

NEW JERSEY (Contd).

Springlake	Laster Cottage (summer)	419 Morris Ave.
Trenton	Higgins Hotel	28-30 Barnes St.
"	Hotel Worthy	5 Bellevue Place
Wildwood	Glen Oak Hotel	100 E. Lincoln Ave.

NEW YORK

Buffalo	Eastern Hotel	185 Seneca St.
"	Hotel Francis	Exchange St. opp. Station
"	Hotel Vendome	177 Clinton St.
Ithaca	The Cayuga Hotel	501 West State St.
New Rochelle	Grant Lodge	23 White Oak St.
Mount Beacon	Vincent Rest (summer)	1 mile from Newburgh
New York City	The Bradford Hotel	73 West 134th St.
" " "	Hotel Dumas	205 West 135th St.
" " "	Hotel Grampion	182 St. Nicholas Ave.
" " "	Hotel Allen	11 West 135th St.
" " "	Hotel Olga	695 Lenox Ave.
" " "	Hotel Burrows	19-21 West 135th St.
" " "	Rosetta House	227 W. 135th St.
" " "	Hotel Adrienne	2053 Seventh Ave.
" " "	Sylvia Club Hotel	437 Manhattan Ave.
" " "	50 West 112th St. Hotel	50 West 112th St.
" " "	Mariette Hotel	170 West 121 St.
" " "	Dewey Square Hotel	201 W. 117th St.
" " "	Hotel Fujiyama	773 St. Nicholas Ave.
" " "	Rockland Hotel	3-13 West 136 St.
" " "	Woodside Hotel	2424 Seventh Ave.
" " "	Hotel Shaw	2193 Seventh Ave.
" " "	Shawless Hotel	2195 " "
" " "	Bluegrass Hotel	2249 " "
Pleasantville	Colonial Coffee House	511 Bedford Road
Rockaway Beach	Magnolia Cottage (summer)	191 83rd St.
Rochester	Hotel Gibson	449 Clarissa St.
Saratoga Springs	Geneve Cottage (summer)	27 Walworth St.
" "	Green Tree Hotel (summer)	52 Washington St.
Schenectady	Broadway Cafeteria	225 Broadway

NORTH CAROLINA

Asheville	Booker Washington Hotel	409 Southside Ave.
Charlotte	Sands Hotel	
Durham	Hotel Biltmore	Opp. Ry. Station
"	The Tavern	707 Fayetteville St.
"	Jones Hotel	502 Ramsey St.
Gastonia	Union Square Hotel	
Greenville	Turners Hotel	
Raleigh	Arcade Hotel	
Rocky Mount	Hotel Lawrence	230 Albermarle Ave.
Sanford	Hotel Philipps	Pearl St.
Winston-Salem	Ideal Hotel	11th & Woodland

OHIO

Akron	Mecca	78 Furnace Street
Cincinnati	Hotel Terry	1004 Chapel Street
"	Sterling Hotel	6th & Mound Streets
"	Hotel Cordelia	612 West 6th Street
"	Palm Hotel	410 George St.
Cleveland	Lincoln Hotel	2473 East 40th St.
"	Majestic Hotel	55th & Central Ave.
"	Wards Hotel	4113 Cedar Ave.
"	Audun Hotel	1165 West 11th St.
"	Whiteway Inn	2410 E. 55th St.
"	Travellers Hotel	2453 E. 55th St.
"	Central Hotel	40th St. Near Central Ave.
Columbus	Litchfield Hotel	90 N. Fourth St.
"	Hotel Plaza	795 Long St.
"	Hotel Edsel	703 E. Long St.
"	Barnet Hotel	1096 Mt. Vernon
Lima	Southern Hotel	135 Wayne St.
Toledo	Hotel Pleasant	11 North Erie St.
"	Keis Hotel	708 Washington St.
Zanesville	Park Hotel	657 W. Main St.

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OKLAHOMA

Muskogee	Hotel Snowden	402½ North 2nd St.
"	Hotel Elliott	111½ South 2nd St.
"	Hotel Star	222 South 2nd St.
Tulsa	Lincoln Hotel	500 East Archer St.
"	Red Wing Hotel	206 N. Greenwood
"	Royal Hotel	100 No. Greenwood
"	San Juan	115 N. Greenwood
"	Sneed Rooms	114 N. Greenwood
"	Hill Romming House	126 N. Greenwood
Oklahoma City	Sharp Hotel	217 E. First St.

OREGON

Pendleton	Hotel Flo	500 Cottonwood Ave.
Portland	Golden West Hotel	Broadway & Everett

PENNSYLVANIA

Altoona	Belmont Hotel	Tenth Avenue
Coatesville	Subway Hotel	
Erie	20th Century Hotel	1319 Peach St.
"	Pope Hotel	1318 Frency St.
Lancaster	Elite Hotel	Circle Square
Mt. Pocono	Swiftwater Hotel (Summer)	
Philadelphia	Attucks Hotel	15th & Catherine
"	Baltimore Hotel	1436 Lombard St.
"	Citizens Hotel	420 South 15th St.
"	Douglas Hotel	Broad & Lombard Sts.
"	Giles Hotel	16th & Catherine Sts.

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PENNSYLVANIA (Contd)

Philadelphia (Contd)	Horshoe Hotel	1137 Lombard St.
"	Keystone Hotel	745 South 16th St.
"	Rainbow Hotel	Ridge Ave & Masters St.
"	Roadside Hotel	514 South 15th St.
"	Blue Bowl	22nd & Montgomery
"	Hotel Phain	2059 Fitzwater St.
"	Paradise Hotel	1527 Fitzwater St.
"	Alston House	2333 Catherine St.
Pittsburg	Baileys Hotel	Centre & Tennehill Sts.
"	Baileys Stag Hotel	1308 Wylie Ave.
"	Colonial Hotel	Wylie Ave. & Fulton St.
"	Potter Hotel	1304 Wylie Ave.
"	Washington Hotel	801 Washington Place
"	Park Hotel	2211 Wylie Ave.
"	Thompsons Hotel	1545 Wylie Ave.
"	Hotel Benson	1430 Bedford Ave.
"	Bailey's Road House	Campbells Run Road
Wilkes Barre	Hotel Shaw	15 S. State St.

RHODE ISLAND

Providence	Hilltop Inn	72 Metting St.
"	Berthas Tea Room & Hotel	54 Meeting St.

SOUTH CAROLINA

Columbia	Taylor Hotel	1016 Washington St.

TENNESSEE

Knoxville	Hotel Reynolds	East Vine Street
Memphis	Hotel Peoria	144 Beale St.
"	Travellers Hotel	347 Vance Ave.
Nashville	Fred Douglass Hotel	501 Fourth Ave. North
"	Hotel Washington	422 Cedar St.

TEXAS

Dallas	Delmonica Hotel	302 N. Cente Ave.
"	Frazier Hotel	837 N. Central Ave.
"	Lincoln Hotel	901 Good St.
"	Waukesha Hotel	2505 Elm St.
Houston	Oriental Hotel	421 San Felipe St.

VIRGINIA

Christianburg	Eureka Hotel	
Fredericksburg	Hotel McGuire	523 Princess Anne St.
Lexington	Rowlands Hotel	18 Nelson St.
Lynchburg	Manhattan Hotel	
Martinsville	Douglas Hotel	Fayette St.
Norfolk	Douglas Hotel	716 Smith St.

VIRGINIA (Contd)

Norfolk (Contd)	Chesterfield Hotel	800 Lincoln St.
"	Mt. Vernon Hotel	Brambleton Ave.
"	Wheatons Hotel	633 E. Brambleton Ave.
"	Tatums Inn	Charlotte & Beaver Sts.
Richmond	Millers Hotel	2nd & Leigh Sts.
"	Slaughters Hotel	514 North 2d St.
Roanoke	Hotel Dumas	106 Henry St.
Rushmere	Cedar Grove Hotel (summer)	

WASHINGTON

Seattle	Golden West Hotel	7th near Jackson St.
"	N. P. Hotel	505 Sixth St.
"	U. S. Hotel	

WEST VIRGINIA

Bluefield	Travellers Inn	
Charleston	Hotel Ferguson	1004 Washington St.
"	Brown Hotel	Court St.
Harpers Ferry	Mountain View House (Summer)	
Huntington	Hotel Fair	
"	Mt. Vernon Hotel	911 Eighth St.
"	Southern Hotel	921 Eighth St.

CANADA

For the information of U.S. citizens taking excursions.

Montreal	Bookertee Hotel	1500 St. Antoine St.
"	Kings House	1233 St. James St.

There is a Negro branch of the Young Men's Christian Association in a number of cities which accomodates travellers at a moderate price with a reduction from the quoted scale to persons bearing membership cards in any Y. M. C. A.

These institutions are invariably located in the colored residence or business districts of the different cities and local directories or telephone books will provide the street address.

Y. M. C. A's with dormitories and rooms are located in the following cities:

Asheville N. C.	Gary, Ind.
Atlanta, Ga.	Indianapolis, Ind.
Atlantic City, N. J.	Kansas City, Mo.
Augusta, Ga.	Los Angeles, Calif.
Baltimore, Md.	Louisville, Ky.
Brooklyn, N. Y.	Nashville, Tenn.
#Buffalo, N. Y.	Montclair, N. J.
Cincinnati, Ohio	135th St. Branch, New York City
Cleveland, Ohio	Philadelphia, Pa.

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Columbus, Ga.	Pittsburg, Pa.
Columbus, Ohio	Plainfield, N. J.
Dayton, Ohio	St. Louis, Mo.
Denver, Colo.	Vicksburg, Miss.
Detroit, Mich.	Washington, D. C.
Evanston, Ill.	Youngstown, Ohio
Orange, N. J.	

Accomodates married couples in detached buildings.

Y. W. C. A's with dormitories

Baltimore, Md.	Phylis Wheatley Branch
Chicago, Ill.	46th & South Park Blvd.
Cincinnati, Ohio	8th & Mound Sts.
Denver, Colo.	Welton St. Branch
Detroit, Mich.	Colored Branch
Indianapolis, Ind.	West Street Branch
Jersey City, N. J.	Colored Branch
Los Angeles, Calif.	
Louisville, Ky.	Sixth Street Branch
New York City	137th St. near 7th Avenue
Oakland, Calif.	
Philadelphia, Pa.	16th & Catherine Sts.
St. Louis, Mo.	Colored Branch
Washington, D. C.	Phylis Wheatley Branch (9th St. & Rhode Island Ave., N.W.)

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[U.S. Dept. of Commerce and Labor]

C
8-1247

Department of Commerce and Labor

HEADS OF FAMILIES
AT THE FIRST CENSUS, 1790

CONGRESS recently authorized the Director of the Census to publish during the present fiscal year the names of heads of families and accompanying information, shown on such schedules of the Census of 1790 as are in existence. Unfortunately the appropriation for the Bureau does not permit the publication of this information for all the states the schedules for which are still in existence, but the returns for the states of New Hampshire, Vermont, and Maryland are now in press and will be issued as parts, or pamphlets. Each of these parts will form an attractive publication consisting of about 150 pages, fully indexed, printed upon laid antique paper, sewed, and bound in especially handsome and durable semipamphlet binding. Each part will contain as a frontispiece a map of the state represented, 11 by 17 inches in size, reproduced by lithography from an atlas published in 1796.

11-319

From the exceptional nature of the authorization, by which I am compelled to report to Congress concerning the disposal of the entire edition, these publications do not form a part of the regular Census bulletins and reports, nor will they be sent out by the Superintendent of Documents, but are for sale exclusively by the Director of the Census, at the price of $1 for each part. Should Congress continue authority, at its next session, for this publication, the remaining states will also be issued as parts, uniform with the states now being published.

Very respectfully,

S. N. D. NORTH,

Director of the Census.

BUREAU OF THE CENSUS,

WASHINGTON, D. C., MAY 20, 1907.

[U.S. Housing Authority]

Dr. J. B. Maller,
Chief of Social Research Section,
U.S. Housing Authority,
Washington, D.C.

30-8 a - 4

OUTLINE OF PROPOSED STUDIES

of the

SOCIAL ASPECTS OF REHOUSING FAMILIES

of LOW INCOME

The social benefits of rehousing families of low income who, because of this fact, normally occupy substandard slum dwellings, are perhaps too often taken for granted. It is true, however, that if these benefits exist, they exist in definite and tangible form, and hence should be subject to evaluation by orthodox research methods. Such evaluation obviously might be a most effective demonstration of the practical value to any community of a low rent housing program.

Following is an outline of suggested research studies designed to develop factual data pertaining to the changes that result from a rehousing program in a given community, and to evaluate the effects of such a program upon the health and welfare of the persons and families rehoused. These suggested studies cover a broad field. In practical application the scope of any research projects undertaken necessarily would have to be narrowed down and made specific according to circumstances.

The primary objective of research of this kind is to throw light upon such questions as these:

(a) Has the rehousing of families of low income contributed to a reduction in the incidence of disease, delinquency, crime, and social conflict?

(b) Has the rehousing program affected the budgets of the various departments of the local government by reducing the cost of dealing with cases of social pathology?

Research techniques and procedures naturally will vary according to the nature of the specific problem studied. In some cases conclusions may be based upon analysis of the statistical reports of municipal government departments and agencies for periods preceding and following the initiation of the rehousing program. Other studies must be based upon observations by field workers, interpretation of data obtained by special inventories, and ecological analysis of cases handled by social agencies. In some instances, it may even be desirable to employ the case study method.

30-8a -5

The United States Housing Authority, through its Research and Statistics Division, earnestly solicits the cooperation of universities, schools of social sciences, local government agencies and citizen groups in conducting research studies of the kind and for the purposes indicated. It is believed that graduate students in social sciences in particular may profitably undertake specific units of investigation selected from the outlined research projects. The value of the results obtained will be increased by the cooperative character of the studies and by the number and variety of communities and groups participating.

Needed Research on Social Effects of Rehousing

I. Housing, Health and Disease

The observable effects of improved housing in a given community upon health conditions as revealed in the various rates of morbidity and mortality; the incidence of infectious diseases and aspects of unhygienic conditions; and an estimate of the cost to the community of disease, hospitalization and medical attention.

II. Housing, Delinquency and Crime

Ecological studies of court records; case studies of juvenile delinquents with full information regarding housing and community background; analysis of delinquency rates for various communities and types of housing; and an estimate of the cost of delinquency and crime in substandard areas.

III. Housing and Welfare

Studies in the incidence of dependency and relief; effect of low cost housing upon the case load of public and private social agencies.

IV. Housing and Safety

Analysis of the rate of accidents, fatal and non-fatal, in a given area before and after completion of rehousing, with special attention to traffic accident rates and to accidents occurring in homes and places of work.

V. Housing, School Adjustment and Achievement

Analysis of school problem cases, truancy, retardation, and achievement in relation to housing and community background with special attention to the rate of attendance at high school and college and the percentage leaving school at various educational levels.

30-8a -6

VI. Housing and Youth-Out-of-School

Studies of youth organizations, recreational facilities, "Cellar clubs," etc. in relation to housing facilities.

VII. Housing and Community Organizations

Observable changes in community activities.

VIII. Housing and the Family

Analysis of family budgets with reference to income, expenditures, debts and savings; observable changes in the marriage rate and the incidence of broken homes; case studies of families before and after changes in housing conditions.

IX. Housing and Education

Analysis of the extent to which housing is included in the social science curriculum of secondary schools, colleges, and adult study groups.

X. Housing and Miscellaneous Social Factors

Analysis of the effects of rehousing upon cleanliness of home and surroundings, proper functioning of rooms and housing facilities, habits of diet, medical and dental attention, reading habits, music appreciation, home factors in character development.

date ?

Bureau on African Affairs, Dept. of state

African Studies Assoc.

American Committee on Africa 4 W.40 st., N.Y. Houser, Harrington I954

African-American Institute, D.C. (Ross,, Dudley, Bond, Rockefers

African Trade and Travel Fair

American Society or African Culture(Presence African) I957
I5 E.40, N.Y. Bond, Mercer Cook, John Davis sec., Ivy, Fontaine
African- American Studentda Foundation (Belafonte, Robinson, Poitie)

Trade Missions, Dept. of Commerce

Andrew Hamilton Fund (Alexander ?) contributes to students

American Assoc. for Afro-American Relations, Pasedena

Africa Defense & Aid Fund, 80I Second Ave, N.Y.

All African Student Union of America, D.C.

4 Univ . Dept
I2 Univ, studies

40-89-1

Department of Commerce US

Universal-Lehrenkrauss Travel Agency

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BROOKLYN, NEW YORK

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"UNIVERSALS"

Are The Highest Class Therapeutic Lamps In The World

THE distinctly superior merit of *"UNIVERSAL"* Lamps is the natural result of our determination to build the *BEST INSTRUMENTS* possible, together with constant investigation and research work which we are continually sponsoring. These have lead to many improvements and refinements, so that today *"UNIVERSALS"* are the unquestioned leaders in everything desirable in Therapeutic Lamps.

Believing the more progressive of the profession would appreciate *BETTER LAMPS,* we have not only kept in constant touch with the Clinic Application and Usages which have shown such remarkable results that they have already taken first rank as disease combatants, but have supplemented our seventeen years of experience by constantly drawing on all standard works of Physics and general Therapeutics and have freely consulted world famous Scientists, Electrical Engineers, Heads of and Professors in departments of Physics in such Institutions as the University of Chicago, Armour Institute, United States Bureau of Standards, University of Illinois, research departments of The General and Westinghouse Electric Companies.

Personal consultations, supplemented by reference to the works of such medical authorities as Finsen, Rollier, Rodgers, Babbit, Kellogg, White, Eberhart, Neiswanger, Grubbe, McMichael, Clark, McCaskey, Joslin, Donnelley, Wigelsworth, Snow, Plank, and many others, have been of inestimable value in shaping the basic principles on which *"UNIVERSAL"* Lamps are constructed.

Thus the development of *"UNIVERSAL" THERAPEUTIC LAMPS* has been more than the mere adhering to beaten paths and the assembling of stock electrical materials and mechanical devices. They embrace features and workmanship, adjustability, range, simplicity and an ease of operation unapproached by any other make, placing them in quite a different and superior class.

The field of indications of Light Therapy is so large, the results so satisfactory, and so easily obtained that its use is ideal for the General Practitioner as well as the Specialist.

The wide awake doctor who keeps in touch with the times is the one who succeeds. He isn't satisfied with the "shot gun" methods of our forefathers—Are You? Or do you prefer to be numbered among the progressives?

Not to be acquainted with Light's wonderful effects seems to be almost a breach of faith with your patients. You at least owe it to them, as well as yourself, to use the most modern methods, and the best equipment obtainable; and if *"UNIVERSALS"* were not foremost, they would not be in use in such institutions as:—

Cook County Hospital, Chicago

Bellevue Hospital, New York City

Augustana Hospital, Chicago

Northwestern University Medical School, Chicago

Illinois Charitable Eye and Ear Infirmary, Chicago

Western Reserve University, Cleveland

Lakeside Hospital, Cleveland

North Chicago Hospital, Chicago

Wesley Hospital, Chicago

Nor would Medical Journals have been so replete in substantiation of the claims of Dr. Albert J. Ochsner.

PAUL E. JOHNSON, *Patentee and Manufacturer*

"UNIVERSAL" Physiotherapeutic Equipment

1824-30 South Albert Street, CHICAGO

Write for Free Literature and Agency Serving you.

AGENCIES IN ALL PRINCIPAL CITIES

THE • NEW • "UNIVERSAL"
Ultra Violet Lamp

The new "UNIVERSAL" ULTRA VIOLET LAMP, emulating the Model "A", is rapidly assuming dominance in its class. Its spectrum, perhaps the closest possible conformity to Mountain Sunlight, is very rich in the more constructive rays, while relatively free from those producing heavy pigmentation and severe burns, common to Ultra Violet Lamps now in general use.

"The Spectrum of this light is more continuous (a band spectrum), and its ultra violet rays more nearly resemble those of the sun; like the sun, it is rich in rays about 300 microns." Extract, Journal of A. M. A., by Alfred F. Hess, M. D., Clinical Professor of Pediatrics, University and Bellevue Hospital Medical School, New York.

Experienced users have been quick to sense the advantages "UNIVERSAL" Ultra Violet offers. Its greater benefits in arthritis, rickets, diseases of malnutrition, etc., coupled with the absolute freedom from burns, even in the hands of the most inexperienced operators, promises to revolutionize present day Heliotherapy conceptions and practice.

Tubercular Osteomyelitis.
Photo, Courtesy Dr. Thomas, Chicago.

Being so nearly like Mountain Sunlight, it may be applied according to the well known technique of Rollier. Those familiar with history of Heliotherapy know that while the ancient Greeks and Romans made use of Sunlight's curative properties, that it is only in the past decade Scientists have applied themselves to the development of a worth while substitute.

Clinical history of any of the cases illustrated will be furnished upon request.

Gangrene from Endarteritis Obliterans. Photo, Courtesy Dr. Dailey, Provident Hospital, Chicago

It is a matter of record that until the advent of the new "UNIVERSAL" Ultra Violet, every lamp offered embraced so much energy destructive to normal tissues, that only the well trained could successfully use them, and even they sometimes reported disastrous results; thus the importance of the "Balanced Spectrum" cannot be overestimated.

A long stride forward in Light Therapy was made when physicist developed *"White Flame Electrodes"* from which the energy is obtained.

The next step necessary was the development of a mechanism capable of automatically operating the "Electrodes". To our engineer is due the credit for designing such an apparatus.

By his practical application of the facts discovered during diligent electrical research, new heights have been reached—closely approaching, if not actually obtaining—PERFECTION.

This Lamp operates on either Alternating or Direct Current without transformers, rectifiers or regard to polarity. If, perchance, you have experienced complications common to all other types, you will appreciate the perfection which enables use of this "Master Lamp" with the simplicity and ease heretofore possible only with lamps used for house lighting.

• SUMMARY •

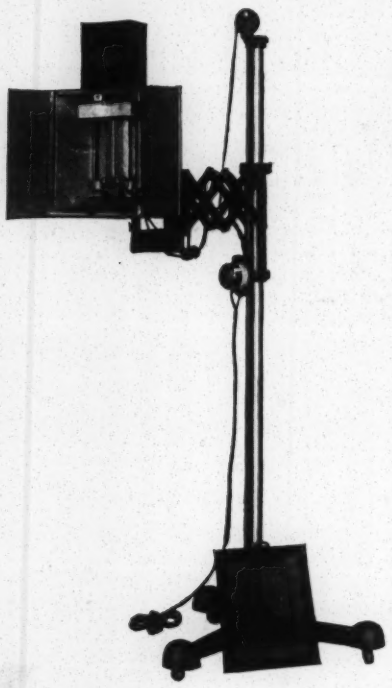
A summary shows that the New *"UNIVERSAL" ULTRA VIOLET LAMP* offers the following advantages:

More uniform spectrum, allowing free use without fear of burns and pigmentation.

May be operated on either alternating or direct current without transformers, rectifiers, or regard to polarity.

Efficiency does not lessen with use. Upkeep of lamp is very low.

← Perforation of Olecranon Fossa.
Photo, Courtesy Dr. Gardner, Chicago.



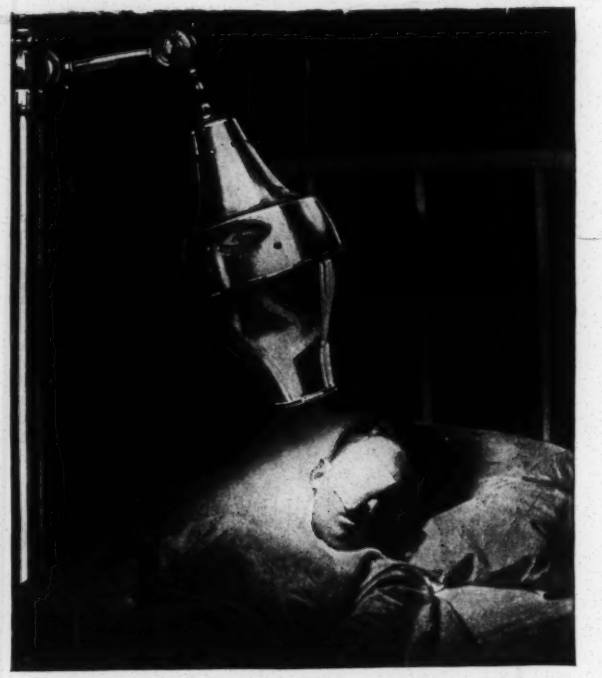
THE Lamp has several advantages over sun-light. ***The patients need not go to the seashore or to high altitudes to get the effective rays. (These rays are usually filtered out by the dust and smoke at low altitudes.) The weather need not be depended upon. What is probably more important, however, the patient can still live at home. The mercury vapor-quartz lamp, while more economical in operation is more costly and not as effective. The rays from the quartz lamp are almost entirely ultra-violet, not very penetrating, but highly irritating. The quality, furthermore, is not constant, as the lamp becomes weaker with usage.***

Page 89—"Ochsner's General Surgery"—1923

KIPLING said it—

When he wrote the following lines:

They asked me how I did it, and I gave 'em the Scripture text:
"Just keep your light so shinin' a little in front of the next".
They copied all they could follow, but they couldn't copy my mind,
And I left 'em sweatin' and stealin' a year and a half behind.



CELLULITIS OF THE ORBIT
Photo, Courtesy of Dr. Fox, Cook County Hospital, Chicago

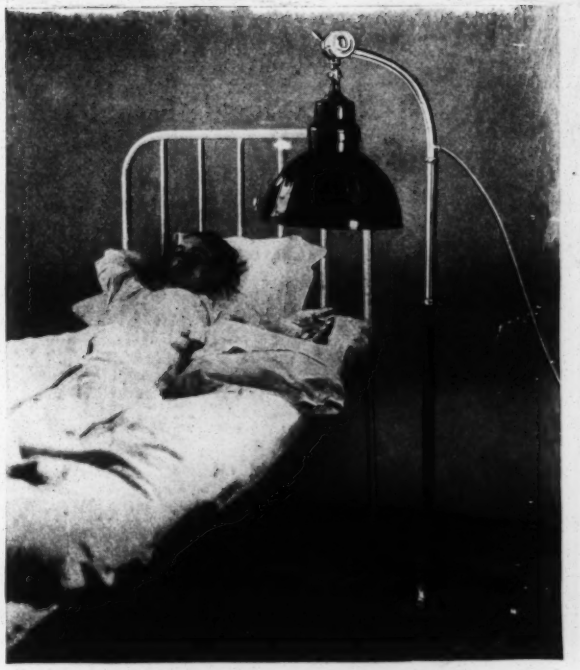
Sollux Lamp "Universal"

"UNIVERSAL" SOLLUX LAMP developed for Dr. H. J. Gerstenberger, Professor, Department of Pedriatrics of Western Reserve University and the Babies' Dispensary and Hospital of Cleveland, has proven a boon to those who treat diseases of the Eye, Ear, Nose and Throat.

Some of the country's leading specialists have corroborated Dr. Gerstenberger's claims. (See October, 1922 issue of the American Journal of Diseases of Children.)

Though primarily developed for treating obstinate cases of Otitis Media, it has not only proven valuable in Mastoiditis, Gonorrheal Opthalmia, Facial Neuralgia, Glaucoma, Laryngitis, Hay Fever, etc., but judging by many reports, it has a wide application in the fields of Gynecology and Dermatology.

The "UNIVERSAL" SOLAR NURSE fills the long felt want for a portable, yet efficient Lamp for bedside use. It is ideally adapted for Hospitals, and a number of physicians prescribe it for home use.



Osteomyelitis of Hand. Photo, Courtesy Dr. Gary Peoples Hospital, Chicago

Because "UNIVERSAL" Lamps

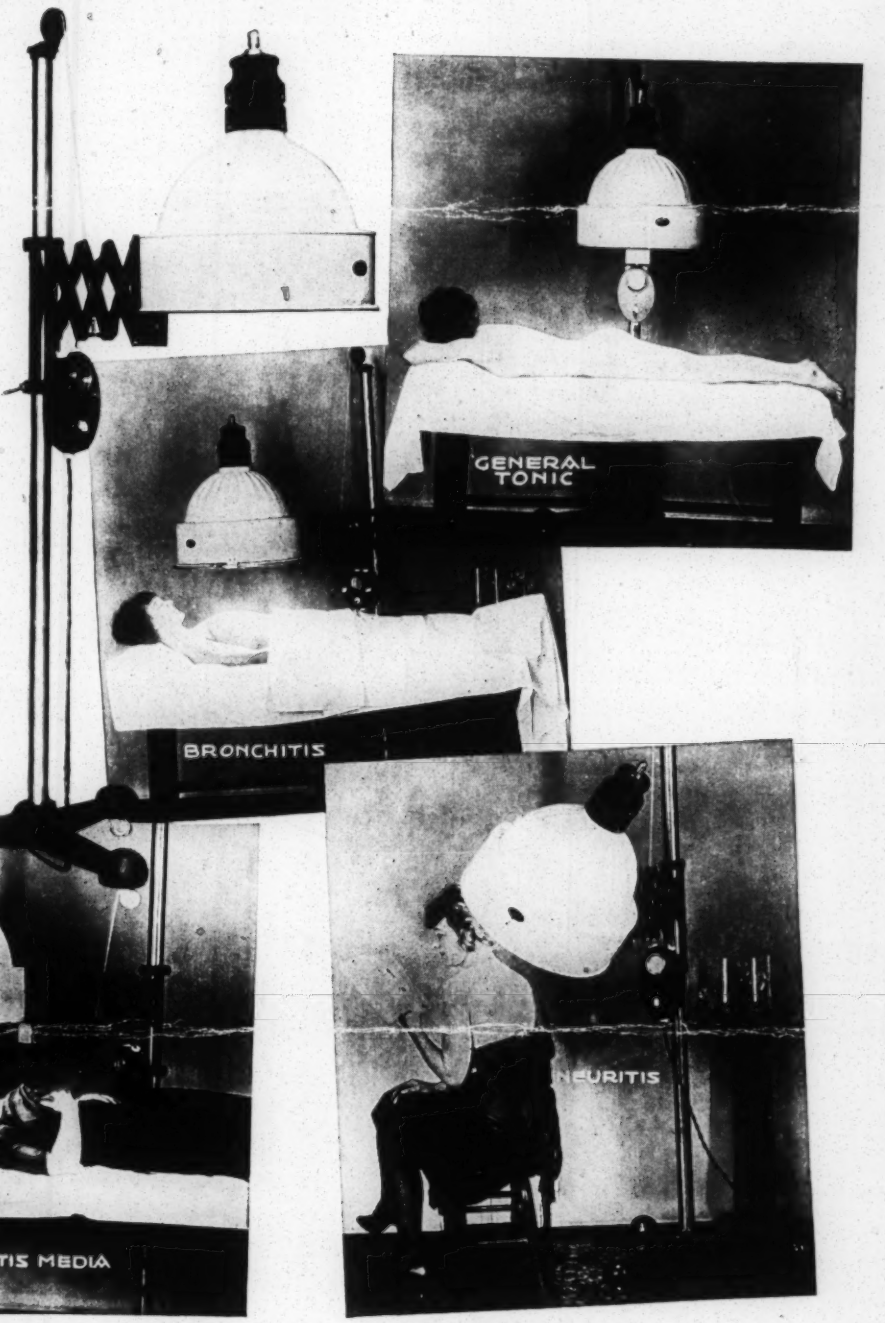
have no equal, they are Standard for those who know

SUGGESTIONS FOR TREATMENT WITH UNIVERSAL THERAPEUTIC LAMPS.

DR. Albert J. Ochsner states that light will relieve pain and congestion, will do more to combat infection, either local or general, than anything else known to medical seience.

+ + +

Dr. C. S. Neiswanger, favorably known by all students of physiological medicine, says in his latest book that "therapeutic light is indicated in more classes of cases, will do more general good, requires less technical training to properly apply, *is the most efficient and economical of electrical modalities*".



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[URE]

U X

MARY URE

Stratford

Sunday.

41-8-20?

Dear Mr du Bois,

I was delighted to receive your letter, and to know that you enjoyed the play so much.

It's a great pleasure for us all to be with Paul.

My best wishes

Mary Ure

[von Sahler]

"Van Deusen Lodge",
Van Deusenville.

31-13-36

W. E. Burghardt du Bois, Esq.

My dear Sir:-

If it will be agreeable and you will kindly let me know when you are stopping, it will be a pleasure for me to call upon you. I wish to meet you, not alone because you have done

so much for your race,
for which I have
always had much
sympathy and love,
but also because I am
descended in four lines
from the Du Bois family,
of Ulster County, New York,
through my father, and
from the Burghardts, of
Great Barrington, through

My Mother, who was a Van Deusen
As you probably know, the Ulster
County families - both the light and
the dark members - were very united,
and the family Bibles were used for
the entries of both. With kind wishes,
for yourself and your people,

I am, Yours, very truly
L. Hasbrouck von Sahler.
September 9th.

121

"Van Deusen Lodge",

Van Deusenville.

W. E. Burghardt duBois, Esq.,

My dear Sir:-

If it will be agreeable and you will kindly let me know when you are stopping, it will be a pleasure for me to call upon you. I wish to meet you, not alone because you have done so much for your race, for which I have always had much sympathy and love, but also because I am descended in four lines from the DuBois family, of Ulster County, New York, through my Father, and from the Burghardts, of Great Barrington, through my Mother, who was a Van Deusen. As you probably know, the Ulster County families---both the light and the dark members---were very united, and the family Bibles were used for the entries of both. With kind wishes, for yourself and your people, I am, yours, very truly

L. Hasbrouck von Sahler.

September 9th.

31-13 54

"[Wake-up America]

"WAKE UP, AMERICA!"

QUESTION OF THE WEEK:

Moderator
FRED G. CLARK
General Chairman
American Economic
Foundation

Is a Collective Economy Compatible With Democracy?

As debated by

Dr. Corliss Lamont
Author-Lecturer

Dr. Ruth Alexander
Editor FINANCE Magazine

DR. LAMONT SAYS: Democratic freedom does not preclude economic security through collective planning. Such planning can be carried out in a thoroughly democratic fashion. Such planning would permanently do away with poverty, mass unemployment and the ever occurring depressions that have afflicted us for so long.

This new society, far from a leveling down of ability and accomplishment, would raise to unprecedented heights the general plane of culture and all around achievement. Such planning would not mean a Fascist state such as Germany, Italy and Japan, where the tools of production and means of distribution are still privately owned. In no sense are these violent economies operated for the benefit of the people as a whole. The true collective economy, such as found in Russia, results in tremendous material and cultural gains. The remarkable strength and effectiveness of this planned economy is proven by the productive capacity and magnificent morale which has made possible Russia's unbelievable successes against Germany.

Economic security is impossible under the highly competitive dog-eat-dog principles of private capitalism. Inevitable results are insecurity, fear, and periodic unemployment and suffering.

DR. ALEXANDER CHALLENGES: My opponent falls into the very human error of all idealists when he blandly assumes that the desire to help one's fellowman is as strong as the desire to help one's self. Hope of success and fear of failure are the mainsprings of human progress. Private profits, the driving force of our system, only consume about 5% of our national income. Should the people in their desire to confiscate this 5% eliminate private profit, there will be so much less to divide that no one will have more and everyone will have less. Wealth is not an evil. It is a trust which unless administered wisely withers away.

DR. LAMONT REPLIES: If misadministered wealth withers away, I can only say that the withering process is miraculously slow. The tenacles of inherited wealth reach into every corner of the nation—into the barnyard—into the home—into the life of ambitious young men who are breaking their hearts against the stone wall of big business. In reality, wealth is supreme power. It is stronger than law itself. It controls the newspapers. It even controls the schools. It categorically denies democracy. It is the terrible antithesis of collective security. As long as we tolerate wealth, we must abandon the hope of effective democracy.

DR. ALEXANDER SAYS: The history of mankind shows that we must choose between individual freedom and collective security. In neither case is individual economic security certain because of factors beyond human control. Superficial examination, however, indicates that the greatest security lies in the "common pot" where everyone shares and shares alike. But this type of security is only desirable to people incapable of self-reliance; or self-reliant people in a panic of indecision during a particularly trying period. The old adage, "misery loves company" is based on this human weakness. It is proven by history that collective security is our No. 1 economic siren, constantly calling upon weary, free men to lay aside the burdens, responsibilities and obligations of freedom in exchange for the theoretical relief and peace of mind offered by collective security.

Personal gain and advancement disappear as incentives in a collectivistic society. The capable refuse to do more work than the incapable, and as a result the general standard of living falls to a mere sustenance level. It is a somewhat cruel but inescapable truth that the maximum security for the weak depends upon encouraging the maximum development of the strong.

DR. LAMONT CHALLENGES: To Dr. Alexander democracy is repellent because it interferes with the autocracy of commercial ability. To her kind the right to live decently requires a material contribution to the economy, even though this contribution is impossible as long as education and opportunity are denied to the underprivileged. Their factories are idle while the poor shiver in rags. Their granaries burst while children starve. Their profits are highest when goods are scarcest. They would have us believe that the future of the common man depends upon the crumbs from their overladen tables. I, for one, refuse to bow to their Golden Calf.

DR. ALEXANDER REPLIES: Were I merely bowing before the Golden Calf, the problem would be simple. Unfortunately, however, I am bowing before natural laws which no amount of wishing or social uplift can change. People who urge us toward the collective state are either uninformed zealots or intellectually dishonest. Collective "security" is only possible in a total state; and free men, worthy of their freedom, want only one form of help from government—law, order, and a fair set of economic rules fairly enforced. That is the most and the least that any good government can do for the citizens' economic life.

SPECIMENS—Not To Be Published

"WAKE UP, AMERICA!"

QUESTION OF THE WEEK:

FRED G. CLARK
Moderator
General Chairman
American Economic
Foundation

Does Free Enterprise Encourage Foreign Wars?

As debated by

Dr. Alfred P. Haake
Author-Economist-Lecturer

Benjamin Marsh
Executive Secretary People's Lobby

MR. MARSH SAYS: The free enterprise system is the system of private profit. It involves exploiting domestic markets and then seeking foreign markets to carry the overhead of speculative land values and "watered stock" capitalization. Its aim is to provide the largest possible return to the owning classes in the form of rent, interest and profits. This inevitably brings armed conflict between nations.

National sovereignty today rests basically upon the policy of letting free enterprises of each nation make private profits and using the armed power of the state to protect their property at home and their investments in foreign countries. This is the real purpose of the profit system. This system has been kept afloat in Britain for half a century by its financial and geographical imperialism, and this is the second World War that it has precipitated. This system has been kept afloat in America for half a century ever since our good free land was gone by keeping a third of our people ill fed, ill clothed, ill housed by installment buying and by huge government borrowing. War was therefore inevitable. To abolish war we must scrap the profit system and substitute a socialized economy to meet the needs of the people.

DR. HAAKE CHALLENGES: Mr. Marsh's unfortunate reference to Great Britain furnishes conclusive proof that he is in error. Throughout much of the period mentioned Britain conducted its foreign trade in the shadow of gunboats. To a great extent she controlled her colonial markets either through compulsion or by government-negotiated treaties. Much of this trade was carried on by state monopolies rather than free enterprisers. Quite naturally this system involved the periodic use of force.

Enlightened 20th century Britain eliminated most of these evils and prospered accordingly. The first World War was precipitated not by the free enterprise nations, but by the Central European powers, handicapped and frustrated by state capitalism.

MR. MARSH REPLIES: Dr. Haake should not try to abolish history simply by clinching his fist in wishful indignation. All wars up to date have been fought under the capitalist regime; we all admit that. With the exception of Russia, Germany, Japan and Italy, the present war is being fought under a capitalist regime and in our case, being fought by the President without authority of Congress. And as usual, we are fighting to preserve the system of private enterprise. War will not end instantly with the profit system, but at least we can get rid of that chronic troublesome cause of war.

DR. HAAKE SAYS: If during our lifetime war can be prevented, it will be done through the spreading of the American system of free enterprise to all powerful nations. The only alternative to free enterprise or, as it might be called, private capitalism, is the authoritative state in which business is conducted through state capitalism. The only reason America is what it is today is that we got away from state capitalism. As a matter of fact, that was the reason for the American Revolution. To return to state capitalism, as it appears we might be doing, would be the greatest tragedy that could befall the American people.

The reason that international free enterprise discourages war is very simple. Private citizens invest money in foreign countries. They get to know the people; they learn the language; they get to like the people and to understand that strange customs may be friendly customs. This interlocking network of free commercial relations forms a far stronger bond than the devious dealings of the diplomats. Furthermore, governments go to war far more quickly to defend national possessions than they do to protect foreign investments. This was demonstrated in the recent Mexican oil expropriation.

No intelligent person would try to make free enterprise the whipping boy for war.

MR. MARSH CHALLENGES: Dr. Haake quite eloquently attempts to confuse free enterprise as economic democracy. Nothing could be farther from the truth. The real fight for economic freedom is between the profit system which starves the people and socialized ownership of industry which gives them the benefit of their labor. Russia is a magnificent example of socialized ownership. While the living standards of the so-called free enterprise nations were going down, Russia was the one country where they were going up. This does not mean that we should follow all the Russians' methods but they certainly represent an object lesson that cannot be ignored.

DR. HAAKE REPLIES: Again Mr. Marsh has defeated his own argument. It is quite true that Russia has made phenomenal forward strides in improving its economic lot but if Mr. Marsh will check his facts, he will discover that this progress is based upon American brains, American machinery, American ingenuity and last but not least, a crude approximation of the American system of free enterprise.

It was not until Russia abandoned Communism and began to reward extraordinary ability with extraordinary compensation that this progress got under way. Today this policy is being pursued so vigorously that the concentration of income in Russia is higher than in the United States.

"WAKE UP, AMERICA!"

QUESTION OF THE WEEK:

Moderator
FRED G. CLARK
General Chairman
American Economic
Foundation

Just What Is Democracy?

As debated by
Channing Pollock and Oswald Garrison Villard

MR. VILLARD SAYS: Democracy is the political self-expression of free people through organs of government so constituted as to be responsible and responsive to the wishes of the people. Its prime purpose is the preservation of the people's freedom, their rights and privileges with the least possible interference with their individual activities.

A free democratic state should make it easy to experiment in forms and methods of government. If any group or class controls, there is a natural fear that it will inevitably seek its own advantage and endeavor to judge its own cause.

Democracy must be an ever-expanding institution. I am in favor of the extension of the right of the people to decide public questions. I believe that we can trust people more and more and that as the dangers of the present age increase due to our highly complicated industrial life and due to the ever-increasing importance of our economic life, we should stress popular government which is democracy rather than representative government which is a republic.

In my humble capacity as an observer and reporter of American life for more than forty years, I have come to trust the verdict of the plain people far more than that of the intellectual, the rich and the privileged.

MR. POLLOCK CHALLENGES: I am glad that Mr. Villard admits that the issue lies in the choice between mob rule and representative government. It was representative government that made America what it was prior to 1932. The trouble with not depending upon the advice of well-to-do people is that the capable people are always well-to-do, at least those capable people that can adjust themselves to society. There are, of course, highly intellectual persons unable to adjust themselves and as a result they have a morbid desire to overthrow the existing order. These types are exemplified by Hitler and Mussolini.

MR. VILLARD REPLIES: The all-important aim of self-government is not good government. Democracy presupposes the right of the people to blunder but involves the right to progress by constant trial and error on the assumption that in the long run there is more wisdom in the masses than in those self-appointed and uncontrolled rulers, however efficient for a time.

The cure for the ills of American democracy is not less but more democracy. Our recently developed faults are due to failure to extend democracy fully rather than to inherent weaknesses in the new-found control of the government by the people

MR. POLLOCK SAYS: Pure democracy is what you would have if all the teachers were fired, leaving the pupils to conduct their own education. Obviously, this is no better than the capacity for self-discipline.

If there is any communication between the quick and the dead, the Founding Fathers must be whirling in their graves at the contemplation of the degree of democracy which exists in our once orderly republic.

The trouble with too much democracy is that no one's judgment can be any better than his information, and only a foolish optimist would credit the great mass of voters with enough intelligent information to make wise decisions in the political and economic fields.

The Founding Fathers knew this might happen. They set up checks and balances to guard against what in the Constitutional Convention was termed "an excess of democracy." We have thrown these checks and balances out of the window. All natural laws of economics, including those of simple arithmetic, have been obscured by a wave of intellectual dishonesty and financial infidelity. Because the rules of the American game have become hopelessly confused, our natural leaders, those on whom we must depend, no longer have the incentive to play it.

MR. VILLARD CHALLENGES: I agree that the Founding Fathers did not have as much confidence in the judgment of the people as we have in this enlightened period, but I deny that they looked upon their fellow countrymen as a mob. There was a great lack of popular education in the colonies and there had been relatively small experience in democratic government, hence the Founding Fathers laid greater stress upon indirect and representative government than we now do. Our greatest American, Abraham Lincoln, was not afraid to trust the judgment of the masses and democracy requires that we do so.

MR. POLLOCK REPLIES: The expression "mob rule" is no insult to the mob. It merely means a lot of good intentioned but emotionally confused people following bad advice, and our people certainly have had a lot of bad advice in the last ten years. When Ulysses had to pass the sirens, he was sensible enough to stuff cotton in the ears of the crew and lash himself to the mast. He was willing to listen but unwilling to make mistakes. This is a sound procedure for a democracy every election period. Unless we leave the business of government to honest practical people, we can hope for little improvement.

KNOW YOUR RIGHTS

Agents of the Immigration and Naturalization Service are using all kinds of tricks and threats to deprive non-citizens, naturalized citizens, and even native-born citizens of their rights. Foreign-born Americans should be aware of the laws of the United States and refuse to permit anyone to violate these laws by depriving them of their liberties. Only in this way will the American people be able to preserve their democratic rights and defeat those who would undermine the Bill of Rights of the U.S. Constitution.

NATURALIZED CITIZENS

Naturalized American citizens have the same rights as native-born American citizens. Naturalized citizens and native-born Americans need not answer any questions put to them by anyone until after they have an opportunity to consult a lawyer or organization.

NON-CITIZENS

Non-citizens have the right to consult an attorney or organization before they answer any questions put to them by anyone. Non-citizens have a right to refuse to answer questions put to them by representatives of the Immigration and Naturalization Service.

If a non-citizen is arrested, he has the right to call an attorney, an organization, or a friend.

If a non-citizen is arrested, he can refuse to answer ANY questions until he has been given a chance to consult an attorney.

SEARCH WARRANTS

A warrant of arrest is not a search warrant. If the officer making the arrest tries to search your home, demand and insist that he stop.

If you want advice or assistance concerning naturalization, citizenship, or deportation, write or call on the American Committee for Protection of Foreign Born, 23 West 26th Street, New York 10, N. Y., or any of the local organizations listed below.

Detroit: Charlevoix Building—Room 920
Cleveland: 5103 Euclid Avenue—Room 7
Chicago: 431 South Dearborn Street—Room 325
Minneapolis: 310 East Hennepin Avenue—Room 3
Seattle: Bay Building—Room 316
Portland: Governor Building—Room 528
San Francisco: 228 McAllister—Room 211
Los Angeles: 326 West 3rd Street—Room 312

WALTER-McCARRAN LAW

Fact Sheet on Denaturalization Provisions

Under the Walter-McCarran Law a naturalized American citizen can lose citizenship for conduct and actions before becoming a citizen or even after being granted naturalization. Following are the main grounds for revocation of naturalization:

When Becoming A Citizen

1. Concealment of a material fact during the naturalization process.
2. Willful misrepresentation during the naturalization process.

32-35-46

After Becoming A Citizen

1. Within ten (10) years after naturalization, refusing to testify before a Congressional Committee concerning subversive activities, for which refusal the citizen is convicted of contempt of Congress.
2. Within five (5) years after naturalization, joining or affiliating with an organization that was proscribed at the time of naturalization.

These provisions further expose the manner in which the Walter-McCarran Law menaces the rights of all Americans. While fighting for repeal of the entire Law, the American Committee will defend victims of the Walter-McCarran Law and challenge in the Federal courts its denaturalization provisions, which are clearly unconstitutional. Additional copies of this folder (at $3.00 for 100; $25.00 for 1,000) available from

AMERICAN COMMITTEE FOR PROTECTION OF FOREIGN BORN

23 West 26th St., New York 10, N.Y.

REPEAL THE WALTER-McCARRAN LAW

On February 23, United States Senator Herbert H. Lehman stated that, under the Walter-McCarran Law, "what was once conceived as an act of transformation — from alien to citizen — now becomes the grant of a temporary license, revocable for what may be no more than an indiscretion." Hundreds of others — leaders in all walks of American life — also have spoken out to condemn the Walter-McCarran Law because of its effect on the rights of American citizens.

For the first time in the history of the United States, the law provides that naturalized citizens may lose their American citizenship on the basis of political beliefs or activities **after their naturalization.** Under the United States Constitution, naturalized citizens are granted full and equal rights with native-born citizens. The Walter-McCarran Law, however, would destroy the rights of naturalized citizens as a step toward depriving native-born citizens of the same rights.

At the same time, since there is no statute of limitations in the naturalization laws, naturalized citizens are threatened with loss of their citizenship for legal acts committed, or legal beliefs held, before they became American citizens. Even if a person became a naturalized citizen 30 or 40 years ago, naturalization can be revoked today on the ground that he or she "withheld a material fact" when becoming a citizen.

The Walter-McCarran Law, in addition to destroying the rights of 11,000,000 naturalized citizens, creates police-state conditions of living for 3,000,000 non-citizens. It provides for annual registration for non-citizens, arrest without warrant, denial of the right to bail, deportation for political opinions or for the slightest infraction of law — despite the non-citizen's length of residence here or family ties. It establishes a gestapo pass system for non-citizens and deprives the non-citizen of all rights and liberties.

On March 17th, Attorney General Herbert Brownell announced that the Justice Department is planning to use the Walter-McCarran Law to revoke the citizenship of 10,000 naturalized American citizens on political grounds.

Since then, hundreds of naturalized American citizens have received letters from the Immigration and Naturalization Service asking them to appear for an interview "concerning an official matter."

Most of those who received such communications have exercised their rights as citizens and refused to appear. Those who did appear were subjected to hours of intimidation and endless questioning concerning their beliefs and activities before their naturalization as well as after they became American citizens. They were asked to give information concerning other citizens, including members of their own family.

These interviews are an illegal invasion of citizens' rights. The citizen is forced to give information under oath that may be self-incriminating, despite the clear provisions of the Fifth Amendment to the United States Constitution.

Naturalized citizens have the right to refuse to appear in response to such a communication from the Immigration and Naturalization Service, which has no authority over American citizens.

Senator Lehman has stated that the Walter-McCarran Law "can corrode the fiber of our rights and liberties." The overwhelming majority of the American people have voiced their opposition to this police-state law. Write to your Congressmen urging the repeal of the Walter-McCarran Law. Write today and get your organization, your friends, your neighbors, and your associates to write to their Congressmen urging the repeal of the Walter-McCarran Law.

Dorothy Williams

[Dorothy Williams]

4

Dr. Du Bois congratulates Miss Williams on her birthday and regrets that he does not know the exact number of years so that he could mention them. At any rate, many more birthdays with the same age limit.

B-38-1

[Williams]

Dear Jessie:

Have you a free evening the week of July 9- I want to have an evening before we leave. Perhaps you are free Friday the 6th. I have so much I want to say to you more to hear from you. Ewan and Simonson over the R R T accident & had the Crisis upstairs-

Have you seen the enclosed. Please let me have them. In my opinion it is a real peril but not as dangerous as here represented. Calls for suffrage

33-23-16

Did you see Jeffrey Moss's article in the World of June 24 on Mrs. Eddy?[2] If not, I will send.

Write me a real letter

Yours

Talbot Williams

[fragment]

THE NEGRO PROBLEM FROM THE NEGRO POINT OF VIEW

I. THE TUSKEGEE IDEA

BY

BOOKER T. WASHINGTON

PRINCIPAL OF THE TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE

32.25.28

THE editor asks me to discuss some of the guiding principles of Tuskegee's endeavor and I shall attempt to indicate one, namely, that Tuskegee adjusts itself helpfully to social conditions.

Let us first glance at the social conditions and see what they demand. It is well known that nine-tenths of the Negro people live and labor in the southern states, and that they are, despite the increasing resort to cities, an agricultural population. There are, of course, Negro farmers in the northern states and the contrast between these farmers and their more numerous brethren of the South is instructive. The census of 1900 shows in the north Atlantic states that 65.3 per cent of the farms of colored farmers were operated by owners, as against 29.4 per cent in the south Atlantic, a difference in favor of the northern farmers of 122 per cent; the corresponding figures for the north central states, as compared with the south central, are 56.9 per cent, as against 21.4 per cent, a difference in favor of the northern farmers of 166 per cent. What accounts for this difference between the Negro farmers of the North and the Negro farmers of the South? An obvious answer is that in the North the Negro farmers are, with some exceptions, scattered among thrifty, enterprising, white farmers; mere example is a powerful incentive.

Moreover, this remark is reinforced if we compare similar statistics for the fifteen counties with the largest percentage of Negro farmers in each of seven southern states with the fifteen counties in each of the same states with the smallest percentage. I refer to the States of Alabama, Arkansas, Georgia, Louisiana, Mississippi, South Carolina and Texas. Fifteen and two-tenths per cent of the Negro farmers in the black counties were owners, as against 23.5 per cent in the white counties, a superiority in ownership for the Negroes of the white counties of 55 per cent. No doubt one cause of this difference is that the value of land is greater in the black counties; the Negro population seeks the rich alluvial soil as inevitably as water seeks its level; land in these fertile regions commands a higher price than land in the hill counties and the buying of land is more difficult. However, the census report rightly emphasizes the fundamental cause. "The industrial experience of the two races . . . . justifies the conclusion that an industrial separation of the two races and the segregation of the Negroes in the South or North inures to the benefit of neither race. The Negro, at least, makes the better progress the more closely he is associated with the white man, and the more he is enabled to see in the example of the white man an incentive for becoming a landowner. Take away the example by segregating the colored man from the white, as in the black belt of the South, repeat Haiti in a lesser degree, and some of the Haitian conditions are produced. Under such conditions the progress of the colored man is slower, and the white man, as well as the Negro, fails to realize the benefits of an improved industrial order."

Under the circumstances it becomes interesting and important to inquire to what extent the movement of population in the South has in fact approximated Haiti. It

is well known that, as the years go by, black counties get blacker and white counties whiter, but the actual situation already produced by this tendency is not so well known. Hale County, Alabama, is roughly representative. There are in this county 5,664 whites and 25,347 Negroes; of the population over ten years of age 436 whites and 10,347 Negroes are illiterate. Of course, Hale is a farming county and 75.7 per cent of the farms are operated by Negroes. Of the 2,881 farms operated by Negroes only 283 are operated by Negroes who own the land and 158 by Negro part owners, 2,231 by cash tenants, and 204 by share tenants. Very plainly the Negroes of Hale County are chiefly agricultural laborers and farmers, a select few being owners. The Negro farmer looks upon the soil as a mine rather than a laboratory and accordingly he takes out but does not put in. Planting the same crop in the same soil year after year, using implements of ridiculous antiquity, leaving every operation to the very last moment and conducting it then in the crudest way, with the last spark of hope almost trampled upon by the merciless crop-lien system, the average Negro farmer in the black belt is in a miserable plight. Of the moral status of the rural Negro, as judged by the American standard, I have not the heart to speak. However, a superior class is emerging from the darkness and in them lies the hope of the race. Such is the quality of the black belt.

What is its extent? From Baton Rouge to points north of Memphis is a broad belt, many miles in average width, bordering the Mississippi, but chiefly to the east of the river, in each county of which the proportion of the Negro population to the total is sixty per cent and over. Similarly from east central Mississippi another such belt starts and goes through Alabama and Georgia and South Carolina to the ocean; in this second belt Tuskegee is located. In Alabama there are fifteen counties in each of which the Negro population is sixty per cent or more of the total population; and in the black belt constituted by these counties the Negro population is more than seventy-seven per cent of the total population. And the black counties get blacker each year!

Now, the social regeneration of such black belts is of the utmost importance to the well-being of millions of Negroes, to the economic development of the South, and the quality of American civilization. Reflective men can not look upon the darkened lives of these black men without wishing to come to their aid. America's passion for the utilization of every natural resource can not look without concern upon the fact that vast and fertile regions in the South yield but a tithe of their product because of the industrial inefficiency of the population. No American wishes Haitian conditions approximated in Alabama, and Georgia, and Mississippi, and South Carolina. The social and industrial regeneration of these black belts is, then, of the utmost moment.

Some newspapers have been trying to solicit white immigrants, but such immigrants do not, as a fact, come. Indeed, the whites already in the black counties are moving out and their places are taken by Negroes. Must we not let down our buckets where we are? Must we not accept the black belts as actual and utilize every resource for their social and industrial regeneration? I believe that this is the policy that not our inclinations but the facts simply force upon us.

Accepting this proposition, what is the best means for achieving the end? Education undoubtedly, the rational education of the sons and daughters of these black men. Teachers and teachers of teachers are needed, for these people are ignorant; preachers are needed to supply sanctions for moral conduct; doctors are needed to battle with disease. But we must remember that civilization rests upon economic foundations; industrial efficiency must gradually be developed in these black men. During my recent visit to France I had the honor of conversing at length with many cultured Haitians and I was gratified to see them grant that Haiti's fundamental error was in cultivating literary to the exclusion of industrial education; the Haitians are engaged in revolution because they are not engaged in labor. And I believe with a faith which the years increase that the regeneration of the black counties of the South must be fundamentally industrial. If it is true that the black farmer in Kansas is better off than the black farmer

BOOKER T.WASHINGTON HIGH SCHOOL
Dr. W.E. B. DuBois
Lectures to Seniors

Auspices Effective

Expression Club

Room 308 10:00 A.M.

Music	"God of Our Fathers"	Warren
Presentation of Speaker		Miss H. F. Thomas
Lecture		Dr. W.E.B.DuBois, Lecturer,Journalist
Quartetts	"The Sweetest Flower That Blows"	
Negro History		Mr. R. E. Cureton
Negro National Anthem		Hohnson
Remarks		Principal C. L. Harper

even refuse to [illegible]

A reply to one who saw in the "domed head" and "prophet's eye" of Eugene V. Debs' photograph the asceticism and the piety of a churchman—"a man of God."

Verily a man of God,
Yea, verily, but——
Stay.
Too broad, he, for the pattern you would lay;
Too wise to pray the prayers he'd have to pray;
Too just to take the churchman's way.
Too honest, he, for the words you'd have him say;
Too loving to pay the price he'd have to pay
To be "a man of God" today.

—Blanche Watson.

Blanche submits the above poem as her own birthday greeting. Let's hope for one as good each happy and succeeding year.

Three Poems

OFFICE 151-2 W. CALIFORNIA 32-94 PHONE 874

DR. A. B. WHITBY

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[A. Werner]

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FINSBURY CIRCUS,
LONDON, E.C.2.

July 26

1/44/1

Dear Dr. Dubois,

I am so ashamed to not-having answered your two kind letters. I suppose it is no excuse to say I have been overworked, as I suppose you are perennially so! but indeed, it has been very difficult - & I have not succeeded in keeping up with my correspondence.

Yesterday I sent under a print of extracts from my lecture in Vienna

to attend the meetings of Aug.
26 & 29 — I wish I could go
with the expense!

Please forgive me if you can, &
believe me with kindest regards to
Mrs Dubois & Yolande
yours always mixed

A. Walker.

I meant to write you after
reading your valuable little book
"The Negro," & thank you to
point out a few things you might
like to have — but I did send
you a pamphlet of Miss Adams's,
which, I think, will show that
you must have been misapprehended
informed as to Miss Adams's
character and the [illegible]
At any rate it is a fresh + I think —
a truer view

[WESTERMAN]

Dear Friend:

Intergroup relationships on the Isthmus of Panama can stand a lot of improving -- improving of the sort that can best be obtained through a deeper understanding of each other's problems and a better appreciation of each other's needs and objectives.

We do not know how seriously you look upon your part in encouraging better understanding among the members of this community, but you need to help cultivate, in yourself and others, the sort of understanding that is needed -- an understanding based on a sound knowledge of the facts.

31-1-T

For an intelligent understanding of the forces shaping the society in which we live, we are offering you at fifty cents each a pamphlet in English and Spanish published by GEORGE W. WESTERMAN, a local student of research, under the title

TOWARD A BETTER UNDERSTANDING
HACIA UNA MEJOR COMPRENSION

with a prologue written by GIL BLAS TEJEIRA, member of Panama's National Assembly.

Here is an authentic, unbiased and attractively presented opinion of social trends on the Isthmus of Panama which challenges you to accept your personal responsibility for a better, a more just, a truly democratic Isthmian society.

Read this pamphlet and the discussions of its content that we are sure must follow will point the way TOWARD A BETTER UNDERSTANDING.

ESTIMADO AMIGO:

Las relaciones entre los grupos que integran el Istmo de Panamá son susceptibles de mejoración por medio de una comprensión profunda de los problemas de cada uno de ellos, y de una mejor apreciación de los objetivos y necesidades de todos.

No sabemos exactamente con qué seriedad mira usted el papel que le corresponde desempeñar de alentar una mejor comprensión enter los miembros de esta comunidad, pero usted necesita ayudar a cultivar, en usted mismo y en otros, la clase de comprensión que se necesita, basada en un conocimiento sólido de los hechos.

Para una comprensión inteligente de las fuerzas que forman la sociedad en que vivimos, ofrecemos a usted a cincuenta centavos cada ejemplar, un folleto en español e inglés, publicado por GEORGE W. WESTERMAN, un investigador de las condiciones locales, bajo el título de

HACIA UNA MEJOR COMPRENSION
TOWARD A BETTER UNDERSTANDING

con un prólogo escrito por GIL BLAS TEJEIRA, Miembro de la Asamblea Nacional de Panamá.

Aquí tiene usted una opinión auténtica, imparcial y presentada atractivamente, de las tendencias sociales del Istmo de Panamá, que lo desafía a aceptar su responsabilidad personal hacia una mejor, más justa, y verdadera sociedad democrática istmeña.

Lea este folleto y las discusiones de su contenido que seguramente seguiran, indicarán el camino HACIA UNA MEJOR COMPRENSION.

→ Mass ←

UNIVERSITY OF VIRGINIA
UNIVERSITY, VA.

April 18th,

W.E.B.DuBois;

I happened to-day to run accrost a copy of "Crisis." It seemed to me to a very interesting publication.

There is one suggestion which I think proper to make and that is to refrain from "apeing." By this I mean stick to your negro culture and develope it. Do not try to intrude into the white sphere develope a sphere of your own. A pursuit of this attitude will bring you the support of whites and all sensible negros. Any other attitude is disastrous as it is silly for any attitude that in any way threatens the integrity of Anglo-Saxon civilization will subject the negro to contempt and all the different forms of pressure that are used in such instances. It is essential that the negro keep to himself voluntarily if he does not want to increase white antegonism. He should remember that he only constitutes about 9% of the population and he can not expect the remaining 91% to tolerate anything that might tend to make us a mongrel high yellow nation.

If you are realy after respect and co-operation for your race you must respect the sensibilities, pride and history of Anglo-Saxon people of their race and institutions.

Hopeing you will take this in the spirit that it is writen,

Anthony R. Williams, Esq.

Copy exactly

39-9-1

[Williams]

NIGERIA'S BALEWA

This "Golden Voice of the North" is now the 'black rock' of Nigeria. A moslem noble, a black English knight and a scholarly prime minister, Sir Abubakar looks to West Africa and the world beyond.

By Dr. Babatunde A. Williams

Tone Contributing Editor

To be prime minister of an independent African country is reward enough, but to be prime minister of the "greatest" African country is an honor that most mortals would envy. This is the fortune of Alhaji Sir Dr. Abubakar Tafawa Balewa, the black Moslem knight who is now prime minister of Nigeria.

Born in 1912 near the cool Bauchi Plateau of Northern Nigeria, Sir Abubakar was the child of a Jere tribesman who was then District Head of Lere. No one knew then that he was kissed by the magic hand of chance and that his rendezvous with destiny would prove to be one of the golden opportunities of the century.

It was probably this secret knowledge that prompted this future prime minister to embrace education with a Jesuit's seriousness. He attended elementary school in the village of Tafawa Balewa from which he derived part of his name; and then went to the Bauchi Provincial School. He later attended the Katsina College which has produced more Ministers in Nigeria than has Winchester in Britain. It was here that he met many of his Northern political contemporaries among whom are Sir Ahmadu Bello, the Premier of Northern Nigeria; Mallam Shettima Kashim, and Alhaji Issa Keita.

But education at Katsina did not satisfy the voracious appetite of this young teacher who wanted to do so much for his country and people. After he obtained the Senior Teacher's Certificate in History through painstaking study, he trained teachers for a while. In 1945, he proceeded to the Institute of Education at the University of London where he did a one year diploma course to become a Native Administration Education Officer in 1949.

His political career began in earnest in 1946 when he became a member of the Emir's Council in his native Bauchi. In 1947 he became Bauchi Provincial Representative in the Northern House of Assembly and was unanimously elected to the Nigerian Legislative Council as a Northern member. In 1951, he was returned to the Northern House of Assembly from where he was elected to the Nigerian House of Representatives.

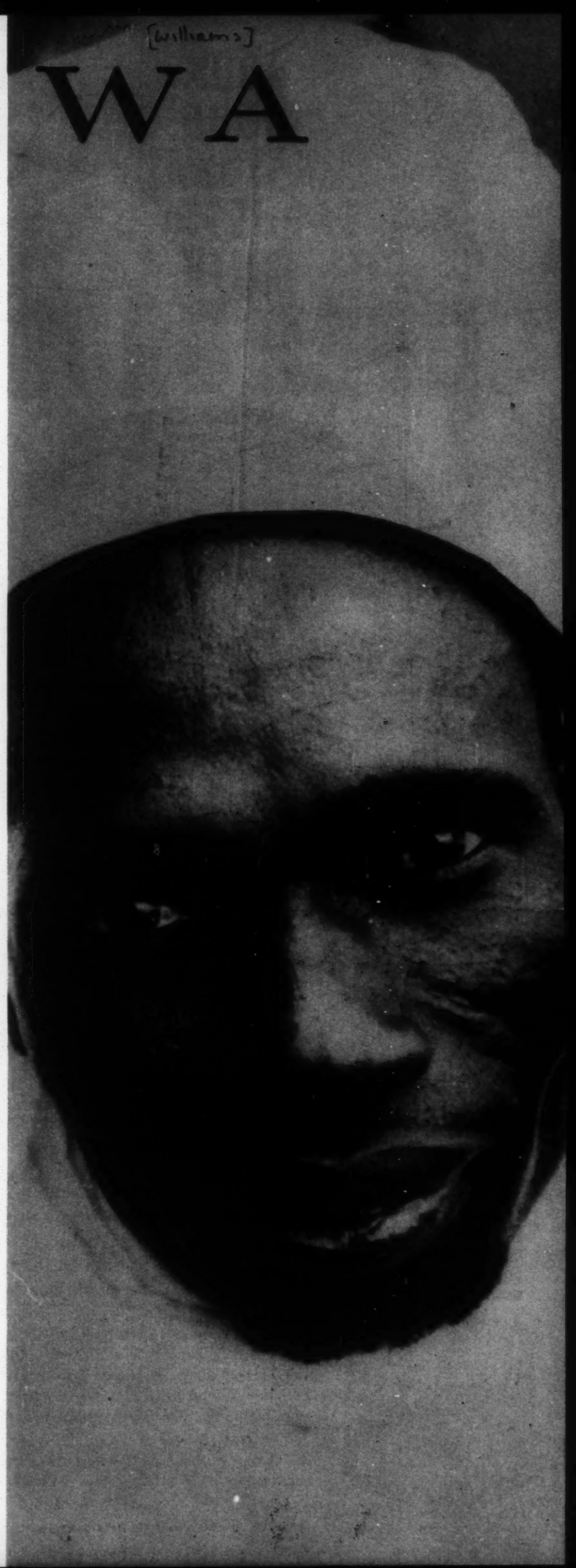
With this wealth of legislative experience, Sir Abubakar became one of the first Nigerian Ministers and was charged with the portfolio of Works in the Federal Cabinet in 1952. As federal leader of the Northern People's Congress, which was then the biggest party in the Nigerian House of Representatives, he took part in the London and Lagos Constitutional Conferences of 1953 and 1954. By 1954, he was already the senior member of the Federal Cabinet, and held the portfolio of Transport and Works.

In 1955, when he became a member of the Governor-General's Privy Council, Sir Abubakar was already high on the ladder of Nigerian politics. He attained the prime-ministry in 1957 as a black horse in place of Dr. Nnamdi Azikiew (former Premier of Eastern Nigeria, President of the National Council of Nigeria and the Cameroons and the Governor-General of Nigeria), Chief Obafemi Awolowo (Former Premier of Western Nigeria, President of the Action Group and Leader of the Opposition in the Federal House of Representatives) and Sir Ahmadu Bello (the Sarduna of Sokoto, President of the Northern People's Congress and Premier of Northern Nigeria) who had check-mated each other.

Because he has few illusions about the present African revolution and because he understands the conservative and radical leaders of this great change, Sir Abubakar may yet stride the African firmament like a colossus. He knows the reward that success will bring. And there is confidence in his capacity to steer the ship of an independent Nigeria through the turbulent sea ahead.

About the Author

DR. "BABS" WILLIAMS, as he is known to friends, is an economist with a Ph.D. degree from the University of Illinois where he majored in economics and political science. Born in Lagos, Nigeria, Dr. Williams, at 28, has studied in Great Britain and the U.S. and has traveled extensively in Europe and North and South America, in addition to his own Continent of Africa. He is currently an assistant professor at Northern Illinois University and executive secretary of the African Students Association of the Americas.



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TONE, THE MAGAZINE PICTURE SECTION

"TOUCHDOWN WARRIORS"

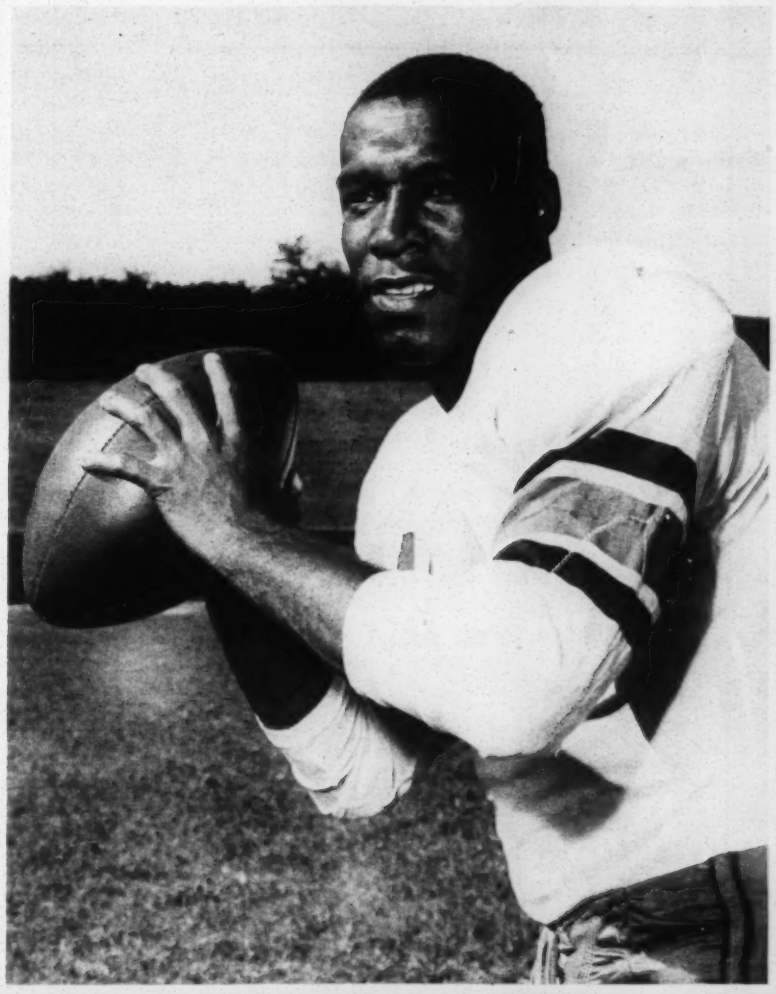
Tan college stars make strong bid for pro berths

By Charles W. Leonard
Tone Editor

FOOTBALL'S FINEST PLAYERS are not all scrambling for glory in the Big Ten, or to be found on the campuses of the highly publicized colleges and universities. Football is a man's game and in some of the nation's smaller colleges and universities there are men who come to play the game in the tradition of gridiron "greats".

They're scrappy, bruising and shifty. Some are temperamental speed-merchants with shifty hips, quick reflexes, and the ability to run the length of the field with full equipment in less than 10 seconds. Among them are quarterbacks and fullbacks who operate as halfbacks, and tackles who often end up as eligible pass receivers. Several are superb linemen who can knock holes in opposing lines. Others can thread the eye of a needle with pinpoint passes, kick out of sight and skirt ends with blazing speed. Among them are the Wildcats of Wiley, the Bulls of Johnson C. Smith, the Lions of Langston, the Morgan Bears, and the Alcorn Braves. Many of the members of these teams have professional aspirations and the scouts of some of the nation's top pro-teams will be eyeing them this season.

D O N A L D SMITH, Langston U (Mo.) Lions rookie of the year in freshman season is now first string quarterback. Team's leading passer; voted Most Valuable last year.



JACK DENNIS, Morgan State College quarterback, called "Dennis the Menace" by foes. One of C.I.A.A.'s best athletes, he is a fine ball passer and weighs 179 pounds.

[WIGGINS]

J. M. WIGGINS
1033 SO WESTLAKE AV
LOS ANGELES 6, CALIF

42-96-19

December 2

Dear Mr. DuBois,

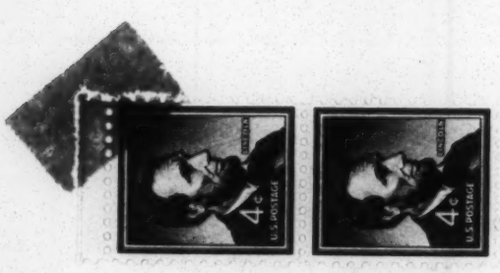
The purpose of my writing is to ask a small favor which means a great deal to me. Will you please personally sign the front of the enclosed photo and return it to me for my room? I certainly shall appreciate it. I ask you to sign it on the front so the signature will be visible when the picture is framed.

Enclosed is sufficient return postage for your convenience in answering.

Please accept my warmest personal regards for your health and happiness, and I sincerely wish you and yours the best of everything in life.

Respectfully yours,

Jim Wiggins



[DuBois Williams]

ITINERARY
Miss Du Bois Williams

Friday, March 3, Leaves Baltimore at 9 a.m. for Lake Success

Leaves Lake Success for New York City at 6 p.m.--Arriving at Apartment between 7-8 p.m. (Mrs M. Please meet.)

Saturday, March 4,--Herald Tribune Forum

Sunday, March 5,--Free

Monday, March 6,--Dr. Collins

Tuesday, March 7,--Free

Wednesday, March 8,--Transfers to hotel with group , attends Columbia Scholastic Press Association

Wednesday night--at hotel

Thursday, March 9,
Friday, March 10,
Saturday, March 11,

ATTENDS COLUMBIA SCHOLASTIC PRESS ASSOCIATION WITH BALTIMORE GROUP

Sunday, March 12,----Returns to Baltimore.

31-4-11

Miss DuBois Williams

Care of Johnson

154 West 131st Street,

New York, New York

E6-E1-1E

[fragment]

override a clear and direct decision by the Court of Appeals that bail ought to be granted or denied. But here one judge favored its allowance, and the action of his two associates in granting a thirty-day extension implied the

32 30. 86

Circuit, set forth my reasons for thinking the Rule permits bail only in circumstances warranted by sound judicial discretion.

The unpublished history of the rule in the files of this Court shows that the Advisory Committee submitted it to this Court with this language in the first line, "Bail *shall* be allowed . . . ." (Italics supplied.) By letter of December 21, 1944, Chief Justice Stone returned the proposed rules, stating that the word "shall" should be changed to "may." It is apparent that the language of the rule was not casual or loose and that the basis for claiming bail as a matter of right was deliberately eliminated. Although Rule 46 was a restatement of the existing law, the third sentence is new. In a note attached to an early draft, the following comment was made: "The discretionary power to admit to bail pending appeal is made explicit in the new closing sentence," citing *Rossi* v. *United States*, 11 F. 2d 264 (C. A. 8th Cir., 1926).

Further, it is to be noted that "may" is used three times in the rule, once in each of the three sentences. I should hardly suspect that this Court used the word with inconsistent meanings—twice to mean "must" and once to mean "may." The only consistent meaning is that "may" means just that; the judge is empowered to use his own best judgment as to whether a defendant should be free on bail.

But the exercise of this discretion is very limited, as the cases prior to *Bridges* and *D'Aquino* point out. The existence of a substantial question is an absolute prerequisite to bail, and in the usual case that is the only issue involved. And the courts, quite understandably, have been liberal (sometimes I think too liberal) in the decision of this question because they felt that, if the conviction were to be reversed, appellant should not have been jailed in the interim.

Whatever the rule of the Circuit Justices and the Courts of Appeals of other Circuits, the rule I shall observe and presume to have been observed in the Second Circuit is that existence of a substantial question is a prerequisite to bail after conviction; the question should be substantial in the sense of fairly doubtful and in the sense also that it is not trivial or merely technical but has substantial importance to the merits; finding this, bail remains an appeal to the discretion of the court.

continuing power to grant bail, which is dependent on persistence of a substantial question and indicated that they did not regard the defendants as presenting a very immediate public danger.[5]

I cannot accept the Government's first contention that no substantial question survives for Supreme Court review. If, as the prosecution conceded, the convictions once were clouded by a substantial constitutional question, it has not completely disappeared, even though the Court of Appeals has now given its own carefully considered answer. An intermediate court, however respected its members or persuasive its opinion, makes no final answer or at least no answer of uniform authority throughout the United States to a constitutional issue. Certainly had the Court of Appeals reached a contrary conclusion, the Government would not have accepted it as final. It is one thing to maintain that the Court of Appeals has given the right answer to a substantial question, but it is another thing to contend that there is no question which merits answer by the only Court invested with ultimate and nation-wide authority in the matter. I regard the case as one in which substantial questions are open to review by the Supreme Court, and in which I am therefore empowered to grant bail, as ordinarily would be done.

The Government's alternative contention is that defendants, by misbehavior after conviction, have forfeited their claim to bail.[6] Grave public danger is said to result

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[5] The majority said, "The motion of the United States to revoke bail is granted as of thirty days from the filing of this order, with leave granted to the appellants during such 30 days to apply to the Circuit Justice for bail pending certiorari." The order was filed August 28, 1950.

[6] I think the rule clearly contemplates consideration of such matters, because, as it expressly provides, "The court or the judge or the justice allowing bail may at any time revoke the order admitting the defendant to bail." Of course there are cases where, after allowance, decision of the contested question will remove it from

from what they may be expected to do, in addition to what they have done since their conviction. If I assume that defendants are disposed to commit every opportune disloyal act helpful to Communist countries, it is still difficult to reconcile with traditional American law the jailing of persons by the courts because of anticipated but as yet uncommitted crimes.[7] Imprisonment to protect society from predicted but unconsummated offenses is so unprecedented in this country and so fraught with danger of excesses and injustice that I am loath to resort to it, even as a discretionary judicial technique to supplement conviction of such offenses as those of which defendants stand convicted.

Turning then to past, but post-conviction, activities said to be dangerous, I find them to consist entirely of making speeches and writing articles or editorials, chiefly for the Communist Party organ the *Daily Worker*. They do not contain any advocacy of violent overthrow of the Government and can only be said to be inciting, as all opposition speaking or writing that undermines confidence and increases discontent may be said to be incitement. These, however, are severely critical of the policy of the United States toward Korea and favorable to the Soviet position. Some are crudely intemperate, contain falsehoods obvious to the informed, and all are plainly designed to embroil different elements of our society and embarrass those who are presently conducting the Government. But the very essence of constitutional

---

the category of substantial. But power to revoke is not confined to such cases. I think any changed or newly discovered circumstance that affects the justice of the confinement may be considered.

[7] There are ways of dealing with certain threats to commit crime. In these cases the law only imprisons in default of furnishing an undertaking, but the person held is released if he furnishes the required undertaking to abide the court's order and "keep the peace." New York Code of Criminal Procedure, §§ 84–99; assimilated into Federal Law, 36 Stat. 1163, 18 U. S. C. § 3043.

freedom of press and of speech is to allow more liberty than the good citizen will take. The test of its vitality is whether we will suffer and protect much that we think false, mischievous and bad, both in taste and intent.

It is not contended that these utterances, in themselves, are criminal.[8] The Communist Party has not been outlawed either by legislation, nor by these convictions, and its right to publish the *Daily Worker* is not questioned. Nor were defendants indicted under that part of the statute which prohibits publication of matter intended to cause overthrow and destruction of government. Since the paper may lawfully be issued, certainly its publishers or contributors may comment critically on the Government's conduct of foreign affairs. If the Government cannot get at these utterances by direct prosecution, it is hard to see how courts can justifiably reach and stop them by indirection. I think courts should not utilize their discretionary powers to coerce men to forego conduct as to which the Bill of Rights leaves them free. Indirect punishment of free press or free speech is as evil as direct punishment of it. Judge Cardozo wisely warned of "the tendency of a principle to expand itself to the limit of its logic."[9] If the courts embark upon the practice of granting or withholding discretionary privileges or procedural advantages because of expressions or attitudes of a political nature, it is not difficult to see that within the limits of its logic the precedent could be carried to extremities to suppress or disadvantage political opposition which I am sure the Department itself would deplore.

It is said, however, that freedoms of speech or press cannot be invoked by defendants because their speeches and publications constitute a repetition of their offenses

---

[8] The Smith Act purports to authorize prosecution of publication with intent to cause overthrow of the Government. Section 2 (a) (2), 64 Stat. 671. These defendants were not indicted under this section and there has been no direct finding that the *Daily Worker* is published in violation of law.

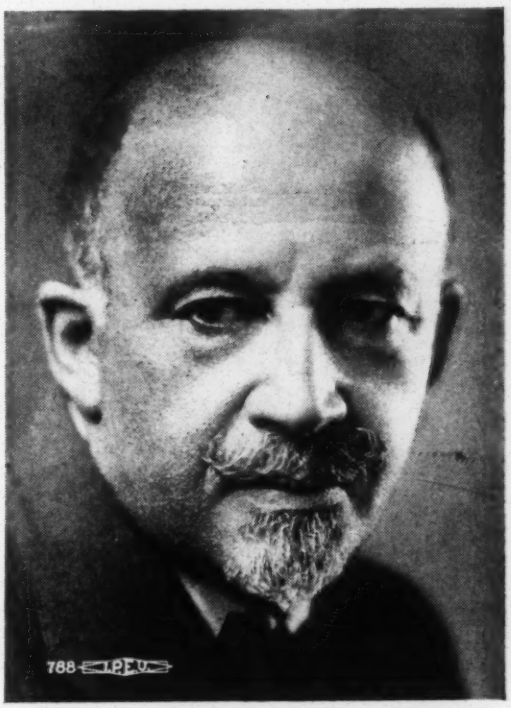
[9] Cardozo, *Nature of the Judicial Process*, p. 51.

[Women's Defense Club]

PROGRAM

LECTURE BY DR. W. E. B. DU BOIS

"The Negro Race in Two World Wars, Its Outlook and Program for the Future"



"Blessed Are They Who Have the Strength to Serve and the Patience to Suffer and Still Go On."

The Lecture Is Under Auspices Women's Defense Club Which Was Organized To Encourage Purchase of War Bonds and Stamps

Net Proceeds of Lecture Will Be Invested In War Bonds and Stamps

PROGRAM

1. THE NATIONAL ANTHEM—Led by Mrs. Lucy Mae Britt.

2. INVOCATION—Rev. Mr. Robert S. Miller, Minister of First Unitarian Church.

3. Introduction of Governor Griswold and Mayor Butler.

4. Vocal Solo—Mr. H. L. Preston.

5. Presentation of Celebrities.

6. Violin Solo—Miss Evelyn Battles.

7. Introduction of Speaker by Dr. W. H. Thompson.

8. Benediction—Rev. F. S. Goodlett, Pastor of Pilgrim Baptist Church.

Short Reception for Dr. Du Bois.

Mr. Wanasebe Fletcher, Presiding

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Mr. and Mrs. Aubrey Station
Miss Evelyn Stone
Rev. and Mrs. L. A. Story
Dr. and Mrs. W. H. Sullinger
Mr. Victor Taylor
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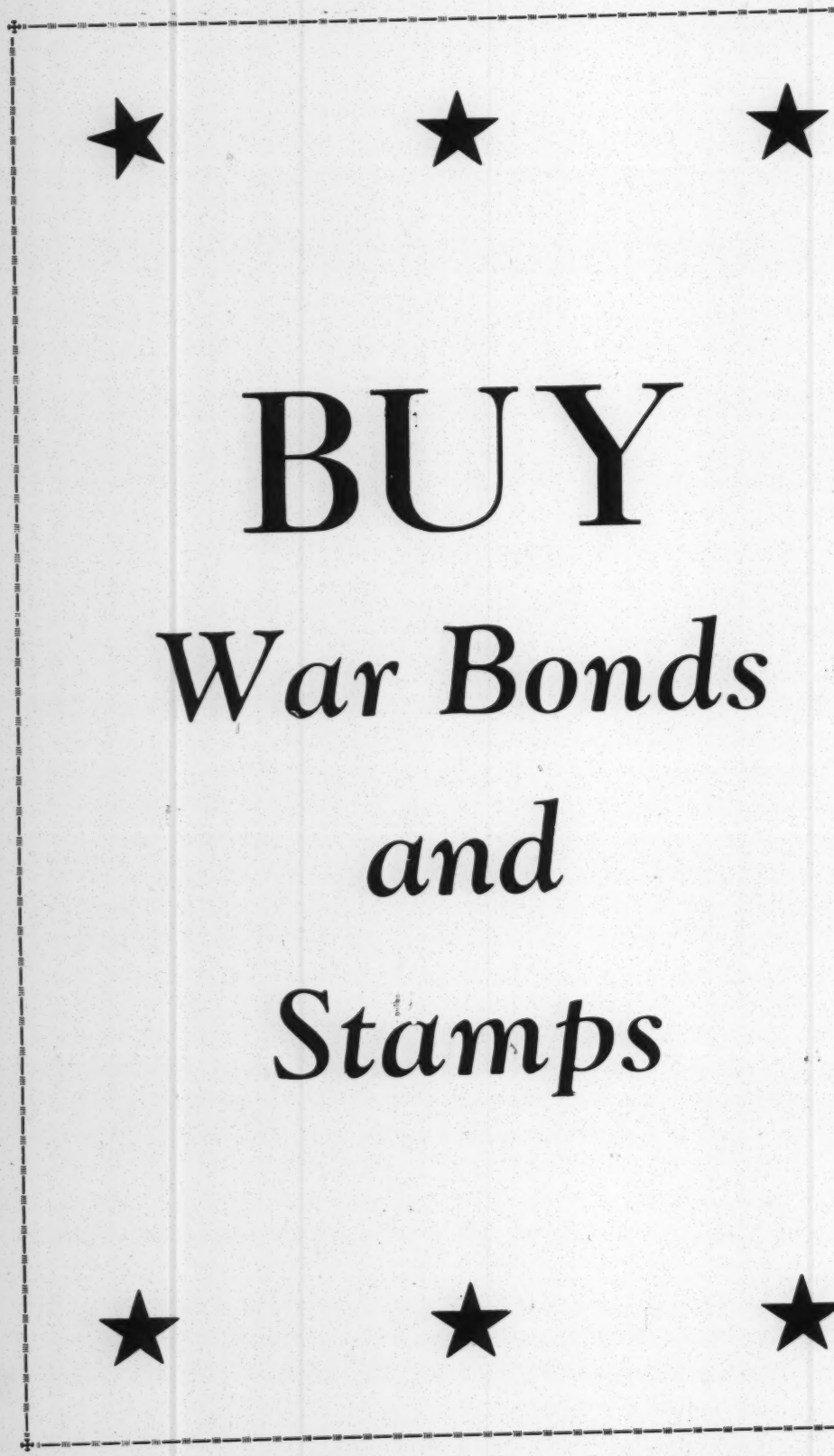
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31-13-20

Dear Friend-

May we have your co-operation for Mr. Lloyd Hickman's Concert thru the purchase of the enclosed tickets?

Will you kindly let us know at an early date.

Cordially yours,

R B Woodin.

[World Assembly for Peace]

Another form of action consists in sending the World Council's proposals directly to all organizations and personalities working for peace, who are kept regularly informed of all points relating to the preparations and aims of the World Assembly. They are invited to take part in it or to send representatives. This method is being used in countries like Australia, Sweden, Canada and Great Britain, where 30,000 national and local organisations have been invited to join in the preparations for the World Assembly.

The following countries have announced that they are sending delegations to the World Assembly in Helsinki:

38-11-76

Albania
Algeria
Argentine
Australia
Austria
Belgium
Brasil
Bulgaria
Burma
Cameroons
Canada
Ceylon
Chile
China
Colombia
Costa Rica
Cuba
Cyprus
Czechoslovakia
Eire
Finland
France.
German Democratic Republic
German Federal Republic
Gold Coast
Great Britain
Holland
Guatemala
Hungary
Iceland
India
Indonesia
Irak
Iran
Israel
Italy
Japan
Jordan
Korea
Lebanon
Luxemburg
Mexico
Middle Congo
Mongolia
New Zealand
Norway
Paraquay
Poland
Portugal
Rumania
Senegal
Spain
Sweden
Switzerland
Syria
Tunisia
Union of South Africa
United States
Uruguay
U.S.S.R.
Viet Nam

The following persons, among hundreds, have endorsed the meeting:

Tetsu Katayama, former Prime Minister of Japan,
Mr. Salvador Allende, Vice-President of the Senate of Chile
Mr. S. O. Davies, British Member of Parliament
Mr. Otto Nuschke, Vice-Premier of the German Democratic Republic
Father Ho Thanh Bien, Catholic priest from South Viet Nam
Rev. Ragnar Forbeck, First Chaplain of Oslo Cathedral (Norway)
Pandie Sunderlal (India)
Professor Felix Iversen, Vice-President of the World Federation of United Nations Associations

~~PERSONS ASSOCIATED WITH THE CALLING OF OR THE PREPARATIONS FOR~~

~~THE WORLD ASSEMBLY FOR PEACE TO BE HELD IN HELSINKI, JUNE 22-29~~

Dr. Josue de Castro (Brazil), President of the United Nations Food and Agriculture Organization

Jiichiro Matsumoto (Japan), Member of the Senate, former Vice-President of the Diet

Rev. Dr. ~~Xxxx~~ Hromadka (Czechoslavakia), Dean of the Faculty of Evangelical Theology, Prague University; member of the Central Committee of the World Council of Churches

Rev. J.S. Williams (India), General Secretary of the All-India Federation of National Churches

~~Mr. Salvador Allende (Chile), Vice-President of the Senate~~

The Rt. Rev. Bishop Cesar Dacorso (Brazil), head of the Brazilian Methodist Church

~~Tetsu Katayama (Japan), former Prime Minister~~

Edouard Herriot (France), Honorary President of the French National Assembly

Jean-Paul Sartre (France), writer (will be at Helsinki)

George Branting (Sweden), Social-Democratic Senator

General Lazaro Cardenas (Mexico), former President of the Republic

Professor Felix Iversen (Finland), ~~Vice-President of the World Federation of United Nations Associations~~

~~Rev. Ragnar Forbeck (Norway), First Chaplain of the Oslo Cathedral~~

~~S.O. Davies (Great Britain), Labor Member of Parliament~~

Jose Giral (Spain), former Premier of the Republic

38-11-77

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WORLD COUNCIL OF PEACE
General Secretariat

The Secretariat of the World Council of Peace has the honour of bringing to your attention the Report of the International Scientific Commission for the Investigation of the Facts Concerning Bacterial Warfare in Korea and China.

Palais SIA, Prague, Czechoslovakia

A. Waning 3 A [Mary F. Waning]

4/43/15

was given me by mistake, be-
cause I laughed right out,
when they asked if I would
room with some of the ladies,
Mrs. Stoner and Mrs. Goodwin
heard her and I said so that
they could hear, that "I have no
objection to being in a room
with another lady of the party."
In the meantime Sara Mae had
ordered coffee, when she came
to find us, you were talking then
and thinking they were honest
and truthful in their statement
that "Arrangements have been
made for you at another hotel"
you asked "Are we the only
ones that arrangements have
been made for?" To which
[Miss Dunn]
She made an evasive answer,
Mrs Keelan and I joined you
and a boy was called who
took us across the street

4/43/15 4 B

two or three blocks further down.
There we were told that they
were full, (this was a French
Hotel) and that the Y.W.C.A had
not even asked for any reser-
vations, nor had any Agent
for the American Party.
You asked the proprietor if we
could be served coffee, It was
near 11 A. M, and we had been
riding all night, coming from
Geneva, Switzerland, without
even a drink of water; and he
replied, that they were through
serving until dinner
We returned to the Y.W.C.A,
Hungry, Humiliated and
tired for it was very warm
(Aug. 30) We were then told
by Miss Dunn again that
we could not possibly be
accomodated, you protested

4/43/16 5 C

at such treatment from a Christian
Association, when we found out
that every woman was taken care
of there, Except those who refused
to stay by choice — Those of the
party not accomodated
included the 8 white men
and 3 Colored women —
Mrs. Moore and her daughter
had been in Paris over a week
They had not wished to stop there
Mrs. Harris, the Vice President
had also been in Paris for
some Time and she did not
wish to stop there. Not one
woman member of the party
was turned away, except the
3 Colored women — The Y.W.C.A
owned shelter all but the men
and these three.
Miss Dunn was not inclined
to compromise, but told us
very plainly, that we could

4/43/17 to D

not stop there, Mrs. Merriman took her aside and talked very plainly to her, and by this time you spoke of them even refusing you a cup of coffee-

Now, this going and coming took more than half an hour the others were eating when you spoke of the Y.W.C.A. director stopping you at the ~~breakfast~~ dining room, instead of apologizing I said very emphatically, That it was the public exploitation before these southerners that we objected to, Apologize!! Mrs. Talbert you did nothing to apologize for, I tried to comfort you, Mrs. Keelan and I both were quite exasperated-

If they assert that anyone (even Mississippi & Kentucky were mute) objected to our

4/43/18 to E

Eating they told an unmitigated lie, You never entered the Grille room until after all the coffee and everything was gone and we really had them make extra coffee, The waitress had said "Finis madam" And you laughed when I told the maid" Then make some more"

The Y.W.C.A. Secretary told me "of the members of the party, ~~who~~ ~~will write a statement to that effect~~ that it was against the policy of the American Womans Club to accommodate colored people", We did not attend the tea, because it was held at the Y" also the Suffrage dinner for the same reason, As we thought too much of ourselves to attend anything there- We did attend a business

4/43/19 to F

you then went to the street and called Mr. Gray, asking him where Mrs. Moore was stopping - you hired a taxi, and we were driven over there, a superior Hotel, The Alvarado, and where we received the most cordial treatment, We made our own arrangements with the proprietor The treatment of colored people by the Y.W.C.A. is exactly along the lines of many of their clubs in America, The word American Womans Club should have been enough, An American Womans Club anywhere on Earth Could not be different from an American Womans Club-

Respectfully

Mary T. Waring

M.D.